A Stanzaic Life of Christ

LIBRARY
OF THE
SAN FRANCISCO THEOLOGICAL
SEMINARY
SAN ANSELMO
CALIFORNIA

F27042
/27

A Stanzaic Life of Christ

COMPILED FROM

Higden's Polychronicon

AND THE

Legenda Aurea

EDITED FROM MS. HARLEY 3909

EARLY ENGLISH TEXT SOCIETY

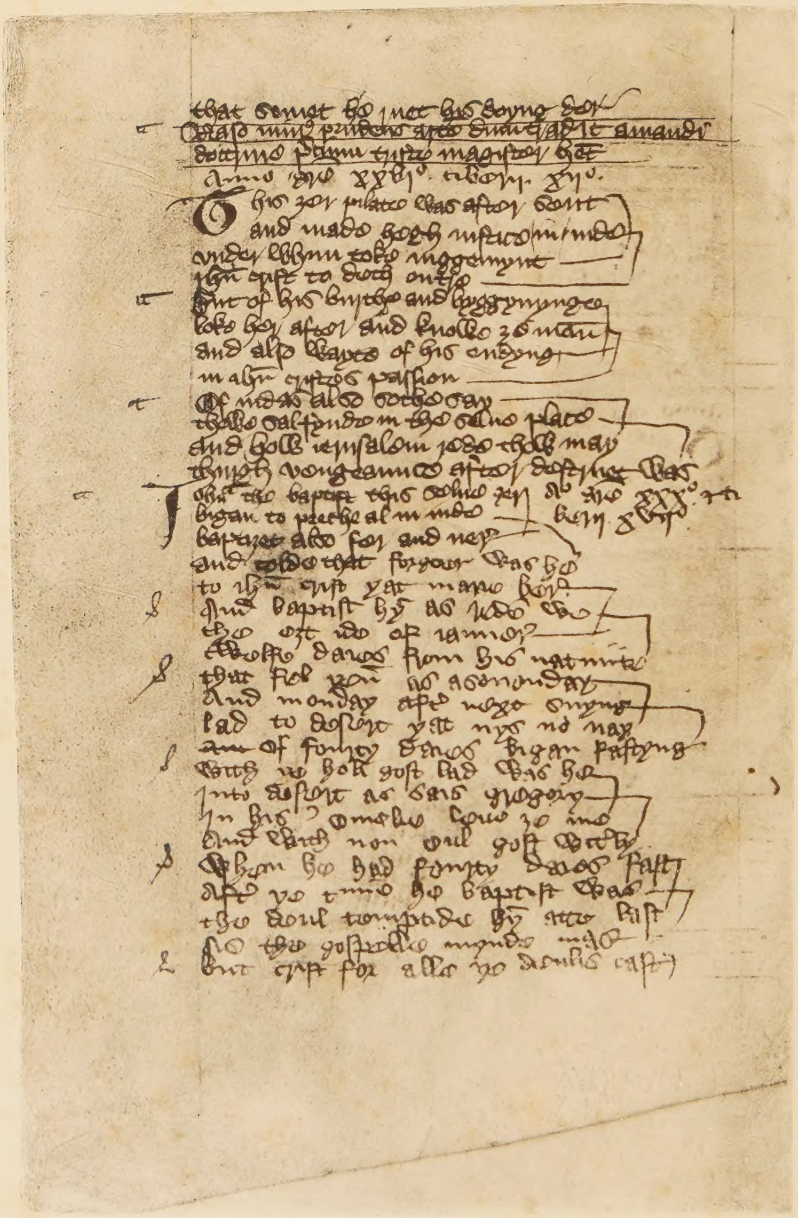
Original Series. No. 166

1926 (for 1924)

Price 35*s*.

Digitized by the Internet Archive
in 2026

https://archive.org/details/stanzaiclifeofch0000fran



MS. Harl. 3909, f. 80 b

The upper half of the page is the work of scribe B; the rest belongs to the principal scribe A, who also wrote the Latin on the fourth line and in the right-hand margin.

Life of Christ (Middle English poem)

A Stanzaic Life of Christ

COMPILED FROM

Higden's Polychronicon

AND THE

Legenda Aurea

EDITED FROM MS. HARLEY 3909

BY

FRANCES A. FOSTER

ASSOCIATE PROFESSOR OF ENGLISH IN WELLS COLLEGE

LONDON

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY

BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS

AMEN HOUSE, E.C.

—

M DCCCC XXVI

CSaT

PR
1119
A2
V.166

Printed in England
At the Oxford University Press
By John Johnson
Printer to the University

FOREWORD

This edition of the *Stanzaic Life of Christ*, undertaken in 1913, was delayed partly by the war, partly by other causes. Harley MS. 3909, the manuscript chosen for the text, is not so early as Additional 38666, but preserves more nearly the Chester dialect. The text is printed with modern punctuation and capitals. In regard to contractions, stroked *n* and *r* with a curl have been printed without expanding, though for the sake of simplicity all contractions are expanded in the Glossary.

I wish to express my thanks to Mr. John Munro, Professor Lane Cooper, Professor R. P. T. Coffin, and Miss Mabel Day for suggestions on the proof; to Mr. C. T. Onions for help with unusual words; and especially to Professor Carleton Brown, who suggested to me the editing of the manuscript and who has helped me at every stage of the work. My thanks are also due to the authorities of the British Museum, the Bodleian Library, and the libraries of Bryn Mawr College, Cornell University, and Harvard University.

F. A. F.

Wells College,
September, 1925.

TABLE OF CONTENTS

PAGE

FOREWORD v

INTRODUCTION ix

TEXT

Prologue 1
Conception 2
Nativity 10
Circumcision 40
Epiphany 51
Purification 72
Innocents 107
Boyhood 121
Septuagesima 123
Sexagesima 131
Quinquagesima 138
Quadragesima 148
Ember Days 152
Ministry 172
Passion 181
Resurrection 238
Litanies 274
Ascension 291
Pentecost 322

NOTES 371

GLOSSARY 403

INDEX OF NAMES 453

ERRATA

Page 67, top, *for Iohannis* read *Iohannis*
,, 82, line 2432, *for* into *read* in to
,, 137, note on 4072, *for* wer *read* wer̄
,, 169, line 5027, *delete hyphen in* mys-mater
,, 199, ,, 5878, *for* thas *read* that
,, 202, ,, 5970, *delete hyphen in* thornen-crowne
,, 202, ,, 5982, *for* we[r] *read* we[r̄]
,, 226, ,, 6670, *for* clotws *read* clothis
,, 251, note on 7421, for *68666* read *38666*
,, 291, line 8659, *for* clight *read* th[i]ght
,, 357, ,, 10500, *delete period and insert comma*

INTRODUCTION

The *Stanzaic Life of Christ* is a compilation made at Chester in the fourteenth century from two famous Latin works, the *Polychronicon* of Ralph Higden[1] and the *Legenda Aurea* of Jacobus de Voragine.[2] The popularity of Higden's work in the fourteenth and fifteenth centuries is attested not only by the incorporation of passages into the work of other chroniclers,[3] but by the translation of Trevisa (1387), by another translation made in the fifteenth century,[4] and by the print of Caxton (1482). Of the *Legenda Aurea* portions are translated in the Smaller Vernon Collection (1350–1375),[5] in John Myrc's *Festial* (about 1400),[6] in the Scottish Legends formerly ascribed to Barbour (end of the fourteenth century),[7] and in Osbern Bokenam's *Lives of the Saints* (1443–1446);[8] while an attempt to reproduce the whole collection is found in four manuscripts of an English prose version made in 1438,[9] and in Caxton's famous *Golden Legend* (1483).[10] The poem in the following pages combines material from Books I and IV of the *Polychronicon* with the parts of the *Legenda Aurea* which deal with the life of Christ and the principal feasts and fasts of the

[1] Edited in the Rolls Series, 1865–86.

[2] Edited by Graesse, Leipzig, 1850.

[3] See *Polychronicon*, Introduction, pp. xlii–xlv.

[4] Edited with the *Polychronicon*, Rolls Series, 1865–86.

[5] Edited by Horstmann, *Sammlung Altenglischer Legenden*, Heilbronn, 1878, pp. 3–97.

[6] Edited by Erbe, E.E.T.S. xcvi.

[7] Edited by Metcalfe, Scottish Text Society, 1896.

[8] Edited by Horstmann, Kölbing's *Altenglische Bibliothek*, Heilbronn, 1883.

[9] The whole is unprinted. *Barlaam and Josaphat* was printed by Horstmann, *Programm*, Sagan, 1887. The collection is described by Horstmann, *Altenglische Legenden*, 1881, pp. cxxx–cxxxv, and by Pierce Butler, *Legenda Aurea—Légende Dorée—Golden Legend. A study of Caxton's Golden Legend with special reference to its relations to the earlier English prose translation.* Baltimore, 1899, pp. 49 ff.

[10] Temple Classics, London, 1900, 7 vols.

Church. It is found in three manuscripts of the British Museum : Harley 3909, Additional 38666, and Harley 2250.

Harley 3909 is a duodecimo volume of 151 folios on vellum, dated by the Museum authorities in the second half of the fifteenth century. At the top of the first page is written in a seventeenth- or eighteenth-century hand:

> In whose hand soever I bee
> John Brincden[1] is the owner of mee.

Four scribes have worked on the manuscript. The principal scribe (A) wrote through folio 24a, and again took up the work in the middle of folio 25b. Up to folio 34a (l. 2233) he alternated with scribe B, and throughout the volume he wrote more frequently than the others—almost a third of the whole. In comparison with that of the other scribes, the style of the hand is older, the stroked *n* being rare ; the language is slightly more Northern in the constant use of *qu-* for *wh-*.[2] The work of this scribe appears not only in the pages which he wrote, but also in parts of the Latin inserted in the midst of the writing of other hands ;[3] occasionally the work of other scribes has been corrected by him.[4] Possibly he was an older man assisted by younger scribes for whose work he was responsible.[5]

[1] Or *Brinsden*.

[2] *quat* 79, 146 ; *quych* 94 ; *qvile* 108 ; *quich* 123, 127, 135 ; *quenn* 136, *quenn*, 140 ; *qvy* 147 ; &c.

[3] After ll. 2168, 2536, 5172, 5192, 5216, 5228, 5608, 5660, 5880, 5884, 5948, 6204, 6816, 7053, 7060.

[4] At ll. 2581, 4163, 4347–8.

[5] The work of A and B is represented in the frontispiece. The following is a list of the lines written by the four scribes :

67–1608	A	2573–2680	C	3377–3427	B
1609–1692 (beg.)	B	2681–2689	B	3428 3433	A
1692 (end)–1872	A	2690–2806	A	3434–3450	B
1873–1908	B	2807–2862	C	3451–3495	C
1909–1968	A	2863–2912	B	3496–3569	A
1969–2000	B	2913–2922	D	3570–3629	C
2001–2108	A	2923–3020	A	3630–3672	B
2109–2204	B	3021–3046	C	3673–3832	A
2205–2232	A	3047–3118	A	3833–3876	B
2233–2319	C	3119–3152	B	3877–4106	A
2320–2384	B	3153–3230	D	4107–4300	B
2385–2514	A	3231–3300	A	4301–4487	C
2515–2540	D	3301–3360	C	4488–4521	B
2541–2572	A	3361–3376	A	4522–4585	D

The first leaf containing ll. 1–66 is lacking, and the last leaves, on which were written most of the account of Pentecost, are also gone. But inasmuch as this text is the best of the three, it is printed in full, supplemented by the first 66 lines from Addit. 38666, and by lines 9625–10840 from Harl. 2250.

British Museum MS. Additional 38666 is a vellum volume of 178 folios, 9 inches by $5\frac{3}{4}$ inches, written in the middle of the fifteenth century. 'The fly-leaves have been taken from other manuscripts, of which one (see f. 4) belonged to Durham Cathedral, and another to Merton College, Oxford.' In the inscription on f. 4: 'Liber Sancti Cuthberti Dunelmi, in quo continentur iii libri Prosperi de vita contemplatiua et actiua', the note of ownership is of the thirteenth, the rest of the fourteenth century. 'There is a note of ownership of Merton College on f. 178: "Empte fuerunt campane prescripte anno domini MCCCCXXVII." Various scribblings occur including: "Iste liber pertinet ad Jhoannem Balye" (f. 3); "Iste liber constat Stephanus Stanley" (f. 3b); "Pray for þe sole of Thomas Smyth" (f. 176); "this boke is Thome Choche" (?) on f. 176b, and "my lady Da . . . doȝter (?) to Sir Richard Payne" on f. 178. Belonged to Sir Anthony Cope, Bart., of Bramshill Park, co. Southt., described in Historical Manuscripts Commission, App. to 3rd Report, p. 243 (Sotheby's sale-cat., 4 Mar., 1913, lot. 117).'[1]

4586–4601	B	6489–6508	D	8372–8429 (beg.)	A
4602–4673	D	6509–7149 (beg.)	B	8429 (end)–8791	C
4674–4780	B	7149 (end)–7192	A	8792–8858	A
4781–5078	A	7193–7236	B	8859–8976	C
5079–5228	B	7237–7308	D	8977–8984	D
5229–5480	A	7309–7324	A	8985–8986	A
5481–5496	B	7325–7344	B	8987–9100	C
5497–5589	A	7345–7500	C	9101–9160	A
5590–5668	B	7501–7568	A	9161–9212 (beg.)	C
5669–5858	A	7569–7726	C	9212 (end)–9326	D
5859–5984 (beg.)	B	7727–7805	A	9327–9404	C
5984 (end)–6091	A	7806–7896	C	9405–9427	D
6092–*offerat*	B	7897–7929	A	9428–9571	C
6092 *exponitur*–		7930–7998	C	9572–9596	A
6104	A	7999–8056	D	9597–9624	C
6105–6488	B	8057–8371	C		

[1] *British Museum Catalogue of Additions*, 1911–15, p. 194. From this manuscript Professor Carleton Brown has printed 'Dialogue between a Clerk and a Husbandman' in *Modern Language Notes* (1918), xxxiii. 415–17.

From this manuscript I have used the first 66 lines, which are lacking in the other two manuscripts; also certain verses lacking in Harl. 3909.[1] The text ends with the sixth point of the Ascension:

> Have we that hope withouten were
> And we shulle price hit as did he
> Of oure life be clene and clere
> And with hym in that blisse be. 9489–92

This leaves out the seventh point of the Ascension and all of Pentecost.

British Museum MS. Harley 2250 is thus described in Ward's *Catalogue of Romances*:[2] 'Paper, xv cent., Quarto . . . The volume was owned about the end of the fifteenth century by Sir Thomas Boker, *al.* Bowker: see ff. 8, 71. On f. 75b is an entry with the name "Elsebyt Bothe" of Dunham Massey, co. Chester (? Elizabeth dau. of George Booth and wife of Richard Sutton: see Ormerod's *Cheshire*, vol. i, 1819, p. 402); and on f. 64b is the name of "Thomas Masse esquier".'

The handwriting is extremely untidy. Our poem begins the volume and is written in different verse from the other contents. The beginning is imperfect; a leaf numbered 44a, now bound between ff. 44 and 45, should precede the present fol. 1. This leaf begins in the latter part of the section on the Nativity:

> And kepe wele & worthely
> Þat þai had wonen before Iwis. 675–6

Harl. 2250 carries the poem farther than the other two manuscripts, giving all of Pentecost except a rendering of the last five lines of the *Legenda Aurea* account as printed by Graesse on p. 337. Presumably another page would give us the end.

A later hand has glossed difficult words in the MS. and sometimes written the explanations in the margin. The following words are among those which needed comment: *Fulloght* 1403, *unbosom* 1461, *agreit* 1468, *grille* 1468, *aswaret* 1470, *wary* 1643, *tyght* 1675, *lent* 1683, *throo* 1692, *behette* 1695, *tene* 1814, *futhed* 1893, *thesternes* 1997, *vnderfoo* 2031, *layne* 2431,

[1] ll. 4243–4, 4359–60, 7421, 7690–1, 7695, 7969–72, 8079, 8142–5, 8173–5.

[2] ii. 690. See also Gollancz, *St. Erkenwald* (Select Early English Poems, iv; London, 1922), pp. v–vii.

bayne 2499, *bote* 2528, *twynne* 2548, *lomber* 2655, *serges* 2875. The explanations are usually an English synonym written in the margin; but occasionally a Latin word is given in definition, sometimes a reference is made to another part of the text, and in some cases the word is marked without any explanation being given.

Of the three manuscripts, Harl. 3909 and Addit. 38666 usually agree against Harl. 2250 and present the better text. The most important omission of Harl. 2250 is ll. 693–1172, more than half the section on the Nativity. Furthermore, various quatrains of the text of Harl. 3909 and Addit. 38666 which are translations of the *Legenda Aurea* text are omitted by Harl. 2250.[1] But in spite of the fact that Harl. 2250 is inferior to the other two manuscripts, certain passages indicate that it may have been copied from a text that preserved the original where the other two do not. For example, the reference to Leviticus in Harl. 2250,

> In þo thrid boke leuetecy 4239

is corrupted in Addit. 38666 to

> þe thridde boke rede I;

in Harl. 3909 to

> the thryde book rede he rede I;

and both texts added lines in the attempt to make sense of the passage.[2] Furthermore, a number of quatrains giving ampli-

[1] 2313–28, 2937–40, 3465–8, 5797–800, 7917–20, 8105–8.

[2] The complete quatrain of Harl. 2250 is:

> Bot more expres þis story
> of þo lombes offerynge
> In þo thrid boke leuetecy
> Who so euer wil loke may fynd this þinge.
> (fol. 15 a, col. 1)

See note on 4237–44. Harl. 2250 also preserved the better reading in lines 7689–92:

> hor misbeleue ȝ hard hert als
> þat þey hadden to leue aright
> ffor ay þey hoped sum what fals
> that apertely seghen in sight.

In Harl. 3909, ll. 7690–1 and 1795 were omitted, a later correction changed *als* to *also*, making a rhyme to *tho*; and a cross was placed in the margin to show that something was wrong. In Addit. 38666 the corruption is in line 7692, which reads:

> For hore hertus were derk ȝ no thyng lyght.

fications of the *Legenda Aurea*[1] or brief summaries[2] are not found in Harl. 2250, and were very probably added to the original text by an earlier MS. of the same group as Harl. 3909 and Addit. 38666.

The date of composition cannot be determined with certainty. All the manuscripts were written in the fifteenth century; but the poem must have been composed in the fourteenth, since it was known to the Chester playwright,[3] and the author may very probably have been a monk of St. Werburgh's Abbey.

The poem is written in octosyllabic lines grouped in four-line stanzas by cross-rhymes (*abab*). In many cases two consecutive stanzas have the same rhymes, making an octave of *abababab*,[4] and frequently one rhyme is carried through two stanzas, making *ababacac*[5] or *ababcbcb*.[6] This quatrain form is not uncommon for narrative, as may be seen in the *Fall and Passion* of Harl. 913,[7] No. 4 of the Mary miracles of the Vernon MS.,[8] and the *Legend of the Holy Blood of Hayles*.[9] The versification is not smooth, and the rhyming is assisted by a number of tag-phrases: *in gode fay* 138, 567, 1177; *leue ȝe me* 51, 84, 216, 222, 277; *bout were* 105, 424, 541, 592; *wyth-outen were* 35, *with-oute were* 57, *with-outen were* 843; *soth to say* 110, 404, 454, &c.

These quatrains are divided into groups by headings, in Latin, which serve to name the topic next taken up, and sometimes give a few lines of the Latin which is to be translated,[10]

[1] ll. 1881–8, 2049–52, 2521–4, 4463–4 and 4467–8, 6129–32.

[2] ll. 2417–20, 3713–16, 4517–20, 4561–8, 4913–16.

[3] See below, pp. xxviii–xliii.

[4] ll. 1–8, 9–16, 25–32, 33–40, 61–8, 85–92, 169–76, 197–204, 221–8, &c.

[5] ll. 125–32, 237–44, 409–16, 537–44, 709–16, 881–8, &c.

[6] ll. 17–24, 289–96, 385–92, 557–64, 717–24, &c.

[7] Edited by Furnivall in 'Early English Poems and Lives of Saints' in *Transactions of the Philological Society* (1858), pp. 12 ff.

[8] E.E.T.S. 98, pp. 149 ff.

[9] Edited by Horstmann, *Altenglische Legenden* (1881), p. 275. The quatrain form is also found in the lyrics *Veni Creator Spiritus* (E.E.T.S. 98, pp. 43 ff.), *A Prayer to Jesus* (ibid., pp. 48–9), *Hymn to Jesus Christ* (E.E.T.S. 26, pp. 83–6), in the Brome play of Abraham and Isaac, and in the Towneley and Chester Plays. Note, however, that the quatrains of Chester are not found in parts influenced by the *Stanzaic Life*. See below, p. xlii.

[10] The Latin following ll. 76, 148, 700, 708, 872, &c.

sometimes name the authority followed.[1] Besides the headings, many Latin quotations are introduced from the Bible or from a Church Father, usually followed by an English translation.[2]

The dialect of the poem, as we might expect from its connexion with Chester, is West Midland. In the list given below, only words are cited whose form is confirmed by the rhyme. Numbers 3, 6, and 11 are characteristic of the West.[3]

1. O.E. *a* > *o* :—*more* : *bifore* 556, 721, 782, 839, 882 ; *lore* : *byfore* 4526 ; *sore* : *before* 5958 ; *knowe* : *rowe* 313.

2. W.S. æ > *e* :—*were* : *clere* 1412, 3730 ; *were* : *here* 1485, 5982 ; *were* : *dere* 1609, 1706, 3242 ; *wer* : *her* (vb.) 1618 ; *were* : *here* 3166 ; *were* : *manere* 1785, 1794, 1845, 1917, 3534, 3766 ; *fere* : *enquere* 1934 ; *were* : *apere* 1957 ; *were* : *power* 3442 ; *bare* : *maner* 6777. Exceptions are *wore* : *more* 1406, 6059 ; *thare* : *bare* 5812 ; *thore* : *more* 8963.

3. O.E. *a* before a nasal gives *o* :—*mon* : *opon* 305, 548 ; *wommon* : *on* 849 ; *mon* : *on* 870.

4. W.S. *ea* before *ld* becomes *o* :—*told*(e : *wold* 421, 1009.

5. O.E. *y* > *i* (*y*) :—*kyng* : *lettyng* 177 ; *hyd* : *bitid* 240 ; *myng* : *bryng* 742 ; *fulfille* : *wille* 1321 ; *synne* : *wynne* 2110 ; *mynn* : *inn* 5760.

6. The personal endings of the present indicative are : in the singular 2, *-s* ; 3, *-s*, *-es* ; in the plural *-n*.

(2) *hace* : *grace* 236 ; *has* : *gras* 5574 ; *has* : *maas* (3 sing.) 7621.

(3) *has* : *was* 255, 403, 571, 709, 844 ; *has* : *gras* 281 ; *mas* : *was* 339 ; *tas* : *cas* 343 ; *arayes* : *dayes* 4431.

(pl.) *sayn*(*e* : *bayn* 2269, 2497, 7593 ; *han* : *tan*(e (pa. pple.) 890, 7618 ; *sayn* : *azayn* 7604 ; *sayn* : *gayn* 7629.

7. The infinitive usually lacks final *-n* :—*be* : *we* 79 ; *calle* : *alle* 95 ; *se* : *iolile* 120 ; *fall* : *all* 135 ; *wende* : *ende* 136, 144 ; *se* : *we* 155 ; *se* : *me* 224 ; *be* : *me* 237, 279 ; *here* : *ere* 244 ; *concele* : *hele* 256 ; *heere* : *there* 289 ; *go* : *also* 327 ; *pay* : *cuntray* 328 ; *pay* : *thay* 353 ; &c. Exceptions :—*gon* : *non*(*e* 888, 980 ; *gone* : *onon*(*e* 1087, 1107.

8. The present participle ends in *-yng* :—*comyng* : *zyng* 89 ;

[1] The Latin following ll. 32, 208, 348, 416, 564, 592, &c.

[2] The Latin following ll. 392, 556, 620, 716, 728, 732, 796, &c.

[3] L. Morsbach, *Mittelenglische Grammatik* (Halle, 1896), p. 15, and compare the works of Myrc (E.E.T.S. 31 and xcvi) and Audelay (Percy Society, xiv).

comyng : *bryng* 410 ; *lengyng* : *kyng* 414 ; *comyng* : *kyng* 525 ; *beryng* : *zyng* 945.

9. Preterite-present verbs have the vowel of the plural different from that of the singular :—*moun* occurs in rhyme at 472, 529, 916, 1972, 1991, 2287, 3403, 3736, 3819, 3826, 3923. Exception :—*may* : *aye* 4330.

10. The past participle of strong verbs occurs usually with final *-n* :—*sene* : *kene* 117, 5988 ; *sene* : *wene* 282, 962 ; *gone* : *opon* 473 ; *tan* : *han* 892, 4088 ; *tane* : *bigan* 1362 ; *sene* : *tene* 3296, 5736, 5836 ; *gone* : *ichone* 5387 ; *done* : *sone* 3111. Exceptions :—*ibore* : *sore* 293 ; *bore* : *zore* 788 ; *bore* : *more* 921.

11. The past ending of weak verbs is often *t* rather than *d* : —*paste* (pa. pple.) : *laste* 99 ; *calt* (pa. pple.) : *shalt* (2 sing. pres.) 121 ; *past* : *fast* 9087.

12. The feminine singular pronoun ends in *-o*, and the plural pronoun is *thay* :—*ho* : *þerto* 612 ; *ho* : *do* 2881, 2933 ; *thay* : *ay* 333 ; *thay* : *pay* 355 ; *thai* : *paye* 4414 ; *thay* : *say* 7220.

The dialect of Harl. 3909 is the West Midland of the original poem. The four scribes differ slightly : scribe A consistently uses *qu-* for initial *wh-* ; scribes C and D use *-u-* for *-e-* in unaccented syllables, a West Midland characteristic found frequently in Myrc and Audelay.

The dialect of Addit. 38666 is also Midland, but lacks the distinguishing West Midland characteristics. It differs from the dialect of the original in the following respects :

3. O.E. *a* before a nasal is represented by *a* rather than *o* : *names* 28, *mankynde* 52, *wantynge* 61, *game* 112.

6. The third singular present ends in *-th* (*-þ*) rather than *-s* : *redeþ* 21, *lasteþ* 100, *bereþ* 358, *hath* 460.

11. The weak past has *-d*, not *-t* : *wylned* 9, *conceyued* 39, *endud* 53, *passed* 60, *venshed* 88, *dispised* 271.

12. Of the pronouns, the feminine singular is, not *ho*, but *sheo* 772, 2155, 2156, 3030 ; *he* 210, 215, 3136 ; *shee* 3060.

The dialect of Harl. 2250, which seems to have been owned in Cheshire,[1] is like that of the first scribe of Harl. 3909, except that a few Northern *a*'s appear (*avne* 9645, *knaw*(e 9680, 9803,

[1] See above, p. xii.

shawinge 9807, &c.), and the weak preterite ends in *-d* more often than in *-t* (in two hundred lines, 9625–824, there are fifteen preterites in *-d* and four in *-t*).

Before taking up the author's use of his sources, it may be well to consider the purpose with which he wrote. From the Prologue we infer that a layman, not familiar with Latin, saw the account of Christ's life in the *Polychronicon*, and asked to have a trustworthy English version:

> A worthy wyght wylned at me
> Sertayn þyngus for to showe,
> Þat in Latyn wrytun saw he,
> In Englissh tonge, for to knowe
>
> Of Ihesu Cristes Natiuite
> And his werk*us* on a rowe,
> To the whiche by good Auctorite
> He myghte triste 7 fully knowe. 9–16

Beginning with the fourth book of the *Polychronicon*, the author inserted explanations from a Latin dictionary (probably the *Catholicon* of Joannes Januensis de Balbis) or perhaps from other parts of the *Polychronicon*, and additional legends from the *Legenda Aurea*.[1] But the *Legenda Aurea* proved so much more to his taste that he ceased using the *Polychronicon* except for occasional passages to be mentioned later.[2] The result looks like a translation of the *Legenda Aurea* with insertions from the *Polychronicon*.

The stories are those which the Church ordinarily chose for lay instruction, and bear a close resemblance to the subjects in church sculpture and glass. M. Mâle says of French art in the thirteenth century: 'The cycles of the childhood, the public life, and the Passion as presented in both sculpture and glass consist of the following scenes:—the Nativity, the Announcement to the shepherds, the Massacre of Innocents, the Flight into Egypt, the Presentation in the Temple, the Adoration of the Magi, the Baptism, the Marriage at Cana, the Temptation, the Transfiguration, the Entry into Jerusalem, the Last Supper, the Washing of the disciples' feet, the different

[1] The notes on pp. 371–5 below give details as to the sources of the first 700 lines.

[2] See below, pp. xx–xxi.

scenes of the Passion, the Crucifixion, the Entombment, the Resurrection, the Appearances after death, and last of all the Ascension, . . . just those mysteries celebrated by the Church at Christmas, the Epiphany, and during Lent, Holy Week and the weeks that follow.'[1] A comparison of M. Mâle's list with the table of contents will show how close is the selection of New Testament material in this poem to the selection in art. The Old Testament stories are introduced at appropriate points: Adam, in connexion with the Temptation of Christ;[2] Abel, Abraham, and Melchizedek, in the account of the Purification;[3] Balaam, in the story of the Epiphany;[4] &c. In other words, the poem contains the main Bible stories that the Church wished the layman to know.

At times the author thought of some layman as actually reading it:

> As in Latyn is writen her̃,—
>
> ffor write Latyn may I not spar̃
> to sich as han under*s*tondyng,
> but after þe Latyn I wil declar̃
> In Englisch, lewide to haue likyng. 5564–8
>
> As I bifore tolde ȝou her̃,
> but hor names her̃ writen is
>
> In Latyn, wel as ȝe mou*n* se,
> but þe Englisch I wil leeue,
> lest men p*re*sum*p*tuose holde*n* me
> to put me firre þe*n* I may p*re*ue. 9123–8[5]

At times the author found difficulty in adequately explaining unfamiliar ideas, especially the mystic meaning of numbers:

> the third cause ful thester is,
> but ȝet as negh as I con
> declare I wil hit now i-wys,
> su*m* sauour̃ ȝou to have þer-on. 8801–4

[1] E. Mâle, *Religious Art in France, XIII Century*, translated by D. Nussey (New York, 1913), p. 179, and see also p. 176.

[2] ll. 5261–92. [3] ll. 2329–2508.

[4] ll. 1593–728. See list of proper names for other Old Testament characters, and Mâle, *loc. cit.*, pp. 152 ff.

[5] See also ll. 1481–4, 1800, 2035, 2143–4, 2167–8, 2267–8, 2403–4, 3665–6, 4725, 4732, 4827, 5751, 5843–4, 6217, 6380, 6388, 6430–2, 6818, 7059–60, 7079–80, 7867, 8218, 8484, &c.

Furthermore, laymen were addressed in certain additions near the end of the poem, especially one dealing with confession[1] and one on the qualities necessary for a doomsman.[2] On the other hand, some quatrains imply an audience of learned and 'lewet' listening to some one reading the work out loud:

> Now speke *sum*quat I wil he᷑
> of Cristes circu*m*cisiou*n*,
> qvi hit was don þat ȝe mou*n* he᷑
> that listen now to my lessou*n*. 1173–6

> Thenne was fulfillet the p*r*ophecy
> that I in Latyn thenke to say,
> for lettert men that sitte*n* by
> to conferme this in gode faye. 3465–8

> In Latyn as I shal specify,
> and afte*r* in Englisch more ve*r*ray
> for lewet men that he᷑ ben by. 7150–2[3]

Possible criticism from the learned was also considered by the author in his insistence on naming his authorities:

> And myne Aucteres fully rehersynge,
> On the whiche I founde my lessou*n*.
>
> The᷑-fore þat redeþ here wyth̄-ynne,
> Rewarde þe mate*r* of eue*r*y resou*n*,
> And trewe wyttenesse, as haue I wynne,
> Writen he shal fynde redy bou*n*,
>
> So þat no fable, in good fay,
> Þat fals ys, shal he fynde non,
> But thyng þat trewe ys 7 verray,
> And wyttenesse names wryten þere-on.
>
> By-fore eue*r*y mater, and I may,
> The Auctor shal by my bone,
> That Clerkus shal not afte*r* say
> Þese newe fables wrote a fonne. 19–32

[1] ll. 10045–56. [2] ll. 10625–31.

[3] See also ll. 21, 4108, 4260, 4312, 5213–15, 5221–8, 5984, 6215, 9303, 9343, 9706, &c. Compare the references to hearers and readers in *Cursor Mundi* (E.E.T.S. 57), ll. 1–2, 25, and (E.E.T.S. 68, p. 1637) l. 23643, Edinb. MS.; and in *Northern Passion* (E.E.T.S. 145), p. 249.

The authorities cited by the author at various points are with few exceptions[1] those named in corresponding passages of the *Legenda Aurea*[2] or the *Polychronicon*,[3] but nowhere does he name these two compilations, although he uses them most extensively of all.

The first source, then, is Ralph Higden's *Polychronicon*. Perhaps the *Stanzaic Life* Prologue faintly echoes Higden's Prologue in the emphasis on citing authorities.[4] The *Polychronicon* material is used principally at three points: the first is at the beginning of the poem;[5] the second, following the Innocents, gives the events of Jesus' boyhood;[6] and the third, following Ember Days, gives events from Jesus' ministry.[7] The form parallels the *Polychronicon* most closely in the two latter passages; we find a date stated in terms of the

[1] 'Lucas *in* Textu' (p. 8); 'Luc*as*' (p. 11); 'Eutropi*us* *in* cronic*is* suis' (p. 12); 'Genes*is* vlti*mo*' (pp. 13, 62); 'Hec in Historiis Scolasticis' (p. 14, but Trevisa, iv. 267, here reads 'Petrus', and it is possible that other MSS. of Higden did the same); 'Martin*us* *in* cronic*is* suis' (p. 21); 'Eutropi*us*' (p. 23); 'Vn*de* apo*stolus*' (p. 24); 'Luc*as* in euange*lio*' (p. 46); 'Miche*as* iiij° ca*pitulo*' (p. 65); 'Paule' (l. 2104). See notes on these lines.

[2] 'Frer̃ Bertilmewe' (l. 358, *Leg. Aur.*, p. 41); 'Fr*ate*r Bartholo*meus* *in* sua co*m*pilat*ione* de i*n*fancia Chr*isti* (p. 15, *Leg. Aur.*, p. 41); 'Orosi*us* ⁊ Innocen*cius* p*a*pa iii ꝯ' (p. 19, *Leg. Aur.*, p. 43); 'Eȝech*iel*' (p. 25, *Leg. Aur.*, p. 41); 'Bernard*us*' (p. 27, *Leg. Aur.*, p. 42); 'Eusebi*us*' (l. 1025, *Leg. Aur.*, p. 45); 'Tractat*us* Bernardi de nati*ui*tate d*omini*' (p. 38, *Leg. Aur.*, p. 46); 'Raby Moyses' (p. 51, *Leg. Aur.*, p. 84); 'Luc*as*' (p. 52, *Leg. Aur.*, p. 87); 'Ioh*annes* Crisosto*mus*' (p. 54, *Leg. Aur.*, p. 89); 'Gregorius' (p. 64, *Leg. Aur.*, p. 90); 'Remig*ius*' (p. 66, *Leg. Aur.*, p. 91); 'Ioh*ann*is Grisostomy' (p. 67, *Leg. Aur.*, p. 91); 'Fulgence' (l. 2004, *Leg. Aur.*, p. 91); 'Bernard*us*' (p. 69, *Leg. Aur.*, p. 93); 'Hugo de Sancto Victore' (p. 78, *Leg. Aur.*, p. 160); &c.

[3] 'Petrus in Historiis Scolasticis de incarnac*ione* Chr*isti*' (p. 2, *Polychronicon*, iv. 254); 'Mathe*us* *in* euange*lio*' and 'Lucas' (p. 10, *Polychr.*, iv. 264); 'Petr*us* Comestor *in* Historiis Scolastic*is* ca*pitulo* xxxiij°' (p. 11, *Polychr.*, iv. 264); 'Iero*nymus* ⁊ Petr*us* *in* Historiis ca*pitulo* xl°' (p. 82, *Polychr.*, ii. 288, reads 'Hieronymus in epistola ad Evangelum, et Petrus capitulo quinquagesimo secundo'); 'Ierom ⁊ Isodre also And Petre in þe stories als' (ll. 2465–6, *Polychr.*, i. 106–8, 'Isidorus, libro quinto, capitulo primo . . . Verumtamen Hieronymus, in epistola ad Evangelum presbyterum'); &c.

[4] *Polychr.*, i. 18–26; *Stanz. Life*, ll. 19–32.

[5] ll. 33–700. [6] ll. 3589–664. [7] ll. 5117–404.

emperor's reign and of Christ's life, followed by a brief summary of events in that year. In addition, brief characterizations of Octavian and Tiberius are given,[1] and certain anecdotes: the invention of the letter X,[2] the practice of Tiberius in appointing procurators,[3] the treatment of the man who found a process for making glass malleable,[4] and the sad end of Ovid.[5] Furthermore, in the section on the Purification is inserted an account of Melchizedek and the naming of Jerusalem, probably taken from the second and first books of the *Polychronicon*.[6] With the aid of such an elaborate index as that of Royal MS. 14 C. XII, the author may have found in the *Polychronicon* other material which was also available in the *Catholicon*.[7] Which version of the *Polychronicon* was used is not certain. It was not Trevisa's English translation,[8] but probably a Latin text that had a more expanded life of Christ than the text printed in the Rolls Series. For example, British Museum MS. Royal 13 E. 1 gives additional material on the Annunciation, the Visit to Elizabeth, the stable at Bethlehem, and Christ's Temptation in the wilderness.[9] Though this

[1] ll. 3625–52, 5117–40; *Polychr.*, iv. 292–6, 310–14.

[2] ll. 3653–64; *Polychr.*, iv. 296.

[3] ll. 5141–72; *Polychr.*, iv. 314.

[4] ll. 5173–92; *Polychr.*, iv. 316.

[5] ll. 5193–216; *Polychr.*, iv. 316.

[6] ll. 2429–40, 2469–500; *Polychr.*, ii. 288–9. ll. 2441–68; *Polychr.*, i. 106.

[7] Part of the account of the Jubilee year (ll. 4185–204, 4213–44), *Polychr.*, ii. 290; and of the Olympiads (ll. 149–92), *Polychr.*, i. 184, ii. 280, iii. 50. See notes, pp. 372–3 and 385.

[8] Edited with the *Polychronicon* in the Rolls Series (1865–86). Trevisa and the poem both add explanations and definitions to the Latin, but they usually add at different points; see Trevisa, iv. 279, 287, 291. In one passage where the point of addition corresponds, the explanations differ; see the account of Olympiads in Trevisa, iv. 253, and *Stanzaic Life*, ll. 145–208. In the language I have found nothing to show that the poem was influenced by Trevisa; and at several points it is nearer the Latin: Higden, iv. 252, 'Olympiadis centesimae nonagesimae tertiae'; Trevisa, iv. 253, 'ȝere of Olympias nyne score and ten'; *Stanzaic Life*, ll. 37–8, 'Of Olympyas . . . Thre hundred nynty and thre'; Higden, iv. 266, 'octavo'; Trevisa, iv. 267, 'sevenþe'; *Stanz. L.*, l. 422, 'eȝt'; Higden, iv. 296, 'cs.'; Trevisa, iv. 297, 'c. r. s.'; *Stanz. L.*, l. 3656, 'c. s.'

[9] Fols. 102 b and 106 a. Royal MS. 13 E. I is dated late fourteenth

manuscript was not the immediate source of the English poem, a similar version of the *Polychronicon* may have been.

The second source, and the one most extensively used, is the *Legenda Aurea*.[1] This great collection, made in the latter part of the thirteenth century by Jacobus de Voragine, Archbishop of Genoa, combined the *Temporale* and the *Sanctorale*, the order being determined by the celebrations of the Church year. The sections which furnish material for the life of Christ are *De Nativitate domini nostri Jesu Christi secundum carnem*, *De innocentibus*, *De circumcisione*, *De epiphania*, *De purificatione beatae Mariae virginis*, *De quadragesima*, *De passione domini*, *De resurrectione domini*, *De adscensione domini*. Furthermore, the poem offers a translation of the sections *De septuagesima*, *De sexagesima*, *De quinquagesima*, *De jejunio quattuor temporum*, *De letania majori et minori*, *De sancto spiritu*. The result is a nearly complete *Temporale*, which, however, lacks an Advent. Of course the sections on Septuagesima, Sexagesima, Quinquagesima, Ember Days, the Litanies, and Pentecost do not deal with the life of Christ, and are therefore extraneous to the subject.

An arrangement similar to this, however, is not uncommon in French and English translations of the *Legenda Aurea* which were made in the fourteenth and fifteenth centuries. Two French collections may be especially mentioned. The first, which is found in British Museum MS. Addit. 17275, dated 1325, has been, probably wrongly, ascribed to Jehan Beleth.[2] It consists of five groups of legends dealing with

century (before 1387) in *British Museum Catalogue of Western MSS. in the Old Royal and King's Collections* (1921), vol. ii.

[1] Edited Graesse, Leipzig, 1850. See also Pierce Butler, *Legenda Aurea—Légende Dorée—Golden Legend. A Study of Caxton's Golden Legend with special reference to its relations to the earlier English prose translation.* Baltimore, 1899.

[2] This MS. is grouped by Mr. Butler (pp. 20–35) with other MSS. which contain the collections in whole or in part: Bib. Nat. MSS. Fr. 183, 185, 413; Brit. Mus. MS. Addit. 6524; Queen's College, Oxford, MS. 305; Brit. Mus. MS. Royal 20 D. VI; and Phillips MS. 3660. Three MSS. only name Beleth as translator, Bib. Nat. MSS. Fr. 183, 185, and Brit. Mus. MS. Addit. 17275, and this ascription is almost certainly mistaken. Mr. Butler's suggestion (p. 32) that this collection may be based 'on a similar Latin compilation by Johannes Beleth himself'

(1) life of Christ, (2) Apostles, (3) Martyrs, (4) Confessors, (5) Women.[1] The second French collection is the revised form of De Vignay's translation of the *Legenda Aurea* found in Stowe MSS. 50–1 and British Museum print C. 53. k. 1. This is the version that Caxton used.[2] The following table shows the arrangement of the English poem and of the early sections of the two French versions:

Addit.	*Stowe.*	*Stanzaic Life.*
Advent (Leg.)	Advent	Conception
		Visit to Elizabeth
Nativity	Nativity	Nativity
Innocents (Leg.)		
Circumcision	Circumcision	Circumcision
Epiphany	Epiphany	Epiphany
Purification		Purification

lacks evidence to support it. The three passages where he states that 'the French legends give details, to which Jacobus refers as coming from Beleth, without mentioning him', are valueless as proof. (1) In the life of St. James ('Magister autem Johannes Beleth dicit, quod tantum unum ibi convertit', *Leg. Aur.*, p. 422), not only Beleth's name but the whole sentence is absent from the French of MS. Addit. 17275, and the French text is in other respects so far from the *Legenda Aurea* version as to lead one to doubt any dependence. (2) In the Beheading of St. John the Baptist (*Legenda Aurea*, p. 574), one reads: 'Hoc etiam testatur Johannes Beleth dicens, quod praedicta sancta Thecla ipsum digitum, qui comburi non potuit, de ultra partibus marinis in Normanniam attulit et ibi in honore sancti Johannis ecclesiam fabricavit, quam ecclesiam, ut ibidem dicit, quidam hac die dedicatam fuisse asserunt'; the French (quoted by Butler, p. 33) omits this detail and the reference for it. (3) In the story of St. Lawrence (MS. Addit. 17275, fol. 99 b) the French omits the whole discussion of the names Decius and Gallienus, which the reference to Beleth concerns, and also omits the many miracles of the *Legenda Aurea*. Finally, the reference to the Legend of the Cross (*Leg. Aur.*, p. 304), which Mr. Butler (p. 22) was not able to identify, is in Beleth's *Rationale Divinorum Officiorum*, printed by Migne, *Patr. Lat.*, ccii, col. 153. Mr. Butler's alternative suggestion (p. 22) that the French version is 'an entirely new compilation made in French' seems to me true; such a compilation as the MS. Addit. presents is a combination of a simpler collection (like Bib. Nat. MS. Fr. 183) with translations of *Legenda Aurea* material.

[1] This is the arrangement of Brit. Mus. MS. Addit. 17275. Bib. Nat. MS. Fr. 183 gives a chronological account of Christ's life, a group of Apostles, and then Saints without the grouping into Martyrs, Confessors, and Virgins. In Bib. Nat. MS. Fr. 185 the text is in the same order as 183, but the table of contents is like MS. Addit. (see Butler, pp. 22–7).

[2] Butler, pp. 75, 147.

Addit. MS. 17275.	*Stowe.*	*Stanzaic Life.*
		Innocents
		Boyhood
Septuagesima (Leg.)	Septuagesima	Septuagesima
Quinquagesima (Leg.)	Sexagesima	Sexagesima
Lent (Leg.)	Quinquagesima	Quinquagesima
Sexagesima (Leg.)	Lent	Lent
	Ember Days	Ember Days
		Ministry
Passion	Passion	Passion
Harrowing of Hell	Resurrection	Resurrection
Litanies (Leg.)	Litanies	Litanies
Ascension (Leg.)	Ascension	Ascension
Pentecost (Leg.)	Pentecost	Pentecost

Interesting as is the parallel in order, there is no evidence in the text to show that any one influenced any other. Perhaps they owe their similar arrangement to the *Temporale*.

The translator treated the text of the *Legenda Aurea* with some freedom, especially in the early part of his work. How he omitted some passages of the Latin, and less often expanded others, may be seen from the opening of the *Circumcision*:

Legenda Aurea.	*Stanzaic Life.*
De circumcisione domini.	De circumcisione domini nostri Ihesu Christi.
Circumcisionis dominicae diem quatuor celebrem faciunt et solemnem.	Now speke sumquat I wil her̃ of Cristes circumcisioun, qvi hit was don þat ȝe moun her̃ that listen now to my lessoun. 1176
	Thre skilles I fynde in gode fay wherfore þis fest shuld honouret be,
Primum est octava nativitatis domini,	the first for hit is eght day of Ihesu Cristes natiuite, 1180
secundum impositio novi et salutiferi nominis,	The secunde eke, ȝe knowe may Is gyuyng of nome, leue ȝe me,
tertium effusio sanguinis,	the thrid blode-shedyng, soth to say, that for mon-kynde first shed he. 1184

Legenda Aurea.

quartum signaculum circumcisionis.

Primum ergo est octava nativitatis domini. Si enim aliorum sanctorum octavae solemnes sunt, quanto magis octava dies sancti sanctorum solemnis erit. Sed non videtur, quod nativitas domini debeat habere octavam, quia ejus nativitas tendebat ad mortem. Obitus autem sanctorum ideo octavas habent, quia ipsi tunc nascuntur ea nativitate, quae est ad vitam aeternam, ut postea resurgant in corporibus gloriosis. Eadem ratione videtur, quod non debeat habere octavam nativitas beatae virginis nec beati Johannis baptistae, similiter nec resurrectio domini, quia jam facta erat ipsa resurrectio in re. Sed notandum, quod, sicut dicit Praepositivus, sunt octavae suppletionis, ut est octava nativitatis domini, in qua supplemus, quod minus in festo factum fuerat, scilicet officium de parturiente. Unde etiam olim in missa consueverat cantari ad honorem beatae virginis : vultum tuum etc. Item sunt octavae venerationis, ut Paschae, Penthecostes, beatae virginis, beati Johannis baptistae. Item devotionis, ut cujuslibet sancti possunt fieri octavae. Figurationis, ut sunt octavae institutae de sanctis, quae significant octavam resurrectionis.

Secundum est impositio novi et salutiferi nominis,

Stanzaic Life.

As to þe first, I may wel preue,
sithen seyntes festes honouret ben
Aght days to-ged*er*, his forto leue
vnskilful siȝt hit weȝ to sene ; 1188

Sithen þat he is most of myȝt
And of alle seynt*es* hede 7 sou*er*ayn,
to reu*er*ence his day hit is ryght
And mensk hit most with al ouȝ mayn. 1192

The secunde skil is sikerly
qvy we honouren þis day,
for nomet he was wit*er*ly,
As Goddes mouth bifore con say. 1196

Legenda Aurea.	*Stanzaic Life.*
hodie enim impositum est ei nomen novum, quod os domini nominavit. Nomen pater, quod non est aliud sub caelo, in quo oporteat nos salvos fieri. Nomen, quod secundum Bernardum est mel in ore, melos in aure, et jubilus in corde. Nomen, quod, sicut dicit idem Bernardus, instar olei lucet, praedicatum pascit, recogitatum lenit, et ungit invocatum. Habuit autem triplex nomen, sicut ex evangelio manifestatur, scilicet filius Dei, Christus et Jesus.	Hodie *impositum est* ei nom*en*, quod os d*omi*ni nom*in*auit. Bernarde witnes, as rede I, thr*e* nom*us* he hade, þat nys no nay, Goddis sone one is sikerly, Crist 7 Ihes*us*, þes thre in fay. 1200 Distinct*io* nom*inu*m, et p*rimo* q*uare* dic*itu*r fili*us* dei.
Vocatur autem filius Dei, in quantum est de Deo Deus, . . . *Legenda Aurea*, pp. 79–80.	Goddes son he callide is In þat he come from heue*n* doun And mynget godhed no3t amys with monhede, as 3e leue mou*n*. 1204 For from þe faders maieste out of hy*m*-self he dou*n* was sent, therfore he may wel callide be Goddes son *omni*potent. 1208 And al-thagh in one *t*rinite thre p*er*sou*n*s ben to-ged*er* lent, þe goddhede is with alle thre enterlie, takes in 3ou*r* entent. 1212

The passages which the author of the poem omits from the *Legenda Aurea* are sometimes such subordinate material as illustrations from the Church Fathers[1] or explanations;[2] and

[1] Bernard after l. 1196 (*Leg. Aur.*, p. 80); Bernard, Hilary, and Jerome after l. 2033 (*Leg. Aur.*, pp. 92–3); John of Damascus after l. 1172 (*Leg. Aur.*, p. 47); &c.

[2] See notes on ll. 1192, 1545, 1796, 2028, 2161–4, 4020, 4568, &c.

sometimes points in the discussion.[1] The additions are chiefly Biblical material, either such stories as Balaam,[2] Abraham,[3] and the return of the Children of Israel from Egypt,[4] or mere quotations of a verse.[5] Two passages which seem to have been favourites with the author are 'Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat qui mittendus est, et ipse erit expectatio gentium' (Gen. xlix. 10)[6] and 'Sed semet-ipsum exinanivit formam servi accipiens' (Phil. ii. 7).[7]

In addition to the *Polychronicon*, the *Legenda Aurea*, and the Vulgate, the author had at hand a dictionary to help him explain words which might be unfamiliar to his readers. This dictionary was probably the great *Catholicon* of Joannes Januensis de Balbis, which was made in the thirteenth century.[8] From this the author took at least part of his account of the ages of the world and their parallel in the life of man,[9] the definition of the word *legion*,[10] certain reasons why circumcision was given to the Jews,[11] an explanation of the four feasts of the Jews,[12] and perhaps certain other facts about the Jubilee year[13] and Olympiads.[14] Details in regard to these passages may be found in the notes. One curious fact shows how closely this source was followed: the Latin heading before line 4969 reads: 'De *quar*to festo vocato ence*n*nia nior*um*'. The genitive ending as given in the *Catholicon*, 'Encenia niorum', is taken over into the poem.

One further source the author names: 'quad*am* epi*st*ola' (p. 93). From this he took the story of how Simeon twice attempted to change the reading of Isaiah's prophecy, 'Ecce virgo concipiet' (Isa. vii. 14) from 'vi*r*gyn' to 'gode wo*mm*on',

[1] See notes on ll. 1129, 1172, 1184.
[2] ll. 1601–728. [3] ll. 2357–508. [4] ll. 4821–92.
[5] After ll. 1292, 1372, 1924, 1996, 3876, &c.
[6] ll. 381–92, 1037–40, 1829–52, 3205–16.
[7] ll. 709–16, 2101–4, and compare 837–40 and 6280.
[8] I used the edition printed at Lyons in 1492; cf. Mayhew in E. E. T. S. cii, p. xviii.
[9] ll. 101–44; *Catholicon*, art. *Aetas*.
[10] ll. 529–36; *Catholicon*, art. *Legio*.
[11] ll. 1413–80; *Catholicon*, art. *Circumcisio*.
[12] ll. 4817–996; *Catholicon*, articles *Pascha*, *Pentecoste*, *Scenofegia*, *Encenia*.
[13] ll. 4205–12; *Catholicon*, art. *Jubileus*; but see note on ll. 4185–224.
[14] ll. 149–92; *Catholicon*, articles *Olimpias*, *Mons*, and *Iovis*; but see note, ll. 149–208.

and twice found the original reading restored.[1] Nicephoros, an early fourteenth-century Byzantine historian, may have known of this legend. After narrating the Presentation in the Temple, he says: 'Hunc Symeonem fama est ex eis fuisse unum, qui virtute, dignitate, vitaeque sanctitate excelluerunt: qui cum aliquando illi prophetae Isaiae oraculo legens incumberet, quod ait; *Ecce virgo uterum gestabit, et concipiet filium*, et de divini ejus responsi fide ambigeret, angelum ita fluctuanti ei astitisse ferunt, cum oraculo ejusmodi: non illum prius vitae hujus vinculis solutum iri, quam id, de quo credendo addubitasset, pro foribus primo quoque tempore appropinquans, et oculis ipse suis conspectum, testimonio suo confirmaret.'[2] This, of course, is not the source of the legend in the poem. A somewhat similar story is cited by Utesch from a fifteenth-century French Nativity play: the Emperor Caesar finds on the pedestal of Jupiter's statue the inscription 'Dum virgo mater pariet ista ymago corruet'. 'Sartan' interprets, and all their efforts to rub it off are futile.[3] If the author here follows his general practice, the letter in which he found the story was in Latin.

More important than the sources of the poem is the use made of it in the Chester Plays.[4] Connexion between this cycle and vernacular literature has hitherto been noted in the Sacrifice of Isaac (IV, second half),[5] the Adoration of the Shepherds (VII),[6] Christ and the Doctors (XI, second half),[7] the Crucifixion (XVI),[8] and the Resurrection (XIX).[9] All these bor-

[1] ll. 2737–800.

[2] Nicephoros Callistos Xanthopulos, *Ecclesiasticae Historiae*, Lib. I, cap. xii (Migne, *Patrol. Gr.* 145, pp. 669–70).

[3] Utesch, *Die Quellen der Chester-Plays* (Kiel, 1909), p. 35; A. Jubinal, *Mystères Inédits du quinzième siècle* (Paris, 1837), ii. 29 ff.

[4] Edited in E.E.T.S. lxii and cxv.

[5] Hohlfeld, *Modern Language Notes*, v. 222–38, and C. A. Harper, 'A Comparison between the Brome and Chester Plays of *Abraham and Isaac*', *Radcliffe College Monographs*, 15, pp. 51–73, discuss the connexion with the Brome *Abraham*.

[6] C. M. Gayley, *Plays of our Forefathers* (New York, 1907), p. 132 n.

[7] See C. Davidson, *Studies in the English Mystery Plays* (New Haven, 1892), p. 167.

[8] Taylor, 'The English "Planctus Mariae"', *Modern Philology*, iv. 623.

[9] Pollard, *The Towneley Plays* (E.E.T.S. lxxi), p. xix.

rowings are from dramatic or lyric poems and concern isolated passages or single plays. The relation to the *Stanzaic Life* seems to be of a different sort.

The first play to be considered is the *Nativity*. The following columns indicate the similarity in the arrangement of the material:

Stanzaic Life.	*Chester VI.*
	Gabriel announces Christ's birth to Mary 1–48.
Mary visits Elizabeth and sings the *Magnificat* 209–88.	Mary visits Elizabeth and sings the *Magnificat* 49–112.
Mary returns to Joseph 289–94.	Elizabeth brings Mary to Joseph 113–22.
Joseph is troubled about Mary and consoled by an angel 295–308.	Joseph is troubled about Mary and consoled by an angel 123–76.
Octavian orders a tax 309–36.	Octavian orders a tax 177–304.
	Octavian consults the Sybil about his deification 305–84.
Joseph and Mary go to pay the tax 337–56.	Joseph and Mary go to pay the tax 385–440.
An angel interprets the mourning and rejoicing spectators 357–92.	An angel interprets the mourning and rejoicing spectators 441–64.
Joseph and Mary lodge at a stable 393–416.	Joseph and Mary lodge at a stable 465–80.
The date of Christ's birth 417–44.	
The unbelieving midwife is convinced 445–80.	The unbelieving midwife is convinced 481–576.
Salvatio Romae falls 481–564.	Expositor narrates the fall of the *Salvatio Romae* 577–648.
The well flows with oil 565–80.	
Three suns appear 581–92.	the vision of three suns 649–52.
	and the adoration of the ox and the ass 653–6.
Octavian consults the Sybil about his deification 593–610.	
The Sybil shows a vision to Octavian 611–44.	The Sybil shows the vision to Octavian 657–712.

Stanzaic Life.

Chapter VI.

Expositor interprets Sybil's vision 713–28.
and the midwife's miracle 729–36.

Romulus' statue falls 645–84.
The ox and the ass adore Christ 685–92.

The resemblance extends not only to the selection and arrangement of legendary material, but to details as well. I give below, in parallel columns, first Latin versions of the *Salvatio Romae* from the *Polychronicon* and the *Legenda Aurea*, then the story as it occurs in the *Stanzaic Life* and in the *Chester Play*.

Polychronicon.

Romae fuit domus quaedam consecrata pene tota aurea lapidibus pretiosis ornata, quae dicebatur valere pene tertiam partem mundi, cujus cryptae parietum adhuc apparent horrendae et inaccessibiles; in qua etiam domo statuae omnium provinciarum ponebantur arte magica, quarum quaelibet nomen provinciae suae in se gerebat scriptum in pectore, et nolam argenteam circa collum;

quae, si qua gens contra Romam insurgeret, statim imago illius vertebat dorsum ad imaginem Romae, et tintinnabulum illius imaginis insonabat.

Unde et sacerdotes Gentiles

Legenda Aurea.

Quinto per miraculi evidentiam: Romae enim, ut testatur Innocentius papa tertius, duodecim annis pax fuit, igitur Romani templum pacis pulcherrimum construxerunt et ibi statuam Romuli posuerunt.[1]

Primo igitur instituta est propter cujusdam templi dedicationem. Romani enim, cum universo orbi dominarentur, quoddam templum maximum construxerunt, in cujus medio suum ydolum collocantes omnium provinciarum simulacra per circuitum statuerunt, respicientia rectis vultibus ydolum Romanorum.
Si quando autem aliqua provincia rebellaret, continuo, ut ajunt, arte dyabolica illius provinciae simulacrum ydolo Romanorum posteriora volvebat; tanquam innuens, quod ab ejus dominio recessisset. Conciti igitur Romani ad illam

[1] *Legenda Aurea*, p. 42.

Polychronicon.

domum illam alternis vicibus custodientes nomen imaginis illius principibus nunciabant. Erat etiam in tecto domus illius eques quidam aeneus concordans mobiliter motui illius imaginis, lanceamque contra gentem illam sic insurgentem dirigebat. Unde et Romani facile hostes suos inpraemeditatos occupabant. In qua etiam domo tradunt ignem fuisse inextinguibilem, cujus artifex requisitus quamdiu duraret, respondit, 'Donec virgo pariat'.

Unde divulgatum est quod nocte Dominicae nativitatis eques ille cum domo corruit, et ignis ille extinctus.[2]

Legenda Aurea.

provinciam copiosum exercítum destinabant et ipsam dominio suo subjugabant.[1]

Consulentes autem Apollinem, quantum duraret, acceperunt responsum, quousque virgo pareret. Hoc autem audientes dixerunt: ergo in aeternum durabit. Impossibile enim crediderunt, quod unquam pareret virgo. Unde in foribus templi titulum nunc scripserunt; templum pacis aeternum. Sed in ipsa nocte qua virgo peperit, templum funditus corruit et ibi est modo ecclesia Sanctae Mariae Novae.[3]

Stanzaic Life.

Aliud mirabile. Martinus in cronicis suis de mirabilibus Rome.

Sumtime in Rome made þer was
a temple of ful grete richesse,
temple of pes that ilk plas
was callide, as writen is expresse,

Chester VI.

An other myracle, if I maye,
I shall rehearse, or I goe awaye,
That befell that ilke daye
that Ihesu christ was borne.

wee read in Cronycles expresse:
some tyme in Rome a temple was,
made of so gret riches
that wonder was wytterly.

[1] *Legenda Aurea*, p. 718.
[2] *Polychronicon*, i. 216–18.
[3] *Legenda Aurea*, p. 42.

Stanzaic Life.

Al of gold 7 of perre,
thrid p*art* þe world hit was worthy,
of quich 3et su*m*quat men may se,
but negh dar non com for any. 488

But þat temple, leue 3e me,
was sett al ful of mavmetry,
of iche londe 7 eke cuntre
hor god stode þ*er* ap*er*tely. 492

Vchone hade writen on his brest
his nome, the londes name also,
A belle of silu*er* of þe best
the image beꝛ of alle tho. 496

Imyddes that temple was stondyng
the god of Rome ful rialy,
As grattest god 7 most chef kyng
of al þat oþ*er* company. 500

A-boue þat temple al with-out
A hors-mon stode al made of bras,
A speꝛ in his honde wond*er* stout
turnyng about þat image was. 504

3if any lond wold do any
to Rome with bost or with bataile,
or comyng by conspiracy
that ilke cite to assaile, 508

Chester VI.

for all thinges in yt—leve you me!—
was silver, goulde, and riche perye;
thyrd parte the worlde, as reade wee,
that temple was worthye. 592

of each provynce, that booke mynd mase,
ther Gods image ther set was,
and each one about his necke has
a siluer bell hanginge, 596

and on his brest wrytten also
the lands name and gods both twoo,
and set was als in myddes of tho
god of Rome righte as a king. 600

about the house meving there
a man on horse, stood men to stere,
and in his hand he bare a speare,
all pure dispituouslie. 604

that horse and man was made of brasse,
turning about that Image was;
save certayne preist*is* there might none pas
for Devylls fantasie. 608

but when any land with battayle
was ready Rome for to assaile,
the gods Image, without faile,
of that land rang his bell, 612

Stanzaic Life.

The image of þat lond in hy
rong his belle with-out faile,
And turnet his bak ful deign-
ously
to god of Rome, hom to auaile.
512

And that hors-mon made of
bras
A-buf þe temple turnet his
speꝛ
toward þat lond þat risyng was
Agayn*us* Rome bataile to rere.
516

Qveñ prestes þat weꝛ þer dwell-
yng
sich tokenyng forto aspye,
segh þos ymages hom turnyng,
to þe sou*er*ayns þai con hye,
520

And tolden quat lond was
risyng
the empiꝛ of Rome to any.
thai senden onon bout tarying
legiou*n*s þat londe to destrie,
524

Or ellis to kepe hom in comyng
And so to sle hom sodeynly,
thus þai conqueret kemp 7
kyng
And al þe world als wit*er*ly,
528

. . . . . .

But of this temple, bout weꝛ,
he þat wroȝt hit asket was
how long 7 als hou mony ȝeꝛ
hit shuld enduꝛ so in þat place.
544

Chester VI.

and turned his face dispituous-
lie
to god of Rome, as read I,
in tokening that they were
ready
to fighting fresh and fell. 616

the image, also, aboue stand-
ing,
when the bell beneth began to
ringe,
turned hym, all sharply show-
ing
toward that land his speare. 620

and when they saw this token-
ing,
Rome ordayned w*i*thout tary-
inge
an host to kepe there coming
long, or they came there. 624

and in this manner, sothlie,
by art of nigromancye,
all the world wytterly
to Rome were made to lowt.
628

And that temple there, doubt-
les,
was called, therfore, the temple
of peace,
that through this sleight bat-
tayle can cease
through out the world about.
632

But he that Coyntlie this
worke cast
asked the Dyvill, or he past,
how long that temple it shold
last
that he there can build. 636

Stanzaic Life.	*Chester VI.*
And he onswaret 7 told expres,	the Devill answered suttellie,
hit shuld enduꝛ, leue þeropon,	and said it shold last sickerlie
til a virgyn wemmles	untyll a mayden wemmouslie
had born a childe bout help of mon. 548	had conceaved a childe. 640
Qven men of Rome herden þis,	They hard, and beleeved, therfore,
thay leuet soth as prophecy	it shold endure for evermore;
hit shuld enduꝛ, nothyng omys,	
with-out ende þeꝛ witerly, 552	
And writen riȝt in þe entre	
of that temple al bifore,	
that temple 7 fuyꝛ shuld lastyng be	
In þat place for euer-more. 556	
Hec verba scripta erant in lingua latina: Templum pacis eternum.	
Neuer-þe later al fel doun	but that tyme that christ was bore,
queñ Crist was born of ouꝛ lady	it fell downe sone in hye. 644
temple 7 images, ȝe leue moun,	
And fuyꝛ als slekket sikerly 560	
Opon ȝole-day with-outen drede,	of which house is seene this daie
as after wist was oponly,	somewhat standing, in good faye,
thus was þe deul al in his dede	but no man dare goe well that way
deceyuet thurgh Goddus mercy. 564	for feendes fantasie. 648

A study of these passages makes it clear that the dramatist was using the English rather than the Latin. But he did not take over his material without changing it. Where the play is closest to the poem, there is nothing like the word for word borrowing that occurs in the Towneley *Conspiracy* from the *Northern Passion*.[1] Indeed the alteration of two alternately rhymed quatrains into an eight-line stanza like the Chester

[1] E.E.T.S. 147, pp. 87-88.

aaabaaab or *aaabcccb* requires changes in words. But it is not only in the language that the dramatist makes alterations: where effectiveness demands, he rearranges the incidents. For example, in the story of Octavian and the Sybil, the *Stanzaic Life* gives an interval of three days for her prayer;[1] the dramatist splits the story into two parts; Octavian's request for information[2] comes before the birth of Christ along with his order for the tax, and the Sybil's reply with the vision of Mary and the child[3] follows the birth of the child and the first speech of the Expositor.

A second legend taken by the Chester dramatist from the *Stanzaic Life* is the story of Simeon in the *Purification.*

Stanzaic Life.

Ones I rede that Simeon,
A qvile bifore that Crist was born,
Isaias boke he loket opon
And fonde thes wordes hym biforn: 2744

Ecce virgo concipiet ⁊ pariet filium.

'Se', saide þe prophet Isaye,
'A virgyn shal conceyue i-wys
A sone ⁊ beꝫ hym wemlesly
forto bryng monkynde to blis.' 2748

Whe̅n Simeon segh þis ilk thing,
Merueilet wonderly he was,
And hopide hit hade ben fals wrytyng
that he segh þer i̅n þat plas, 2752

Chester XI.

That Christ shall come well I wott,
but day ner tyme may no man wott,
therfore my books looke I mott,
my hart to glade and light. 20

What Esay sayeth I will see,
for well I wott how it shall be;
or I dyed, well were me
of hym to have a sight. 24

(Tunc librum respiciens legat prophetiam: 'Ecce virgo Conncipiet et pariet filium.')

A! lord, much is thy power,
a wonder I fynd written here:
it sayeth a mayden cleane and cleer
shall conceave and beare 28

[1] ll. 609–11.
[2] Chester VI. 305–84.
[3] Chester VI. 657–712.

Stanzaic Life.

ffor impossible hym thuȝt it weȝ
A may conceyue by any way,
And saide, 'he that wrot this heȝ
wrot fals, a waiour dar I lay'.

Chester XI.

A sonne called Emanuell;
but of this leeve I neuer a deale,
it is wrong written, as have I heale!
or ells wonder were.

2756 32

He that wrott this was a fone,
to wryte 'A virgin' here upon
that shall conceave without helpe of man;
this writing marveyls me. 36

And toke his knyf 7 scrapet fast
And this word 'virgyn' writen þeȝ,
And þer-as 'virgyn' writen was last,
made 'a gode wommon' a child to beȝ.

2760

I will scrape this away anone;
theras 'a virgin' is written on,
I will wryte 'A good woman',
for so it should be. 40

Deleuit hoc verbum virgo 7 scripsit bona mulier.

(Tunc librum fricabit, quasi deleret hoc verbum 'Virgo'; et postea ponet librum super altare, et veniet angelus et libro accepto faciet signum scribendi; et libro clauso recedet, et dicat Anna vidua.)

Anna.

Semion, father, south I see,
that Christe shall come, our boote to be,
from the father in magistie,
on mankinde for to myne. 44

and when he cometh, leve thou me,
he will haue mercye and pittie
on his folke, to make them free
and saue them of their synne.

48

Stanzaic Life.

Qveñ he had chaungide þis word so,
his boke from hy*m* he lays adou*n*,
And thogth that he hade wel don tho
And made a gode correcio*un*.
2764

Anoþ*er* day quēn hy*m* list se
holi writ 7 pr*o*phecy,
eft his boke theñ turnes he
to þo wordes of Isaie, 2768

And þ*er*-as he hade scrapet away
this word 'vi*r*gyn' the day bifore,
he fonde hit writen a3ayn ver-ray,
so fair letter*s* sa3e he not 3ore.
2772

Wheñ Simeon segh þat writ-yng,
Wond*er* he hade gret wit*er*ly,
for that boke was in his kep-yng,
non oþ*er* mon my3t com þer-by. 2776

And als þat worde so writen was
that so fair letter he neu*er* segh,
vnlike to þat he writen has,
for he nas neu*er* writ*er* so slegh, 2780

Chester XI.

Semion.

The tyme of his cominge knowe I nought,
yet manye bokes haue I soughte,
but wounderlye he that this wryttinge wroughte,
and marvaile thinketh me. 52

. . . . . .

my boke to loke yf I fynde oughte,
what man*ne*r mankinde shalbe boughte,
and what tyme it shalbe. 56

(tunc accipiet librum et admirando dicat.)

O! lorde, howe maie this be to-daie?
that I wrote laste, I fynde awaie,
and of redde letters in stowte araye
'a virgine' wrytten theron. 60

May fay! after I will assaie
wheither this mirackle be vereye,
and scrape this worde, written so gaye,
and wrytte 'a good woman'. 64

(tunc iterum fabricat ut antea et dicat.)

Dame anne, thou maie see well heare,
this is amended in good manere,
for a wounder thinge it were
to fall by anye waie. 68

Stanzaic Life.

But ȝet he þoȝt he wold assay
qveþer þat weꝛ thurȝe God almyȝt,
And eft þat word he scrapis away,
'virgyn', writen þer oright,
2784

And þer-as 'virgyn' stode bifore,
he wrote 'gode wommon' in that plas,
And hud his boke fro las 7 more
vnder lok for any cas. 2788

But sone opon þat oþer day
his boke he openet forto se,
And fonde 'gode wommon' clene away
And 'virgyn' writen, as eꝛ segh he, 2792

With golden letter so curiosly
that impossible i-wys it weꝛ
to any mon that weꝛ wordly
to write sich letter as was theꝛ. 2796

Qveñ Simeon seȝe þat it was so,
theñ leuet he þat fullily
ther hade þe holy gost ben tho
And visitide hym ful graciously, 2800

Chester XI.

Therfore, as it was a misse,
I haue written that souther is,
that 'a good woman' shall, I wisse,
conseave and not 'a maye'. 72

(tunc ponit librum super altare, et faciet angellus, ut antea.)

Anna.

Sir, marvile you no thinge theiron,
for god will take kinde in man,
through his godheade ordayne he can
a mayde a Childe to beare. 76

for to that highe comlye kinge
Impossible is no thinge;
therfore I leeve it no leasinge,
but south all that is here. 80

(accipiet librum.)

Semion.

by my faye! yet will I see
whether my lettres chaunged be,
a! hie god in trenitie,
honoured be thou aye! 84

for goulden letters, by my lewty!
are wrytten through godes postie,
since I layde my boke from me
and my wryttinge awaie, 88

ther as 'a good woman' written was,
righte now here before my face;
yet storred I not out of this place,
and my lettre chaunged ys. 92

Stanzaic Life.

And praiet God with hert fre
he shuld neuer deȝe ne thethen go
that maidens child til he myȝt se
And eke hondul hym both two. 2804

Chester XI.

this muste be needes by godes grace
for an angell this wrytten hase,
nowe leeve I a mayden, in this case,
shall beare a baron of bliss. 96

nowe seith, lorde, that it so is,
That thou wilte be borne with blisse
of a mayden that never did amisse,
on me, lorde, thou haue mynde! 100

let me never death taste, lorde, full of grace,
tell I haue seene that Childes face,
that prophescied is here in this place
to keuer all mankinde. 104

Here, as in the *Nativity* play, details are altered for the sake of dramatic effectiveness: the events of two days are compressed into one;[1] Simeon's book is placed on the altar instead of 'vnder lok';[2] the angel appears to make the changes in the text;[3] the angel's writing, 'faire' and unlike his own,[4] in the play is 'of redde letters';[5] and the intervals between Simeon's reading his book are filled by the speech of Anna Vidua.[6] In the actual Presentation scene, which follows this incident of Simeon in the *Chester Play*, the dramatist may have worked chiefly from the Bible;[7] but here also one passage suggests that he was recalling the *Stanzaic Life*:

[1] *Stanzaic Life* indicates the second day, 'Anoþer day', 2765.
[2] *Stanzaic Life*, 2788; Chester XI, stage directions after lines 40 and 72.
[3] Chester XI, stage directions after lines 40 and 72.
[4] *Stanzaic Life*, 2778, 2779.
[5] Chester XI. 59. [6] Chester XI. 41–8, 73–80.
[7] Chester XI. 121–208; Luke ii. 27–38.

For wit him offert was þis daye
A turture-brid and [p]ygones two
. . . . . .
A turtur̃-bridde or pigones two.[1]

And take we with us doue-byrdes towe,
or a turtell to offer also
. . . . . .
receive my sonne nowe at me
And to my offeringe birdes three.[2]

Both poem and play show uncertainty as to whether there were not three birds, where the Vulgate reads 'par turturum, aut duos pullos columbarum' (Luke ii. 24).

In these two plays, the *Nativity* and the *Purification*, the unusual material or the unusual selection of material makes it certain that the play was influenced by the poem.

Are there parallels in other plays? Certainly some of the passages for which the *Legenda Aurea* has been named as source are just as close to the *Stanzaic Life*: these are in the *Slaughter of the Innocents*, the death of Herod's son,[3] and the fall of the idols in Egypt at Mary's coming;[4] in the *Purification* the remark of Joseph that Mary as a pure virgin did not need purification but would go to the Temple as an example to others;[5] and in the *Entry into Jerusalem* the motive for Judas's treachery.[6] And certain passages show a closer connexion with the *Stanzaic Life* than with the Latin. In the *Adoration of the Magi* most of the account of how the wise men watched on Mount Victorial and saw the star and made their journey on dromedaries might have come from the *Legenda Aurea*[7] as readily as from the English translation in the poem; but one detail is not in the Latin:

A Dromodary in good faye
Will goe lightly on his way
A hundreth myles vpon a day.[8]

[1] *Stanzaic Life*, 2301–2, 2573.
[2] Chester XI. 134–5, 141–2.
[3] Chester X. 365–416; *Leg. Aur.*, p. 65; *Stanzaic Life*, 3449–64. See Utesch, p. 34.
[4] Chester X. 285–8; *Leg. Aur.*, p. 64; *Stanzaic Life*, 3317–24. Utesch (p. 33) does not mention the *Legenda Aurea* for this incident.
[5] Chester XI. 129–33; *Leg. Aur.*, p. 159; *Stanzaic Life*, 2261–80. See Utesch, p. 36.
[6] Chester XIV. 265–304; *Leg. Aur.*, pp. 185–6; *Stanzaic Life*, 7013–36. See Utesch, p. 47.
[7] Chester VIII. 1–144; *Leg. Aur.*, p. 89; *Stanzaic Life*, 1729–816.
[8] Chester VIII. 105–7.

Compare the *Stanzaic Life*:

> dromedarys thay riden opon,
> that is a best of gret swiftnes
> a hundreth myle one day to gone.[1]

In the *Oblation of the Magi* the interpretation of the gifts, for which Utesch quotes the *Legenda Aurea*, is closer to the *Stanzaic Life*, since both the English works omit certain sentences of the Latin.[2] In the *Harrowing of Hell* Utesch[3] notes that the play follows the version of the story in the *Legenda Aurea* rather than that of the *Evangelium Nicodemi*, especially in the omission of material. This same material is omitted in the *Stanzaic Life*. Lastly, in the *Ascension*, the colloquy of Jesus and the angels is closer to the *Stanzaic Life* than to the *Legenda Aurea*.[4]

So far the evidence shows that the Chester playwright often used an English translation of the *Legenda Aurea* rather than the Latin. Did he also make use of the Latin? Utesch[5] cites the *Legenda Aurea* for two passages where the *Stanzaic Life* could not have served: these are the healing of Longinus in the *Passion* (xvi. 773–804) and the fifteen signs of the Judgement in the *Prophets and Antichrist* (xxii. 261–340). In both cases a number of vernacular poems treat the subject, and in both cases it has been impossible to point out a vernacular source. Miss Peebles says of Longinus: 'It looks as if the story had assumed stereotyped form and was used in much the same way

[1] vv. 1778–80. *Leg. Aur.* (p. 89) reads: '. . . super dromedarios venerunt, qui sunt animalia velocissima, qui tantum currunt una die, quantum equus in tribus.'

[2] Utesch, pp. 30–1. The passages of the *Legenda Aurea* which are lacking in both the play and the poem are the following: 'Persae autem et Chaldaei . . . dicitur regio' (p. 93), after *Stanzaic Life*, l. 2040, and Chester XI. 48; and 'Haec tria significabantur . . . omnem suavitatem' (p. 93), after *Stanz. L.*, l. 2096, and Chester IX. 104. In *Stanz. L.*, after l. 2108, is quoted 'Oro *pro* vob*is* pa*trem* ut ipse vos custodiat', where *Leg. Aur.* (p. 93) reads: 'Psalm. : dirigatur oratio mea, etc.'; Chester IX. 110 gives neither passage. At one point the *Chester Play* is nearer the Latin: 'divinitas pretiosissima' (*Leg. Aur.*, p. 93); 'Luf from heuen' (*Stanz. L.*, l. 2099); 'Most precyous Godhead' (Chester IX. 108).

[3] Pp. 57–61.

[4] Chester XX. 105–52; *Legenda Aurea*, p. 322; *Stanzaic Life*, ll. 8953–9044. See Utesch, p. 70.

[5] Utesch, pp. 57, 78–80.

by narrative and dramatic writers.'[1] The fifteen signs of the Judgement are described in a number of English poems listed in Mr. Brown's *Register*,[2] among them one attributed to Lydgate, which has a close relationship with the version in Chester XXII.[3]

Apart from the *Legenda Aurea* material, the dramatist was possibly influenced by the English poem in the Abraham and Melchizedek story,[4] in the Balaam story,[5] and in the *Magnificat*.[6] He was also probably helped in the *Temptation of Christ* by the *Stanzaic Life* version of Gregory's Homily.[7]

To sum up: plays of the Chester cycle influenced by the *Stanzaic Life* are the *Nativity* (VI), the *Magi* (VIII and IX), the *Purification* (XI), the *Temptation* (XII), the *Harrowing of Hell* (XVIII), and the *Ascension* (XXI), with possible influence in *Abraham* (IV), *Balaam* (V), *Innocents* (X), and *Entry into Jerusalem* (XIV). All the parallels occur in passages written in the stanza characteristic of the cycle (*aaabaaab* or *aaabcccb*), and none in passages generally recognized as later additions.[8] We may assume, then, that the original Chester cycle, which included parts of VI, VIII, IX, XI, XII, XVIII, and XXI, was written by a man who knew the *Stanzaic Life*. He is the 'local playwright' of whom Mr. Pollard writes.[9]

The date of his work cannot be determined with accuracy. The first edition of the *Polychronicon* was complete in 1327. After that time must be allowed for the *Polychronicon* to attract the attention of the 'worthy wyght' and for the ten thousand

[1] R. J. Peebles, 'The Legend of Longinus' in *Bryn Mawr Monographs* (Baltimore, 1910), pp. 133–4.

[2] Carleton Brown, *A Register of Middle English Religious and Didactic Verse* (Oxford, 1920), ii. 429.

[3] See H. Sandison, 'Quindecim signa ante iudicium', Herrig's *Archiv*, cxxiv. 73–82.

[4] Chester IV. 17–144 ; *Stanzaic Life*, 2373–420.

[5] Chester V. 89–280 ; *Stanzaic Life*, 1601–728.

[6] Chester VI. 49–112 ; *Stanzaic Life*, 231–88. Note that the anachronistic use of the *Gloria Patri* (Chester VI. 107–12) may have been suggested by the final lines of the hymn in the *Stanzaic Life*: 'Blesside be that Lord of myȝt And honour to hym for-euer ȝ oo' (287–8).

[7] Chester XII. 161–208 ; *Stanzaic Life*, 5245–332.

[8] For example, the prophets of Chester VIII. 261–337.

[9] *English Miracle Plays* (Oxford, 1923), p. xxxvi.

lines of the *Stanzaic Life* to be written. Then a further lapse of time probably preceded the composition of the plays; for the knowledge of the poem that the playwright shows is what would come, not from setting the English text beside him as he worked, but from a more intimate acquaintance with half-memorized phrases. Possibly there is some truth in the statement of the 1544 bans, which connect the plays with the name of Sir Henry Francis.[1] If he was senior monk of St. Werburgh's Abbey from 1377 to 1382,[2] his period of activity corresponds very well with what we can infer as to the date of the original cycle.

The connexion between the plays and the English poem does, however, emphasize the necessity of studying vernacular literature for an understanding of the cycles. Instead of Tatian's *Gospel Harmony*,[3] Peter Comestor's *Historia Scholastica*,[4] and Josephus,[5] English poems based on these may be what the dramatists knew best. As Mrs. Frank says in regard to the Old French Passion: 'Whatever the ultimate sources of the mediaeval drama may have been—and the influence of the Liturgy, the Vulgate, the Apocrypha, the Latin Gospel Harmonies and various theological works including sermons, treatises, commentaries, &c. cannot be denied—it is evident that the immediate sources often lay near at hand, perhaps nearer than has been generally assumed.'[6]

[1] *Chester Plays* (E.E.T.S., lxii), p. 1.
[2] E. K. Chambers, *The Mediaeval Stage*, ii. 352.
[3] Utesch, pp. 51, 63, 65.
[4] Ibid., pp. 9, 11.
[5] Ibid., pp. 10, 11.
[6] 'Vernacular Sources and an Old French Passion Play', *Modern Language Notes*, xxxv. 268.

STANZAIC LIFE OF CHRIST

Ihesu, þat borñ was of a may * [fol. 5 *a*.]
In amendement of mankynde,
Deyde and rose the thridde day
The deuelus bond to vnbynde,

He ȝeue me grace sum*m*what to say
To botene he*m* þ*a*t ben to blynde
Here lyfe to rule in good aray,
Thorwe lore þ*a*t I in þis boke fynde.

A worthy wyght wylned at me
Sertayn þyngus for to showe,
Þat in Latyn wrytun saw he,
In Englissh tonge, for to knowe

Of Ihesu Cristes Natiuite
And his werk*us* on a rowe,
To the whiche by good Auctorite
He myghte triste 7 fully knowe.

There-fore now ys my by-gynnynge
Atte Cristes incarnacio*un*,
And myne Aucteres fully rehersynge,
On the whiche I founde my lesso*un*.

Ther-fore þ*a*t redeþ here wyth-ynne,
Rewarde þe mat*er* of e*uer*y reso*un*,
And trewe wyttenesse, as haue I wynne,
Writen he shal fynde redy bo*un*,

Jesus grant me grace to help men rule them aright through the love that I find in this book.

A worthy man wished me to write in English certain things that he found in Latin about Christ's nativity and his works.

Therefore I begin at Christ's incarnation, rehearsing my authorities in full.

* *vv.* 1–66 *are from Brit. Mus. Addit. MS.* 38666.

Here is no false fable.

So þat no fable, in good fay,
þat fals ys, shal he fynde non,
But thyng þat trewe ys 7 verray,
And wyttenesse names wryten þere-on. [fol. 5 *b.*] 28

In each case I cite my author (that clerks may not say a fool wrote these new fables).

By-fore euery mater, and I may,
The Auctor shal, by my bone
That Clerkus shal not after say
þese newe fables wrote a fonne. 32

Petrus in Historiis Scolasticis de incarnacione Christi.

In the 42nd year of Octavian, the 31st of Herod, the 393rd Olympiad, Christ was conceived of a maid; it was the sixth month, on a Friday, the eighth Kalend of April, the 10th day of the moon.

We reden of two and fourty 3ere
Of Octouian þe Emperoure,
The on and thretty, wyth-outen were,
That kyng Heroud toke his honoure, 36

Of Olympyas, ys to lere,
Thre hundred Nynty and thre, þat floure
Conceyued was of a mayde clere,
Ihesu Crist our Saueoure. 40

The syxt monethe, take hit in mynde,
After þat I[ohn conceyued was,
Vp-on a Fryday, as y fynde,
To vs be-felle þat blisfull case. 44

The viij kalende of Auerille
And of þe mone þe x day,
ffor to wayue þe deuelus wylle
And wrechednesse to put a-way, 48

Of Nazareth in Galile
Of a mayde þat hete Marye
Conceyued Crist was, leue 3e me,
Mankynde of bale for to bye. 52

This ended the fifth age.

þys endud was, nys no lesynge,
þe f[yf]te elde, declare wol I,
ffrom the wordles by-gynnynge, [fol. 6 *a.*]
As 3e shulle hire ful sone in hy. 56

42 MS. Ihu. 54 MS. furste.

ffrom the wordles by-gynnyng, with-oute were,
Til þat Crist lyght in-to oure kynde
V. þousand 7 two hundred 3ere
Were fully passed, as I fynde,

From the beginning of the world to the birth of Christ was 5196 years, and this time made five ages.

Saue iiij. were wantyng wytterly,
As oure auctores beren wyttenesse,
And v. eldes þis tyme fynde I,
As after I shal declare expresse.

Vp-on a Friday oure lady
Conceyued Crist with al mekenesse
*ffor on a Friday, bi trewe story, [fol. 1 *a*.]
Adam both wro3t 7 wayuet wesse.

On Friday Mary conceived Christ, Adam was created and banished, and the good thief was brought to Paradise.

That selue day 7 houꝛ also
That Adam banysht was fro blis
of Paradise to worldes wo,
that selue houꝛ, wit 3e wel i-wys,

the thefe that henget on a tre
biside Crist queñ he vs boght,
to Paradise, as 3ernet he,
with angels blisfullie was broght.

De sex etatibus seculi. Nota.

Now of þes eldes speke we
er that we meue ouꝛ first mateꝛ,
And quat Olimpias may be
declare also I wol now heꝛ.

I will tell you of the ages of the world and of Olympiads.

The first elde was from Adam
to Noe flode, as fynde we,
the secunde fro Noe to Abraham,
the thridde to Dauid, leue 3e me.

The first age was from Adam to Noah, the second from Noah to Abraham, the third to David, the fourth from David to the return from Babylon.

The furthe elde was from Dauid kyng
to peple of Israel home weꝛ broght
ffrom Babilony to hor owen wonyng,
that venkyscht weꝛ both sold 7 boght.

* *Harleian MS.* 3909 *begins here.*

The fifth age was from the return from Babylon to the coming of Christ;

The fifte elde was from þis comyng
til God for monkynde bote soght
And light into a vi*r*gyn ȝyng
ffor mo*nn*us hele, as he bi[t]hoght. 92

the sixth age, which we are now in, lasts till the end of the world;

The sixt elde 7 þe last of alle,
of quych þe ende vnknowen is,
that we ben iñ, I may wel calle,
til worldes ende no thing amys. 96

in this Christ came to save mankind.

And in þis sext elde 7 þe laste
come C*r*iste mon-kynde of car̃ to keue*r*,
And peple þat bifore wer̃ paste
to bryng to· blis þat lastes euer. 100

Man also has six ages:

And riȝt so as this world I-wys [fol. 1 *b*.]
ffro bigynnyng to endyng
In sex eldes diuiset is,
Mon is that has his fulle lyuyng. 104

the first lasts till his seventh year;

ffor the first eld, bout wer̃, Infancia.
of mon þat is i*n* flesch her̃ lent,
lastes into þe seuent ȝer̃,
that qvile he is calde innocent. 108

from 7 to 14 is the second;

ffro seue*n* ȝer̃ into fourtene Pue*r*icia.
is secunde elde, soth to say,
that childhede cald is, bout wene,
And thoȝt has non but gome*n* 7 play. 112

the third is from 14 to 28;

The thrid eld is from fourtene
to eȝt 7 twenti ȝer̃ I-wys, Adolescen*c*ia.
that growyng time, with-out wene,
p*ro*prelie cald with clerc*us* is. 116

In þat elde, as is wel sene,
is mon moost in his iolite,
And to lighschip enclyne 7 kene,
As mon may al day sothlie se. 120

The ferth elde is 3outh calt, Iuuentus. the fourth from 28 to 50;
ffrom e3t 7 twenti to fifty,
In quich elde þou lif shalt
by wit 7 strength most studfastlie.

The fift elde of our lyuyng
is calde time of soburnesse, Grauitas. the fifth from 50 to 70;
in quich eld mon is enclynyng
to fayntship 7 gret feblenesse,

And this elde is enduryng
ffrom fifty to sexty 7 ten,
3if sadship euer in hym shal bryng,
hym bihoues to haue it then.

The sext elde 7 last of all Senectus. the sixth from 70 till death.
is fro þat to his lyues ende,
of quich no certeinte may fall,
but wayte quen he shal hethen wende, [fol. 2 a.]

And right as day of iugement
is vnknowen in gode fay,
so is this elde verrayment
to mon, quēn he shal passe away.

Now sex eldes ar rekenet her
ffrom worldes bygynnyng to ende,
And other sex eldes in fere
of mon til that he hethen wende.

Of Olimpyas speke we nowe Now we will speak of Olympiads.
And declar quat þat may be,
qvy date was sett by hit 7 howe,
sone expreslie 3e shul se.

Qualiter connotacio Olimpiadis fuerat introducta.

In Grees we reden a hul þer is Olympus is a hill in Greece, very high, but uninhabited.
that passes þe clovdes fer of heght,
Olimpus callet it is Iwis,
to lyf on hit wil serue no sleght.

Philosophers climbed it to observe the stars; on account of the dry air they took sponges full of water.

but philosophers, as rede we
opon þat hul *sum*time went
the cours of sterres forto se,
but long myȝt þai not *þer* be lent,

For moyste aiꝛ was *þer* noon,
As mo*nnus* kynde wold wiln to haue,
but spounges þai token hom ichon
ful of wat*er* hor lif to saue.

And so til thai auiset weꝛ
of þe planetes 7 hor meuyng,
with sich sleghtes til thay weꝛ þeꝛ
thai comen to conqueꝛ that conyng.

At the foot of the hill every fifth year they held solemn games in honour of Jove, a god who was once a man;

Vnder that hul su*m* time *þer* wasse
vset a ful sole*m*pne play
of iustyng, tournam*e*nt 7 o*þer* solas
vche fifte ȝeꝛ in gode fay, [fol. 2 *b*.]

In worship of a god I-wys,
that thay mensket thurgh hor myȝt,
the quich was callide Iouys,
that er hade ben a worthy knyȝt.

(for at that time a great ruler was worshipped as a god).

ffor that time was vset this,
qvo-so couth rule hom i*n* hor riȝt
And conqueꝛ most worldlie blis,
as God þai worshipt sich a wiȝt,

And in hono*ur* of þat kyng,
the quich as God so worshipt was,
vche fifte ȝeꝛ, bout lettyng,
that gomen was vset in þat plas.

If they had had the games every year, the expense would have been too great;

ffor hade thay vset continuely
vche ȝeꝛ so that real play,
dyspense wold haue don hom any,
the costages weꝛ so grete 7 gay,

And ȝif þai haden differret hit
to leng*er* time then fife ȝeȓ,
fforȝeten wold haf ben in hor witt.
tha[t] play with kyng knyȝt 7 swieȓ,

and if they had held them less otten, they would have forgotten.

And in þaiȓ play sich laghe þ*er* was,
that qvo-seȓ wan þe victory,
quat ȝift he wilnet i*n* þat plas
was grauntide hy*m* þ*er* fullily.

The victor in the games received whatever gift he asked for.

So was þat play iche fift ȝoȓ
continuet ay assiduely,
til þat Mary Ihesu bere
And hor date toke thay þ*er*by,

As we done, þat be now lyuyng,
of Cristes i*n*carnac*i*oun,
or ellis of ouȓ lord þe kyng,
As vset is in vch tou*n*.

From these games they reckoned dates, just as we do from Christ's incarnation or from the king's reign.

Therefore I sett atte bygynnyn*g*,
that meñ v*er*rayly know mou*n* [fol. 3 *a*.]
hou þai datide þat time hor thing
er Crist in erthe light adou*n*.

Now let we be þis ilk mateȓ
And to ouȓ first turne we aȝayn,
of Crist 7 of his mod*er* deȓ
speke we þat wil more do gayn.

Lucas in euangelio suo quod sic incipit: Exurgens Maria abiit in montana

When Crist was liȝt in ouȓ lady,
ho roos 7 went from Naȝareth
to the cite of Ȝacharie,
And gret hir nece Eliȝabeth—

Mary visited Elizabeth in the city of Zacharie

the quich cite is fouȓ mile
ffrom Ier*usal*em, as rede we.
theȓ ho dwellide a grete qvile,
thre monythes fullie, leue ȝe me,

Dionisius.

(a city four miles from Jerusalem), and dwelt there three months.

188 MS. *reads* thay *for* that.

ministering to her kinswoman till John was born.

Ministryng hir syb wo*m*mon
Eliȝabeth, til ho light̄ was
of Cristes forgoer sayn Ioon,
In qvom al godenes was 7 gras. Lucas *in* textu.

When Elizabeth and Mary met,

Qven Eliȝabeth 7 Mary
To-ged*er* metten, leue ȝe me,
Mary gret hir mekely,
And queñ Eliȝabeth hir con se,

the child stirred in Elizabeth's body, and she began to prophesy:

The childe stiride in hir body,
ffor ioy of Crist þer hoppet he.
theñ bigan to *pro*phecy
Eliȝabeth, as here mou*n* ȝe,

ffor with þe holy gost in hy
Eliȝabeth fulfillet was,
And with a grete voys 7 cry̧
to hir ho spekes in þat plas:

'Blessed art thou among women, and the fruit of thy body.

'Blesside be þou, modir Mary,
Imong alle wy*m*men ful of grace, [fol. 3 *b*.]
And þe fruyte of thi body
that thou now conceyuet hace.

A special grace is thy coming to me,

'A swete God, hou may þis be?
A special grace is me bitid,
that Godd*us* mod*er* thus com*us* to me
with Crist al in hir body hyd.

for the child in me stirred at thy voice.

'Anon as þi voys, lady fre,
Quen þou come ner̄ stroke *in* myn er̄,
the child her̄ þat is *in*with me
enioiet gretlie Crist to her̄.

The prophecy of the angel shall be fulfilled.'

'And blesset art þou þat leuet so
As þe angel to þe tolde,
ffor wordes þat he spake, Mary, tho
shyn be fulfillide, be þou bold.'

Then bigan moder Mary — Canticum Marie matris. — Then Mary sang the Magnificat.
A song of blis Crist to welcum:
'*Magnificat*,' was hir melody,
'*Anima mea dominum.* — Et exultauit spiritus.

'And my gost wel gladet was
In God my help 7 al my hele,
ffor gret meknes sene he has
In his wench, is not to concele.

'Therfore iche generacioun — Quia respexit.
shal blesse me for-euer-more,
ffor monkynde saluacioun
by me to come he ordeynt 3ore.

'And mich has that lord don for me, — Quia fecit.
that prince is 7 of most power,
his nome euer-more halowet be
In heuen 7 eke in erth her. — Et misericordia.

'And mich euer-more is his mercy
to all men that on hym han mynde,
ffrom progeny to progeny,
That dreden hym 7 ben to hym kynde.

'Done he has his ful power — ffecit potenciam. [fol. 4 *a*.]
Strengthfully agaynus stout,
Proude dispelet fer 7 ner
with tho3t of hert ouer al about.

'Mi3ty deposet from hor se, — Deposuit.
And meke amendet in gode maner,
hauset hom on he3t has he
In heuen 7 eke in erth her. — Esurientes.

'Hongry men als, leue 3e me,
he has fulfillet both in fere
with godes, 7 hom þat proude wold be,
laft hom þat no3t myȝt com hom ner.

'Israel receyuet he has — Suscepit Israel.
his sone, as now is sothly sene,
thoȝt on forto do hom gras
And mercy, with-outen wene. — Sicut locutus. 284

'And to our fadrs he bihyȝt,
Abraham 7 his sede also.
blesside be that Lord of myȝt
And honour to hym for-euer 7 oo!' — ffinitur canticum. 288

Mary stayed with Elizabeth till John was born.

After that Mary con thus heer
heuen kyng in hir entent,
thre monythes after ho lenget ther,
And with Eliȝabeth ho was lent, 292

When she went home Joseph was grieved at her,

til Ion þe baptist was i-bore,
And then to Ioseph home ho went,
but then Ioseph greuet sore,
fforsake Marie he hade I-ment. 296

Matheus in euangelio: Cum esset desponsata mater Ihesu.

and wished to leave her;

When he segh ho with child was,
then hade Ioseph in hert any,
supposyng in hir gret tresspas,
And thoȝt to leue hir pryuely. 300

but an angel in his dream told him that the child was of God.

Then God send doun an aungel has
to Ioseph slepyng sikerly,
And comfortide hym in that caas [fol. 4 *b*.]
of his wif maiden Marie, 304

And saide that child was not by mon,
but geten thurȝe þe Holy Gost,
then leuet Ioseph þer-opon,
And thonket God of myȝtes most. 308

Lucas: Exiit edictu.

Octavian ordered all men to be taxed:

This time was sent a maundement
ffrom Octouian þe emperour
that al the world, als he hade ment,
shuld writen be, both toun 7 tour. 312

Petrus comestor in historiis scolasticis capitulo xxxiij°.

The emperour coueitet forto knowe
the nomes of reumes redily
thurgh-out þe world al on a rowe
of quich Rome hade ful maistry.

ffor that time al þe world I-wys
tributarie to Rome was.
therfore þe emperour in his blis
wold haue writen iche place,

Prouince, shiꝛ, 7 eke cite,
how mony thurȝe the world þer weꝛ,
and iche hede, als leue ȝe me,
that shulden tribute to hym bere.

He comaundet eke also
that aⁿ men in ich cuntray
to þe chef cite shulden go,
And a peny þer to pay.

every man should go to his own chief city and there pay a silver penny.

of siluer shuld þat peny be,
ten comune penys hit was worthy,
And on hit writen was, leue ȝe me,
hor knowlachyng apertely,

And by þat peny bounden weꝛ thay
fforto be obedient
to þe emperour of Rome for ay,
be that ȝyft with gode entent. [fol. 5a.]

Lucas: Vnde ascendit Ioseph a Nazareth in Bethleem.

Then for Ioseph comen was
of kyng Dauid by lynee,
from Naȝareth his way he mas
to Bethleem his chef cite,

Joseph took Mary to Bethlehem.

fforto knowlech in that cas
that to Rome buxum was he,
and with hym Marie his wif he tas,
for bihynde hym miȝt ho not be,

341 MS. that *corrected from* thas.

Sithen þat ho was with child tho,
with Goddes sone to saue monkynde,
bout hir thider wold he not go,
And in þat plite leue hir bihynde,

Eutropius in cronicis suis.

She rode an ass, and he led an ox to sell in the city.

but sett hir on an asse onon.
And an ox with hym toke he
to selle 7 to lif þeropon
quyl þai duellide in that cite,

And also tribute forto pay
of that he shuld take for that best,
for simple 7 pore both weꝛ thay,
ffor God wold liȝt þer pride weꝛ lest.

They found some of the folk sad and some merry. An angel explained to Mary:

Qven þei to Bethleem comen weꝛ,
As freꝛ Bertilmewe beris witnes,
Sum of þe peple made gode cheꝛ,
And sum mournyng 7 tristes.

But quat it signifiet, thurgh praieꝛ
of blesset Marie, expovnet it wes
to hir thurȝe an angel cleꝛ,
as I shal showe ȝou heꝛ expres.

those who looked for salvation through the seed of Abraham felt involuntary joy at the coming of Christ;

The folk, he saide, that weꝛ likyng,
Weꝛ sich as hopide after hele,
And of hor bale to hafe botenyng
thurȝe Abraham, nys not to concele,
And thurgh þe sede of hym con spryng. [fol. 5 *b*.]
to wyn agayn þat worthlie wele
that Adam lost from his ofspryng,
As God heȝt bifore ȝeris fele,

And al-thagh þai ne knewen noȝt
that God come þer so hastylie,
ȝett likyng stroke into hor thoȝt
At comyng of Crist kyndely.

350 MS. anox.

the peple that so mournyng was,
were Iewes that shuld descriet be
and repreuet for hor trespas,
that hor saluacioun couth not se.

those that mourned were Jews who remembered Jacob's prophecy.

ffor theñ sceptre bigan to cees
from iche braunche of Iudas kynde,
for verray prince to wyñ vs pes
was comen al of þat self strynde.

this word þeñ fulfillid was
that Iacob saide in prophecie;
that sceptre from his son Iudas
shuld neuer be raft kyndom to gye,

til he weꝛ comen þat shuld be sent
ffro heuen to erth mon to forbye,
And after hym with trewe entent
the peple shulde wait 7 ȝorne aspie.

Genesis vltimo: Non auferetur sceptrum de Iuda 7 dux de femore eius, donec veniat qui mittendus est, 7 ipse erit expectacio gencium.

Queñ þat Ioseph 7 Marie
to Bethleem thus comen weꝛ,
ffor thai weꝛ pore 7 al nedie,
herber myȝt thai non com neꝛ

Joseph and Mary could find no house in the town,

fforto leng in honestly,
ffor taken was ich hous 7 maneꝛ
to lordes 7 meñ that weꝛ myȝty,
That non myȝt thay get þeꝛ ne heꝛ.

But a hous woghles þer was, [fol. 6 *a*.]
that sett was negh þe heȝe-way,
bitwene two houses hylyng it has,
but side al opone, soth to say,

but lodged in a shelter built for beasts.

In quich hous meñ of that cite
haden hor speche in wederes wete,
vplondisch men þer, als rede we,
ther setten hor horses in þat strete,

Therfore a crach *þer* maket was
for esement to tou*n* comyng.
And thider Ioseph i*n* þat cas
Mary 7 bestis both con bryng,

There beside the ox and the ass Mary bore Christ.

And to þe crach both ox 7 asse
he te3et, 7 so we*r* *þer* lengyng,
and þat ni3t in þat simple plas
be*r* Marie Crist ou*r* heue*n* kyng.

Hec in Historiis Scolasticis.

Mary was 14 years old; it was the 42nd year of the emperor's reign, the eighth Kalend of January, on a Sunday.

Qven Ihesu born was, be 3e bold,
Marie maiden þat hy*m* be*r*
was nobot fourtene 3e*r* old,
the emp*er*our two 7 fourty 3e*r*

Of his regnyng, as I e*r* told,
the e3t kalende of Ianue*r*
And on a Sononday ou*r* Lord wold
be born, as he was bout we*r*.

But one thyng now is gode to showe.
As I shal te*ll* ap*er*tely,
quat time þat 3e mou*n* fully knowe
Crist was born of maiden Mary.

Before the birth of Christ the night came after the day; but afterward the night was put before the day.

This 3e shal vnderstonde I-wys,
that bifore þat Crist was born,
the ny3t was taken not amys
aft*er* þe day 7 no3t biforn,

But aft*er* þat Ihesu Crist born was,
the ny3t has ay ben set bifore,
ffor ny3t to day t*ur*net he has, [fol. 6 *b*.]
that mon bicome to saue ou*r* sore,

Thesternes in-to gret li3t,
longyng into gret likyng.
therfore I may say by ri3t,
And therof make no lesyng,

409 MS. acrach.

That on a Sononday at ny3t
born was Ihesu heuen kyng,
ffor ny3t bifore þe day was py3t
that time 7 þēn so bigynnyng.

De mirabilibus contingentibus in die natali domini 7 circa illud tempus in diuersis mundi partibus .ffrater Bartholomeus in sua compilacione de infancia Christi.

When Ioseph comen was 7 Mary
At ny3t into þat simple place,
al-þa3e Ioseph wist witerly
that Marie Crist conceyuet has,

Joseph got Salome and Tebel to help Mary.

neuer-þe-later he went in hie,
for he segh ne3e hir time it was,
and two maidens wonyng bie
he bro3t to help hir in þat cas.

That one of hom hi3t Salome,
that oþer Tebel, soth to say,
that al ny3t lenget, leue 3e me,
with our lady til hit was day.

Tebel by signe sothlie con se
that Mary was a clene may,
affermet 7 saide, 'how may þis be?
a maiden has born a child to-day.'

Tebel said that Mary was a virgin.

That oþer saide hit was not so,
hou mi3t þat be for any thyng?
Tebel was in hir purpos thro,
saide it was soth 7 no lesyng.

Queñ þat Salome se3e þis,
ho tho3t be sle3t ho wold assay,
and temptide forto do amys [fol. 7 *a*.]
our lady Marie þer ho lay.

but Salome was over-curious,

But sone hir hondes flesch 7 bone
ffor that ilk presumpcioune
drieden vp, 7 þat onon
for veniaunce, as 3e leue moun,

and her hands were miraculously dried up.

An angel bade her be cured by touching Jesus.

ffor felyng of hom clene was gone,
til an angel liȝt adoun,
that counseilet hir to leue opon,
7 mercy aske with deuocioun.

Anon as ho asket mercy
And touchide Ihesu that born was,
hole ho was onon in hie
and thonket God of al his grace.

Aliud mirabile. Martinus in cronicis suis de mirabilibus Rome.

In Rome was a magnificent temple of peace.

Sumtime in Rome made þer was
a temple of ful grete richesse,
temple of pes that ilk plas
was callide, as writen is expresse,

Al of gold 7 of perre,
thrid part þe world hit was worthy,
of quich ȝet sumquat men may se,
but negh dar non com for any.

In it each land had a god with a silver bell.

But þat temple, leue ȝe me,
was sett al ful of mavmetry,
of iche londe 7 eke cuntre
hor god stode þer apertely.

Vchone hade writen on his brest
his nome, the londes name also,
A belle of siluer of þe best
the image beꝛ of alle tho.

The god of Rome stood in the midst.

Imyddes that temple was stondyng
the god of Rome ful rialy,
As grattest god 7 most chef kyng
of al þat oþer company.

Above was a revolving horseman of brass.

A-boue þat temple al with-out [fol. 7 b.]
A hors-mon stode al made of bras,
A speꝛ in his honde wonder stout
turnyng abôut þat image was.

ȝif any lond wold do any
to Rome with bost or with bataile,
or comyng by conspiracy
that ilke cite to assaile,

The image of þat lond in hy
rong his belle with-out faile,
And turnet his bak ful deignously
to god of Rome, hom to auaile.

And that hors-mon made of bras
A-buf þe temple turnet his speꝛ
toward þat lond þat risyng was
Agaynus Rome bataile to rere.

Qveñ prestes þat weꝛ þer dwellyng
sich tokenyng forto aspye,
segh þos ymages hom turnyng,
to þe souerayns þai con hye,

And tolden quat lond was risyng
the empiꝛ of Rome to any.
thai senden onon bout tarying
legiouns þat londe to destrie,

Or ellis to kepe hom in comyng
And so to sle hom sodeynly,
thus þai conqueret kemp 7 kyng
And al þe world als witerly.

Now wil I telle, ȝe know moun,
quat a legion is to say,
An ost it is to bataile boun
of certeyn noumber, nys no nay,

Sex thousande men of gret renoun,
six hundreth sixty 7 sex in fay
was callide þat time a legioun
of knyȝtes kyd in gode aray.

If any land plotted against Rome, the god of that land rang his bell and turned his back,

and the horseman pointed with his spear.

Then the priests told the rulers and legions were sent

(a legion being 666 men).

[fol. 8 *a*.]

531 MS. Anost.

An ever-burning fire was also in the temple.

In þat temple was fuyre ay cleꝛ,
that slek myȝt no wordly wyȝt
with wynde wat*er* ne no mateꝛ
that mo*nnus* witt imagyn myȝt.

The builder said the temple would last till a virgin bore a child;

But of this temple, bout weꝛ,
he þat wroȝt hit asket was
how long 7 als hou mony ȝeꝛ
hit shuld enduꝛ so in þat place.

And he onswaret 7 told expres,
hit shuld enduꝛ, leue þe*r*opon,
til a vi*r*gyn we*m*mles
had born a childe bout help of mon.

so the Romans called it eternal.

Qven men of Rome herden þis,
thay leuet soth as pr*o*phecy
hit shuld enduꝛ, nothyng omys,
with-out ende þeꝛ wit*er*ly,

And writen riȝt in þe entre
of that temple al bifore,
that temple 7 fuyꝛ shuld lastyng be
In þat place for eu*er*-more.

Hec verba scripta erant in lingua latina : Templum pacis eternum.

But at Christ's birth temple and fire were destroyed.

Neu*er*-þe-late*r* al fel dou*n*
queñ Crist was born of Ouꝛ Lady,
temple 7 images, ȝe leue mou*n*,
And fuyꝛ als slekket sikerly

Opon ȝole-day with-oute*n* drede,
as aft*er* wist was oponly,
thus was þe deul al in his dede
deceyuet thurgh Godd*us* me*r*cy.

Aliud mirabile. Orosius 7 Innocencius papa iij°.

Another wonder fel þat day,
As both Oras 7 Innocent
beren witnes in gode fay,
As I to telle now am in-tent. [fol. 8 *b.*]

A walle of water by Rome þer was,
that al þat day fro morne to nyȝt
was turnet to oile 7 wallet vp has
oile hastily in mennus siȝt.

A spring near Rome flowed with oil all day,

Ouerthwert Tiber, þe water of Rome,
hit ran a streme al day ful strong,
of that walle þat thethen come
thurgh-out þe water his way con fong.

So Sibille prophecict bifore,
that oile out of þe erth shuld spryng
queñ Goddes son shuld be Ibore,
As soth was founden 7 no lesyng.

as Sybil had prophesied.

That day was seen als sikerly
thre sonnes on þe firmament,
that afterward ful wonderly
Into one substaunce al þai went.

In the sky stood three suns, signifying the Trinity.

Quich sight may wel signifye
thre thyngus, as I shal now say heꝛ,
saule, flesch, godhede, as leue I,
that þeñ weꝛ gederet alle in feꝛ,

And thre persouns als spiritualy,
I vnderstonde in gode maneꝛ,
to one substaunce wenten in hy,
that verray God was, bout weꝛ.

574 MS. alday.

Aliud mirabile. Innocencius papa iij^{9} . de gestis Romanorum.

Octavian, ruler of the world,

Octouian þe emperour
hade made þe world suget to Rome
And mich amendet toun 7 tour,
And rightwys duke was in his dome.

Of alle kyndoms conquerour,
sich a kny3t neuer þider come,
therfore þai tho3t hym to honour
As god, sich counseil alle þai nome.

asked Sybil if any man would ever be so great.

But the emperour was wys
And tho3t wel that he was dedly, [fol. 9 *a*.]
sich honour shuld no3t be hys,
after Sibille he sent in hye,

And asket qveþer þat euer shuld be
Any mon born in flesch 7 blode
so gret a lord as then was he,
so gracious 7 eke so gode.

After three days she showed him a vision of Mary and Christ in the heavens;

Theñ Sibille asket a time to pray,
theñ wolde ho gyf vnsuar þerto.
so Crist was born þe thridde day,
And to þe emperour come ho,

And showide hym a wonder si3t,
A sercle obuf þe soñne was
And in þe soñne a swete wi3t,
A maiden clene al ful of gras,

A child hade in hir armes clyght,
A voice from heuen sone herde was:
'her is Goddes auter dight,
As thou may se bifore þi fas.'

607 MS. alord.

Verba Angeli: hec est ara dei celi.

Then saide Sibille to þe kyng:
'this ilk child þou ses now her
shal pas þe in alle thing,
of strength, wisdom 7 power.'

'This child shall surpass thee.'

The emperour honouret then knelyng
that child 7 to hym made praiere,
and with encens als vp-steyng,
comaundet also both fer 7 nere

The emperor honoured the child

That alle men shuld do hym honour,
ffor that child was best worthy,
And so forso[k]e the emperour
Godhede to take vnworthily.

And in þat plas, þer-as he stode
queñ he segh þis selly siȝt,
was made a chirch after ful gode
of Mary maiden ful of myȝt. [fol. 9 *b*.]

where the church of *Sancta Maria in ara celi* now stands.

And forto haue fulle memorie
of sight þe emperour ther segh,
And of þe angels melody
that he herde in heuen on hegh,

That ilke chirch now calde is
Sancta Maria, as hyt wel may,
in ara celi, no thing omys,
ffor so the angel song þat day.

Aliud mirabile. Martinus in cronicis suis.

He that made Rome, as rede I,
Romulus þen heȝt he,
sumtime raiset realy
his image vp in þat cite.

Romulus set up a gold image of himself

631 MS. forsothe. 641 MS. chil *deleted before* chirch.

How he shuld hause thing so heuy
bout heuen*ly* help, as then did he,
wonder hit was gret wit*er*ly
and qvi I say sone ȝe shun se.

ffor hit was herre fiftene feete
then þe heghest plas in Rome,
Alle men honouret, I ȝou heete,
that image that biside hit come.

on a lofty pillar,

Opon a hegh piler stode hit
of ston al hole with-out twynnyng,
that wondir hit was to mo*nn*us witt
quat craft raiset so heuy a thyng.

the face turning with the sun,

As gold hit shone both nyȝt 7 day,
And with þe su*nn*e hit was meuyng,
the image his face hit turnet ay
towarde the su*nn*e on hit shynyng,

a circle in the right hand, a sword in the left.

In þe riȝt honde in gode aray
A rounde sercle forth-shewyng,
In þe lift honde stout 7 gay
A long sworde in honde manassyng.

That sercle tokenet, as rede I,
that al þe world was holly his,
And to Rome shuld be ay redy
that hede 7 sou*er*ayn cite is.

[fol. 10 *a*.]

The sworde tokenet truly
that Rome shuld manas þat did mys,
And we̊r wel 7 worthily
that thay hade wonen bifore I-wys.

He said it would never fall down till a maiden bore a child;

When Romulus hade sett hit there,
he saide hit shuld neu*er* falle dou*n*
til a wench that maiden we̊r
to be̊r a childe we̊r redy bou*n*.

660 MS. athyng. 661 MS. d *deleted after* both. 680 MS. achilde.

But þat selue day I-wys
that Crist was born of our lady,
As he saide, felle doun al this,
so was fulfillede his prophecy.

and at Christ's birth his word was fulfilled.

Aliud mirabile. Eutropius.

Also queñ that Crist was born,
the ox 7 asse doun knelyng
honouret God þer hom biforn,
And haden in hor kynde fulle knowyng

The ox and the ass knelt before Christ.

That hor creatour was þer,
wonder is theñ but men of witt
shulden bysy be his birth to her,
sithen boystouse bestis honouret hit.

3et wer miracles mony mo
showet in diuerse place,
As I shal showe 3ou er I go
After this pagyn a littel space.

But now of clerkis wys tretys
touchyng Cristes natiuite
Speke of now is myn auys,
And as thay sayn now 3e shul se.

Notandum quod natiuitas Christi fuit mirabiliter facta, multipliciter ostensa, 7 vtiliter exhibita, sicut inferius declarabitur.

Now gode is þat 3e knowe 7 se, [fol. 10 *b.*]
As I shal louely 3ou ler,
that Ihesu Cristes natiuite
was done in meruelous maner,

Christ's birth was marvellous

Showet als-so, as 3e shul se,
mony waies to vs her,
And for gret profit, leue 3e me,
Mon he bicome in meke maner.

685 MS. born *deleted after* Crist.

Primo fuit mirabiliter facta ex parte generacionis.

in that God would come to so poor a place.

touchyng hym that engendret has,
God hym-self thurgh þe holi gost,
to monnus witte wonder hit was
that he that was of miȝtes most

Wold light into so pore a place,
saue only of his gret godenes,
ffor his Godhede so grauntyng grace
he disparaget theñ expres.

Vnde Apostolus: seipsum exinaniuit formam serui accipiens.

The virginity of Mary was shown in five ways:

As touching als his moder fre
and the maner of hir gendryng,
vnlike it was, by my leute,
to alle bifore 7 after comyng,

ffor maiden ho was euer-more
bifore that birth 7 after suyng,
As I may preue was saide bifore
In þis boke quich I wil myng.

ffor by fyue signes shawede hit was
that maiden ho was, moder Mary;
ffirst wittnes, as boke mynde mas,
the gret prophete Isay:

Primo per prophetam: Ecce virgo concipiet 7 pariet filium.

the prophecy of Isaiah,

'Se,' he sais, 'conceyue shal wel
A maiden 7 beꝛ a child of blis,
his nome clepide Emanuel,
that tokenes, "God with vs", I-wys.' [fol. 11 *a*.]

Emanuel, id est, nobiscum deus. Secundo per figuram.

the emblem of Aaron's rod

The secunde maner showet is
thas ho was virgine clene 7 cleꝛ,
In figuꝛ 7 tokenyng I-wis
by Aaron ȝerd, as con apeꝛ,

ffor, as we reden fer bifore,
In Moises time hym lyuyng,
Aarons ȝerde, þat drie was thore,
fflorischt þat time in tokenyng

That Goddes sone wold be I-bore
of a maiden, as I now myng,
to releue þat wer̃ forlore,
And monkynde to blis to bryng.

Item dicitur in Ezechiel: vidi portam in domo domini clausam, et dixit angelo: Porta hec non aperietur, set clausa erit 7 vir non transiet per eam, quia dominus solus intrabit 7 egredietur per eam.

and of the door in Ezechiel's vision,

Also þe prophete Ezechiel
seȝe a ȝate in heuen on hegh,
closet hit was swith wel,
that ȝate þer come nomon negh.

ther̃ told an aungel þe prophet þo,
that ȝate shuld not oponet be,
ffor thurgh God wold come 7 go,
non oþer ther̃ shuld haue entre.

That tokenet Marie 7 nomo,
ho was þat ȝate, leue ȝe me,
ffor bi hit God con com 7 go,
As þe prophete in gost con se.

*Tercio per custodiam.**

the manner of her marriage,

Als showet hit was þe thrid way,
that maiden ho was euer-more,
for to Ioseph to kepe hir ay
weddet ho was onely þerfore, [fol. 11 *b.*]

that he miȝt kepe hir couenably
7 witnes ber̃ al of hir dede,
As he by siȝt knewe sikerly
And angels warnyng, as I rede.

* *Written in the margin.*

*Quarto.**

the experiment of the midwife,

the furth euidence verrayment
that we witen ho maiden was,
was by expresse experiment
the mydwif preuet in þat plas.

ffor, as I told bifore now heꝛ,
two mydwyues weꝛ with hir al nyȝt,
þat one wold preue ȝif hit so weꝛ
that ho weꝛ maiden by fulꝉ insight,

And queñ ho towchet priue plas,
hir honde drieden vp onone.
and als hou Ihesu born *þer* was
ny in what maner wist not one,

ffor clos womb conceyuet he was
And clos womb als out he went,
this preues hir maiden ful of gras
by expresse experiment.

*Quinto.**

and many miracles.

The fift sadship of knowyng
that Mary maiden was euermore
weꝛ mony miracles theñ showyng,
As I haue told now heꝛ bifore,

Of temples, images doun fallyng,
As told was er his birth fulꝉ ȝore
by hom þat maden sich knowyng
A thousande ȝeꝛ er Crist was bore.

Secundo natiuitas Christi fuit mirabiliter facta ex parte geniti.

Bernard witnesses to Christ's marvellous birth.

The secund poynt I spak of heꝛ,
that Ihesu Cristes natiuite
was done in merueilous maneꝛ
towchyng hym-self, as ȝe shun se,

* *Written in margin.*

770 MS. alnyȝt.

that wonderly engenderet was, [fol. 12 a.]
neuer non sithen ne bifore
In þat maner, as mynde mas
saynt Bernard in his likyng lore. 796

Bernardus: Eternum, Antiquum 7 nouum mirabiliter conuenerunt, Eternum, id est diuinitas, Antiquum, id est caro ab Adam traducta, Nouum, id est anima de nouo creata.

Bernard beris gode witnes
that thre merueils fellen in fer̃
queñ that Ihesu Crist born was,
that mich merueil is to her̃. Eternum. 800

Thing that neuer hade bigynnyng
ny neuer-more shal endyt be
with old thyng 7 newe enioynyng
to-geder comen alle thre. Antiquum 7 nouum. 804

The eternal was united with the old and with the new;

Qvat þis to say, expoun wol I,
I pray 3ou takes hede to hit,
ffor thester hit is witerly
but I declare hit to our̃ witt. Exponit Eternum. 808

Euer-lestyng thing bout bigynnyng
verray Godhede calle I may,
that mynget was to our̃ likyng
with olde thing, as I shal say. Exponit Antiquum. 812

God was joined to

Old thing is that flesch 7 blode
that taken was of a maiden kynde,
so menget was for monnes gode
that mater with Godhede, as I fynde. 816

human flesh

The thrid thyng may callide be
A new soule, theñ newe wro3t I-wys,
so clene was neuer non, leue 3e me,
ny neuer more shal be after þis. Exponit nouum. 820

and a new soul.

And thus euerlestyng old 7 newe
to-geder comen quēn Crist was born,
And so monkynde new merueyl knewe
that neuer was knowen þer-byforn.

Coniuncta sunt ad inuicem deus 7 homo, mater 7 virgo, fides cor humanum.†*

Other opposites were united.

Her may mon se to-geder knytt [fol. 12 *b*.]
God 7 mon, moder 7 may,
and also, wonder to monnus witt,
ffleschly hert 7 verray fay,

fful miȝt 7 gret feblenes,
ffilth 7 fayrnes knyt in fer,
ffor fairer þenn God neuer thing wes,
ne fouler þeñ mon is no mater.

Wonderful it was also
that a may conceyue miȝt,
moder 7 maiden both two,
And lengyng maiden day 7 nyȝt.

Was neuer þat wonder sene bifore,
that God disparaget so shuld be,
therfore mérueil is þe more
he wold so meke hym, leue ȝe me.

Tercio natiuitas Christi fuit mirabiliter facta ex modo generandi.

Christ's birth was against nature, against reason,

The thrid poynt i-touchid her,
that his birth merueilous was
touchyng hym, with-outen wer,
thas þis maner engenderet has.

ffor his birth was agaynus kynde, Contra naturam.
a virgyn to conceyue a wyȝt,
agaynus resoun, als [I] fynde, Contra rationem.
fflesch to conceyue God almiȝt,

* *Written in right-hand margin.* † *Written in left-hand margin.*

Agaynus vsage of wommon, — *Contra consuetudinem.* — and against custom.
Bout pyne to beꝛ, I merueil most,
the furth thing that I wonder on,
to conceyue thurȝe þe Holi Gost. — de spiritu sancto. 852

ffouꝛ maner God made mon I-wis,
As seynt Austyn makes mynde.
the first maner that was tys — *Primo sine homine 7 femina vt Adam.* — God made human beings in four ways: without man or woman.
er that engendryng was or kynde, 856

As Adam made was of þe clay
And ȝyuen gost 7 lif also.
the secund maner, as I say, [fol. 13 *a.*] — De homine sine femina vt Eua. — from man without woman,
As Eue was made onon riȝt tho, 860

ffor of þe mon taken ho was
quyl that he lay þer slepyng,
that kyndly luf 7 eke solas
shuld be bitwene hom heꝛ lyuyng. 864

The thrid maner is kyndly — De femina 7 homine vt consuetudinis vsus. — from man and woman,
And comune vsage al day sene,
of moñ 7 wommon witerly,
As alle meñ engenderet bene. 868

The ferth makyng is, as this day,
of wommon comyng bout mon, — De femina sine viro vt *Christus.* — and from woman without man.
As Crist was born 7 God verray,
that most is forto merueil on. 872

Nota quod natiuitas Christi fuit multipliciter ostensa, vt patet infra per creaturas ipsam cognoscentes.

The secunde principal poynt is tys,
that showide was his natiuite — Christ's birth was made known
In mony maner, nothing amys,
As ȝe shyn heꝛ now of me. 876

*Ostensa est natiuitas Christi per omnes genera communes creaturarum.**

by all creatures:

Showet it was forsoth i-wys
by creatures of iche degre,
that both gostly 7 worldly is,
As ȝe shal ful sone se. 880

*Quedam creatura habet tantum esse, sicut pure corporea.**

(1) lifeless matter,

Sum creatur̃ has beyng
wyth-out vertu any more,
As ston 7 erth 7 sich thing,
that neuer hade lyuyng her̃ bifore. 884

*Quedam habet esse 7 viuere, sicut vegetabilia.**

(2) plants,

Sum creatures han beyng,
that lif han but felyng none,
As trees, erbes on erth groyng
moun nother speke ne fele ne gon. 888

*Quedam habet esse, viuere 7 sentire, sicut animalia.**

(3) animals,

Sum han beyng, lif also,
and felyng als, as bestes han,
saue monnus wit has non of tho, [fol. 13 *b*.]
saue fle for fert lest thay be tan. 892

Quedam habet esse, viuere, sentire 7 disc[erne]*re verum, vt homo.**

(4) men,

Sum han beyng, lif by kynde,
ffelyng 7 discrecioun,
As mon has, takes this in mynde,
As I declar̃ wil by resoun. 896

and (5) angels.

Sum han felyng, lif, beyng,
discrecioun, vertus mony moo
And gostly vnderstondyng,
As angels han 7 non oþer so. 900

* *Written in margin.*

By aⁿ þes creatures, as þis day,
Ihesu Cristes natiuite
was showet, as I shal sone say,
by diuerse miracles, leue ȝe me.

*Primo per creaturam que tantum habet esse.**

As to þe creatures, *in* gode fay,
that beyng han, as erth 7 ston,
that þai knew Goddus com verray
Preue I may 7 þat onon.

(1) Earth and stone felt God's coming.

And þat was showet apertly
by temples 7 images fallyng doun
In Rome, as heꝛ bifore saide I,
And als mony an-other toun.

And als, sich creatures witerly
knewen God at his passioun,
ffor stones cleueden wonderly,
At his deth as men rede moun.

Als we reden, long bifore
In þe Olde Testament
the prophete Ieremie told ful ȝore
In-to Egipt quen he went

Jeremiah had prophesied:

That quen a maiden a child hade bore,
hor maumetry that þer was lent
shuld falle doun both las 7 more,
As fel this time verrayment.

ffor, as we reden in story,
quen Mary flagh to Egypt londe,
then was fulfild þat prophecy [fol. 14 *a*.]
that I to specify now wol fonde.

* *Written in margin.* 907 MS. b *deleted before* verray.

Ecce dominus ascendet super nubem leuem, 7 ingredietur Egiptum, 7 corruent simulacra Egipti a facie domini exercituum.

'When God comes to Egypt,

'Se,' sais þe prophete, 'God shal stegh
opon a li3t cloude 7 a bry3t
And entre into Egypt hegh
merueiles to meue with mayn 7 my3t.

all idolatry shall cease.'

'And queñ he comus al mavmetry
Shun be mouet, tas this in mynde,
ffor hym queñ he wil thider hy
that is verray kyng of kynde.'

And as þe prophete saide i-wys,
queñ Ihesu entret Egypt inne,
hor mavmetry þeñ ferd amys
And fellen doun as haue I wy[nne].

The Egyptians made an image of a maiden with her child and worshipped it.

But quēn þe prophet Ieremye
hade propheciet hit shuld so be,
Men of Egypt wenten in hie
And maden an image, leue 3e me,

A maiden in arme a child beryng,
And in hor temple setten hitt,
And þat ilk ymage old 7 3yng
honouret hit with al hor witt.

Dark night became light;

Also þat ny3t þat Crist born wes,
ffirst it was ri3t a thester ny3t,
but at his birth ful gret bry3tnes
And thesternes so turnet to ly3t.

a spring flowed with oil;

In Rome als, as bifore saide I,
A walle sprong oil al þat day,
so I may preue scilfully
Al dede thing knewen hor god verray.

and the heavenly bodies recognized his coming.

Heuenly creatures eke also
that han beyng 7 no lyuyng,
As sonne 7 mone both two
And sterres in þe lift schynyng, [fol. 14 *b*.]

940 MS. wys. 950 MS. athester.

knewen God queñ he was born,
for about þe sunne was sene
A cercle, as I tolde biforne,
A maiden þer-iñ, bout wene,

Thre sunnes opon þe firmament,
A sterre, was neuer non so cleꝛ,
that to þe kynges þer þai weꝛ lent
In maidenus liknes con apeꝛ.

Thus heuenly creatures, as say I,
that dede weꝛ knewen his comyng,
And erthlie also, in gode fay,
that neuer hade gost ne lyuyng.

Secundo ostensa est natiuitas Christi per creaturam que habet esse 7 viuere, sicut plante 7 arbores.

The secunde maner, as I say,
Cristes birth wel knowen was
with þat creatuꝛ, in gode fay,
that beyng 7 lif only has,

As trees, herbes 7 sich thing,
that lif han, but felyng non,
lif by greneschyp 7 growyng,
but nouther to fele, speke ne gon.

And that þai knewen hor God verray,
shewide hit was apertly,
ffor vynes of Engade al þat day
walleden out bavme continuely,

fflorischiden, beren fruyt in fay,
queñ Crist was borne al sodaynly,
that meñ þer wonyng mony a day
wonderet, I shal say ȝou qvy.

ffor thre thinges agaynus kynde
shewide þat day expressely,
that wonder is to haue in mynde,
saue only Goddus grete mercy.

(2) Plants knew their God :

vines of Engedi flowed with balm

and bore fruit quickly.

It is against nature for

trees to bear fruit out of season,

The first, þat trees þat time of ȝer [fol. 15 *a*.]
or erbe ouþer shuld leuet be,
ffor mony a vyne þer fruyt ber,
that wonder siȝt it was to se. 996

vines to give forth balm,

Another wonder als was her,
that bavme come out of þe vyne tre,
saue only God wold hit so wer,
In signe of his natiuite. 1000

or plants to blossom and have fruit in an hour.

The thrid wonder hit was tys,
thay sprongen wer so sodeynly,
ffor las þen in an hour i-wys
thay burionut 7 leuet apertly, 1004

And beren fruyt eke also.
thus knew þat creatur God almyȝt
that beyng 7 lif hade both two,
but nouther felyng, wit ne siȝt. 1008

Tercio per creaturam que habet esse, viuere, 7 sentire, vt animalia bruia.

(3) Animals bore witness:

Tho thrid maner as I er tolde,
his birth was shawed to old 7 ȝyng
by creatures, as hym-self wold,
that haden beyng, lif 7 felyng, 1012

As wilde bestis han i-wys,
the quich, I may wel preue 7 say,
Goddes birth nothing amys
was knowen 7 showide as tys day. 1016

the ox and the ass knelt down;

ffor as I saide bifore now here,
the ox and þe as þat þer wer lent,
quen þat Mary Ihesu ber,
honouret hym in hor entent, 1020

Knelyng doun, as beris wittnes
Eusebius in his boke oright,
As fast as Crist þer born wes,
riȝt in Ioseph 7 Mary siȝt. 1024

Eusebi*us* says eke also,
A littel bifore þat Crist was born,
Plogh-men erit in a feld tho, [fol. 15 *b*.]
the exen speken hom biforn,

oxen plowing prophesied:

Homines deficient segetes proficient.

And saide*n* þat folk shuld faile i-wis,
And cornes shulde*n* encres oryght,
bi quich I vnde*r*stonde wel this
that I shal say 3ou sone in hi3t.

'Folk will fail and corn increase.'

The folke þat þai saide shulde*n* faile
my3ten wel be Iewes wyte*r*ly,
ffor to hom ordeynt was trauaile
At C*r*istes come be pro*p*hecy,

This referred to the Jews,

As I saide a littel byfore
that Iacob told at his deth-day
Iewes blode shuld last eue*r*-more
til C*r*iste*s* come put hit away,

Non auferetur sceptrum de Iudac &c.

Therfore þe exen i*n* þe plogh
saide*n* þat mon shuld faile in fay,
And qvy corn shuld do gode i-nogh
declare I wil he*r* more ve*r*ray.

for they cannot make corn grow.

I fynde þis writen in boke i-wys * Nota.
And knowe*n* also is 3et þis day
with trauailet men þat han sene þis,
the quych I shal ful sone say,

That fro þat time Crist suffret payn
And deghet opo- þe rode tre,
Iewes hade*n* neue*r* my3t ne mayn
to norisch corn in no cuntre,

* MS. *Written in left-hand margin.*

1031 MS. biquich. 1037 MS. alittel.

And als sithe*n* þei disp*er*poilet weꝛ̃
ffrom thethen into diu*er*se place,
thai myȝt neu*er* raise i*n* no maneꝛ̃
corn þ*er* Iewes wonyng wace, 1056

So that a mon may sothly se
that of þes exen p*ro*phecy
was fulfilled, as thinkes me,
aft*er*ward ful fullily. [fol. 16 *a.*] 1060

Quarto per creaturam que habet esse, viuere, sentire 7 discernere, vt homo.

(4) Men knew of his coming

The furth man*er*, in gode fay,
shewide was his natiuite
by creatuꝛ̃ þat haue may
ffouꝛ̃ p*re*rogatiues, ȝe shun se, 1064

that is to wit, forsoth i-wys,
beyng, lyuyng 7 felyng,
discreci*ou*n also þe furth is;
that nas non oþ*er* erthly thing 1068

Saue only mon þat has þes all̃,
the quich knew his birth, as say I,
no creatuꝛ̃, so faiꝛ̃ me falle,
saue angel knew so v*er*rayly. 1072

ffor to mon p*ro*fit most hit myȝt,
therfore hit semet he shuld knowe
Cristes come by v*er*ray sight
And signe, as I shal fully showe. 1076

by prophecy, ffor first mon knewe by p*ro*phecy
that C*r*ist wold come into ouꝛ̃ kynde,
And que*n* he come*n* was in hy,
signes showen, as I fynde, 1080

1060 *At the head of the page:* De natiuitate *christi*.

Right as I haue tolde bifore,
to emperour, to kynges thre,
that seghen thing was told ful ȝore
And tokenynges queñ þat comen was he.

and by signs to the emperor and the three kings,

And the emperour made onon
that he segh knowen in þat cite,
the kynges to Crist as þai conen gon,
als maden hit opun, leue ȝe me.

who spread the news.

So that to mon, with-outen drede,
showide hit was most opunly,
And mon forth showide hit, as was nede,
to conferme olde prophecy.

Quinto per *creaturam*, que *habet esse, viuere, sentire, discernere* 7 *intelligere, vt Angeli.*

Now wil I telle þe fift maner [fol. 16 *b.*]
how Cristes birth was made aperte
by heuenly creatur to vs her,
both in house 7 in deserte,

(5) Angels testified:

The quich creatur has beyng,
lif, felyng 7 discrecioun
And gostly vnderstondyng
more theñ all bifore moun,

And tho ben angels verrayment,
ffor thay moun knowe þat nomon may,
how thay knew God omnipotent,
In mony maners I shal say.

ffirst quen he was born onon,
the sheperdes wakyng, rede we,
An angel come 7 bad hom gone
to Bethleem Ihesu forto se.

one told the shepherds,

1089 MS. leue ȝe me *deleted after* mon.

and many joined in the song;

And queñ þat angel pronouncide hade
Ihesu Cristes natiuite,
other of his birth conen glade
And songen with gret solemnite,

Melody mich noumbre made,
As gospelle witnes, leue ȝe me,
of sich song shuld neuer mon sade,
And quat þai songen ȝe shun se.

ffacta est cum eo multitudo celestis exercitus laudancium deum 7 dicentium: Gloria in excelsis deo &c.

an angel appeared to Octavian and Sybil,

To Octouian eke also
An angel speke apertely,
qveñ þat Sibille showet hym tho
the sterre, as heꝛ bifore saide I,

and to the three kings.

And also to þe kynges thre
An angel come at hor praieꝛ
And bad hom go into Iudee,
theꝛ born was Crist with-outen weꝛ.

Mony an-oþer time also [fol. 17 *a*.]
As we reden in story,
Angels comen to mony mo
his birth þat time to certify.

Tractatus Bernardi de natiuitate domini.

Man had three misfortunes:

Saynt Bernard spekes witerly
And saide thre myschefs monkynde hade,
er God of vs wold haue mercy
And mediacioun mekely made,

birth, life, and death.

In birth, in lif, in deth also,
ffor birth was ay in wruchidnes,
the lif in trauaile 7 gret wo
ffro bodily deth to heꝛꝛ expresse.

But þeñ Crist at his comyng
agayn thre poyntes of any
monkynde of bale forto bryng
ordeynt thre poyntes of remedy.

These Christ cured

ffor born he was of a wo*m*mon,
And lifde thre 7 thrytty 3eꝛ̄,
de3et also þe rode opon,
so fullide he* thes thre poynt*us* heꝛ̄.

by his human birth, his life of 33 years, and his death on the cross.

His birth clanside oure*s* tho,
his lif enfourmet vs in þe fay,
his deth destriet the deul ouꝛ̄ fo
And wan vs lif þat lastes ay.

Austyn sais also wel this,
that ouꝛ̄ first fade*rs* pryde
with meknes of Crist i-wys
was helet, nys not forto hyde.

Adam's pride was healed by Christ's meekness:

ffor Adam*us* pride agayn God was
And to hy*m* come 7 herre þen he,
As I declaꝛ̄ wol in þis plas,
that thes mou*n* stonde wel aꝑt thre.

Agayn*us* God hit was i-wys,
queñ mon so wro3t agayn his wille, [fol. 17 *b*.]
of that tre to ete amys
that was defendet hy*m* to com tille.

for Adam opposed God in eating of the tree;

to God come also his trespas,
for godhede to haue wilnet he
to trist þe deul al in that cas,
that heght hom Goddes forto be.

he trusted the devil rather than God;

Dixit serpens: Eritis sicut dii.

herre þe*n*n God he wilnet also,
In-als-mich as was his poweꝛ̄,
to coueit thyng defendet hy*m* tho,
And that he my3t noway come neꝛ̄.

and he aimed to be higher than God by wishing forbidden things.

1144 MS. he by thes. 1147 MS. d *deleted before* the.

Crist meket hym þeñ agayn þes thre
In burth, lyuyng 7 deth also,
ffor mon was Adam, mon was he,
but godhede with þat wayuet ouꝛ wo. 1172

De circumcisione domini nostri Ihesu Christi.

The circumcision should be honoured

Now speke sumquat I wil heꝛ
of Cristes circumcisioun,
qvi hit was don þat ȝe moun heꝛ
that listen now to my lessoun. 1176

for the octave of the nativity,

Thre skilles I fynde in gode fay
wherfore þis fest shuld honouret be,
the first for hit is eght day
of Ihesu Cristes natiuite, 1180

for the christening, and for the shedding of blood.

The secunde eke, ȝe knowe may,
Is gyuyng of nome, leue ȝe me,
the thrid blode-shedyng, soth to say,
that for mon-kynde first shed he. 1184

Christ's octave should be celebrated like the saints'.

As to þe first, I may wel preue,
sithen seyntes festes honouret ben
Aght days to-geder, his forto leue
vnskilful siȝt hit weꝛ to sene; 1188

Sithen þat he is most of myȝt
And of alle seyntes hede 7 souerayn,
to reuerence his day hit is ryght [fol. 18 *a*.]
And mensk hit most with al ouꝛ mayn. 1192

He was given three names:

The secunde skil is sikerly
qvy we honouren þis day,
for nomet he was witerly,
As Goddes mouth bifore con say. 1196

Hodie impositum est ei nomen, quod os domini nominauit.

the first is God's son,

Bernarde witnes, as rede I,
thre nomus he hade, þat nys no nay,
Goddis sone one is sikerly,
Crist 7 Ihesus, þes thre in fay. 1200

Distinctio nominum, Et primo quare dicitur filius dei.

Goddes son he callide is
In þat he come from heuen doun
And mynget godhed noȝt amys
with monhede, as ȝe leue moun. 1204

because he came from heaven and mingled godhead and manhood.

ffor from þe faders maieste
out of hym-self he doun was sent,
therfore he may wel callide be
Goddes son omnipotent. 1208

And al-thagh in one trinite
thre persouns ben to-geder lent,
þe goddhede is with alle thre
enterlie, takes in ȝour entent. 1212

De secundo nomine, quare dicitur Christus.

Crist callid he is als, bout lesyng,
that is to say, with crem anoynt,
ffor prophet, champion, prest 7 keng
I may wel preue hym by þis poynt. 1216

The second name, Christ, means anointed:

In olde time þe vsage was
thes four persouns anoynt to be,
And preue I may al in þis plas
that alle þes four offices has he. 1220

ffor prophet he was truwe 7 verray, [fol. 18 *b*.]
As preues þe holi euangely,
for er he deȝet þe sext day,
thes wordes he saide in prophecy: 1224

as prophet he foretold the destruction of Jerusalem;

Non relinquetur in te lapis super lapidem.

Queñ he come to that cite
Ierusalem þer he was dede,
remyng on hit þer saide he
thes wordes with a ruful rede, 1228

That destruyet hit shuld be,
As bifelle after fifty ȝer̄,
for folk þer wonyng couth not se
hor God comyng hom so ner̄.

Of this mater, leue ȝe me,
her̄-after I shal say more cler̄
In his passioun, that alle ȝe
moun witt hit was so bout wer̄.

* *Quod dicitur pugil.*

as champion he overcame the devil;

And for his duȝty dede doyng,
champioun call̄ hym als I may,
the deul our̄ enmy ouer-comyng,
thurgh deth he deȝet on Gode Friday,

ffor our̄ forme-fader 7 his of-spryng
he raft the deul in gode aray,
therfore as champioun wel feȝtyng
Anoynt hym fel to be in fay.

* *Quod dicitur sacerdos.*

as priest he comforted the people;

Prest also in recounselyng
his peple þat was put away
to langour out of gret likyng,
hom he releuet as prest verray,

And to his fadir agayn con bryng
hor saules, that lorn wer̄, soth to say.
As verray prest thurȝe his prechyng
to þe ioy þat lastes ay.

* *Quod dicitur rex.*

as king he gave healing to the sick and afflicted.

Kyng also I may hym calle, [fol. 19 *a.*]
ffor ȝiftes þat he ȝaf largely
to alle that to þe faith wold falle
And mekly ask of hym mercy,

* *Written in margin.*

Blynde hor si3t, deue herynge,
mesel men 7 out of mynde,
halt 7 croket, to haue knowyng
that he was verray kyng of kynde,

To dede he gaf gost 7 lyuyng.
harde it wer̃ one sich to fynde,
kemp or cayse[r], clerk or kyng,
one sich bonde forto vnbynde.

Syn alle kynges þat euer wer̃
my3t not 3if one of alle tho,
I may preue that his power̃
passes alle oþer þat can do so.

* *Quare dicitur Ihesus.*

The thridde nome Ihesus it is
that hym was 3yuen þis ilk day,
And bifore also i-wys,
As I shal ful sone say.

Ihesus is as mich to mene
As saueour of all̃ mon-kynde,
declar̃ it I wil more clene
In thre maners, as I fynde.

ffirst saueour he may callide be,
ffor he to saue hade ful power̃,
sythen godhede, monhede, leue 3e me,
In his persoun wer̃ both in fer̃.

ffor deede suyng also is he
saueour callide skylfully her̃,
As 3e shun more cler̃ly se
3if 3e wil listen 7 of me ler̃.

* *Hoc nomen impositum est ei ab eterno.*

In-als-mich as he callide is
saueour for mi3t þat he has,
hit semus þis nome was gyuen i-wys [fol. 19 *b*.]
to hym er world bygynnyng was.

1263 MS. caysel. * *Written in margin.*

Jesus, the third name, means saviour:

he had full power to save,

and his acts were those of a saviour.

This name was given him at the beginning of the world,

as John's gospel witnesses;

ffor as sayn Ion berys witnes,
bigy*n*ny*n*g his eu*a*ngely,
As I in Latyn her̄ exp*re*sse
Ap*er*tly thenke to specifye: 1292

In principio erat verbum ꝛc.

He sais þat at te bygy*n*nyng
Goddes sone, þat is saueo*ur*,
was with God in hy*m* beyng,
And he God als in full̄ hono*ur*. 1296

* *De imposicione nominis per angelum.*

Gabriel called him Jesus at the annunciation;

Also at his dou*n*-comyng
from heue*n* to erth forto be mon,
he callide was saueo*ur* 7 kyng,
And how I wil telle, as I con. 1300

Gabriel Mary gretyng
bad hir do þat ho leuet on,
And call̄ hy*m* Ihe*su*s at hir beryng,
then̄ secunde time his nome bigon. 1304

De imposicione nominis per Mariam 7 Ioseph.

and Mary gave him the name at the circumcision,

The thrid time, quen̄ he was borne,
Ihe*su* callide he was i-wys
of Mary, as ho knewe biforn
of Gabriel nothing amys. 1308

And that nome ȝyue*n* was as þis day
when̄ þat he circu*m*ciset was,
riȝt as at fologht now i*n* fay
childer ar nomet in ich plas. 1312

* *Quod dicitur saluator in actu.*

because of the deeds he was to do.

ffor his dede salueo*ur* eke also † Nota.
callide he is ful skilfully,
for bot his dede hade holpen tho,
noȝt hade auailet his maistry. 1316

* *Written in margin.* † *Written in margin at left.*

Quat serues mon, now takes hede,
A *ver*tu ȝyue*n* to worch with-al?
but he wil *pro*fre hit forth in dede, [fol. 20 *a*.]
that *ver*tu *ser*ues of ful smal.

Therfore fully to fulfille
that God ordeynet at bygynny*n*g,
Mary, as was Goddes wille,
gaf hy*m* þat nome at hir beryng.

In fulle significac*ioun*
that with þat flesch saue vs wold he,
that he toke with deuoc*ioun*
of Mary forto make vs fre.

So that p*reue* wel we mou*n*
by thes ilke skilles thre,
Ih*esus* was ȝyuen hy*m* by resou*n*
to nome er made was stone or tre.

And eft queñ he co*n*ceyuet was
Mary was beden by Gabriel
to calle hy*m* Ih*esu* ful of gras,
As ho did, nys not to concele.

The thrid time that nome he has,
As this day ȝyue*n* hy*m* for ouꝛ hele,
As Luke in his boke mynde mas,
to wayue ouꝛ wo 7 wȳn vs wele.

Now sithe*n* that God at bygynny*n*g
th*is* nome gaf to his sone by ryght,
Aft*er* by Gabriels gretyng
queñ that C*r*ist in ouꝛ lady light,

The thrid time in co*n*fermyng
the worde þat ȝore God hy*m* bihyȝt,
this nome Ih*esu*, to my thinkyng,
shuld *ver*tuose be and mi[ch] of myȝt.

Since the name of Jesus was given him three times,

it must have great virtue.

1338 MS. here *deleted before* hele.
1347 MS. hy *deleted before* my.
1348 MS. miȝt of myȝt.

Tercio de sanguinis effusione.

Jesus shed blood for us five times:

The thrid poynt was blode-shedyng,
that he for vs shed as this day,
to showe *þer*-by a bygynnyng
that shede hit ofte he was *in* way. [fol. 20 *b*.] 1352

Quod quinque vicibus sanguinem suum pro nobis fudit.

ffyue sith I fynde his blode he shed
ffor vs, as I shal sone say.
at his birth, the first was this day queñ he bled
In crach 7 childhode as he lay, 1356

A gode bigynnyng *þer* he mas
to forbie vs with his bl ,
ffor old laȝe that thenne vset was
ffulfille he wold, þat frelie fode. 1360

at the bloody sweat, The secunde time that blode shed he
was bifore that he was tane
with Iewes, as wel reden we,
when his gret passioun bigan, 1364

ffor queñ he hade made mavnde
with his disciples euerychone,
Into a ȝerde þeñ went he
And alle þai, as witnes sayn Ion, 1368

And *þer* he praiet in gret tristesse,
that blody swote from hym ran doun,
In-as-mich as he mon wes,
for drede of his gret passioun. 1372

Lucas in euangelio: Et factus est sudor eius, velut gutte sanguinis decurrentis in terram.

And that blode-shedyng sikerly
was for desiꝛ þat he hade tho
Monnus saule forto forby,
And wȳn þat weꝛ in sorow 7 wo. 1376

The thrid time he shed his blode — at the scourging,
was que*n* he scourget was i-wys
to make tho þat weꝛ gylty gode,
worthily 7 noȝt amys. 1380

The furth time of his passiou*n*, — at the nailing to the cross,
queñ he was nailet to þe tre,
ther was þe prys for vs laide dou*n* [fol. 21 *a*.]
that he fulfild to make vs fre. 1384

The fift time als, in gode fay, — and at the piercing of his side,
that he bled for mo*nnus* dede,
was queñ þat he on Gode Friday
on croys his hert-blode con shede, 1388

And that blode-shedyng ver*r*ayment,
when his hert so p*er*cide was,
is callide þe holi sac*ra*ment
that broȝt vs fully to his gras. 1392

Blode 7 wat*er* witerly — when the water mingled with the blood
out of his hert he shed þat day,
blode monkynde to forby,
And wat*er* ouꝛ sȳn to wassh away. 1396

And þat wat*er* may signifye — meant that sin is to be cleansed by baptism
that thurgh fulloght, *in* gode fay,
Adam sȳn þat did vs nye
with wat*er* is slekket, soth to say. 1400

Thus turnet is þe sac*ra*ment — rather than by circumcision.
circum*c*isiou*n* vset ȝore
to fulloght, sithe*n* þat Crist vs kent
In signe þat we weꝛ thral bifore 1404

Thurȝe sȳn, tille God his son had sent
to wasch aꝑt þat vnworthy wore
with wat*er* þat from his hert went,
then circum*c*isiou*n* last nomore, 1408

1408 MS. nomore.

But fulloght vset in tokenyng
that, riȝt as Crist shed wat*er* cleꝛ,
so with wat*er* at ouꝛ comyng
he wold þat we so washen weꝛ. 1412

* *Quare circumcisio data fuerat.*

Circumcision was given to Abraham

Now ȝe shyn wit þe cause qvy
Circu*m*cisiou*n* ȝyue*n* was,
takes hede al þis company,
hit may do gode ȝif ȝe haue gras. 1416

ffor mony causes þat sac*r*ament [fol. 21 *b*.]
to Abraham first ȝyue*n* was,
As God hy*m*-self wel to hy*m* kent,
he did first nothing amys. 1420

because he was obedient,

One cause, as clerc*us* sayn ver*r*ayment,
Imong oþ*er* may wel be þis,
sith*en* Adam was *in*obedient
And thurgh hit lost þat grete blys, 1424

Abraham, þat obedient was
to God fully in alle thing,
shuld plese hy*m* 7 gete his gras
to fulfille wel his biddyng. 1428

and believed that Christ should be born of his seed.

ffor sad bileue eke also
that Abraham hade in Goddes hest,
queñ he a son biheght hy*m* tho,
the lif of quych shuld ay lest 1432

Til Crist come to keue*r* mon-kynde,
and that Crist born be of his blode
the deules bonde forto vnbynde
and turne monkynde to mich gode, 1436

By quich barn shuld blesside be
Alle nacio*un*s, þat nys no nay,—
ffor Abraham leuet þis deꝛ was he
to God al aft*er* his lif-day. 1440

* *Written in margin.*

Alia causa quare circumcisio data fuit.

Anoþ*er* cause assignet is
qvy circu*m*cisiou*n* ordeynt was,
to know þat folk fully for his
ffrom peple of alle o þ*er* plas.

By this sign God knew his people.

In þat stid of þe flesch also
God bede þat sac*ra*ment don shuld be,
for God wold mon shuld suffre wo
ther-as temptacio*un* most hade he,

Man must feel pain in payment for his sin.

And als for Adams grete offens,
quēn he trespast to God almy3t [fol. 22 *a*.]
by so grete *in*obedience
his biddyng no3t to do oright

In that membre, leue 3e me,
he felide first temptacio*un*
quēn he hade eten of that tre
thurgh þe deul 7 his tresou*n*,

Therfore thagh mon so pynet be
In þat membr*e*, hit is resou*n*,
sithen *in* þat membr*e* first knewe he
sȳn 7 þ*er*to sone was bou*n*.

ffor sithen Adam vnbuxu*m* was
And did agayn*us* Goddes wille,
Abraham ful of buxu*m*nesse
ffor his defaut most nede fulfille

Al man*er* poyntes of meknes
Goddes wrath so forto stille,
And *in* þat plas be signe expres
that first greuet hit forto grille.

Quare circumcisio fuit octauo die petrino cultro.

The sac*ra*ment don was þe aght day.
And also with a swaret stone,
ffor in þe aght eld, in gode fay,
shyn rise fro deth to lyue ichone.

Circumcision is on the eighth day as resurrection is to be in the eighth age.

1472 MS. lyue to *deleted after* fro.

A stone knife was used because Christ was called a stone.

And theñ thurȝe Crist þat callide is
A stone *in* bokes of holy writt,
Al sȳn þat mon has don amys
that stone Crist away shuld kytt,

And make alle sauet men so clene
that *þer* com no corrupc*ioun*,
theñ may that callid be, as I mene,
the secou*n*de circu*m*cisiou*n*.

But takes hede now I ȝou pray
one *cer*tayn poynt til I declare,
þat I speke of bifore in fay,
And ȝet þat speche nyl I not spaꝛ. [fol. 22 *b*.]

Quod sex sunt etates seculi, septima morientium, octaua resurgentium.

Besides the six ages there are two more,

Sex eldis I fynd in world þer weꝛ * Nota.
and þer nemmet I no mo,
And in þis skyl þat I saide heꝛ
to hom I teȝet oþer two,

death and the general resurrection,

Of qvich two deth is þat one.
that oþer gene*r*al risyng,
In qviche elde we eue*r*ychone
shyn come bifore † þat heghest kyng,

when Christ shall judge us to bliss or woe.

Ihesu Crist, þat callet ys
a stone, *7* circu*m*ciset be,
that is to wit forsoth i-wys,
be hy*m* clanset alle be we

Of that we han done heꝛ amys,
And thurgh penaunce made wel his gre,
but tho that wold noȝt be hys
to pyne eue*r*-lestyng, leue ȝe me.

1475–6. MS. *reads these lines in reverse order, but marked for transposition.*
* *Written in the margin at left.* 1492 MS. bifore *repeated.*

Alia causa quare circumcisio fiebat octaua die. Raby Moyses.

Anoþer skil I wil now say,
As raby Moyses beris witnes,
qver̃-fore ay the eghtide day
circumcisioun ȝyuen wes. 1504

On the eighth day

ffor the child als tender is
Aght days after hit is born
As in þe moder wombe i-wys,
queñ hit was þer-iñ biforn, 1508

the child is still as tender as the day he was born.

And theñ encreces more 7 more
In strength 7 stifnes day for day,
[Go]d ordeynt penaunce wel þer-fore
hym forto suffre in gode fay. 1512

De epiphania. Epiphania dicitur ab epi, quod est supra, 7 phanos, apparicio, quia tunc desursum stella apparuit siue ipse Christus per stellam.

Now speke we of þe Epiphany, [fol. 23 *a*.]
that lewet men callen þe twelf day,
how hit was ordeynt 7 for-qvy,
diuerse skilles I wil now say. 1516

Epiphany or the 12th day is honoured for four miracles:

ffor four̃ myracles wel I fynde
this holi fest mich honoures is,
that I wil myñ to haue in mynde
that ȝe moun honour̃ hit not amys; 1520

As this day thre kynges of kynde
worshipeden Crist forsoth i-wys,
baptiset he was als to vnbynde
our̃ bale 7 bryng vs into blys, 1524

the coming of the three kings, the baptism,

Water he turnet into wyn
In a toun in Galile,
that was broȝt to architryclyne
fforto assay þerof 7 se, 1528

the turning of water into wine,

1511 MS. And. 1526 MS. atoun.

and the feeding of 5,000.

ffyue thousande men *in* wildernes
with fyue looues of barly-brede
And two fisches þat he couth bles
he fed, 7 ȝet twelfe lepis lede 1532

Of relif þat *þer* laft wes,
thus sauet he hom þai weꝛ not dede,
And to þat peple shewide expres
verray signe of his godhede. 1536

* Nota *tempus in quo facta sunt*

The three kings came on the 13th day after his birth;

Now wil I telle apertly heꝛ
quat time ich miracle so don was,
And specifye in quich ȝeꝛ,
er I in mat*er* firre pas. 1540

29 years later he was baptized

In Bethleem qveñ Mary hym beꝛ,
the thritteu day, nomore ne las,
honouret with kynges he was heꝛ
lying bitwene an ox 7 as. 1544

After þat nene 7 twenti ȝeꝛ
In the thritty bigynnyng,
the thritten day, with-out weꝛ,
baptiȝet was Ihesu heuen kyng, [fol. 23 *b*.] 1548

Erat enim incipiens quasi annorum triginta, vt dicit Lucas.

in the Jordan

In flem Iordan þis ilk day,
And on hym liȝt þe Holi Gost
And faders voice als herd in fay
from heuen blis *þer* he is most. 1552

when the Holy Trinity appeared,

So that I may sothly say
this day þe holi Trinite
shewide hym hole as God verray,
And eke also in persouns thre. 1556

* *Written in the margin.*

ffor quēn he spak from heuen blis — the Father,
And saide, 'my louede son is heꝛ,'
the fad*e*rs voys was herde i-wys
And so by speche he con apeꝛ,

The son also in flesch 7 blode, — the Son,
that baptiȝet was in wat*e*r cleꝛ,
Aperide þ*er* for mo*nn*us gode
v*er*ray God 7 mon in feꝛ,

the holi Gost on hy*m* con light — and the Holy Ghost.
In liknes of a dovue i-wis,
thus shewide hy*m* v*er*ray God almyȝt
In thre p*er*sons þat on God is.

Et ob hoc vocatur hoc festum theophania, a theos, quod *est deus, 7 phanos, apparicio,* quia *tunc deus trinitas apparuit, Pater in voce, filius in carne, spiritus sanctus in columbe specie.*

On a Sonday was don þis dede, * Nota. — On Monday he began his fast,
And Monday suying bigan he
his fourty days fastyng,
In boke as sothly rede we,

And fiftene kalende of March mone — and ended it on the 15th kalend of March.
he endet his fasteng, in gode fay,
so to desert was lad ful sone
And temptide with Sathan, soth to say.

*Terci*um *miraculum, de Aqua in vinum conuersa.*

The next ȝeꝛ aft*er* þis suyng, — Next year he turned water into wine;
this selue day, as leue ȝe me, [fol. 24 *a.*]
Wyne wontide at a weddyng
in a tou*n* of Galile,

And thurgh his mod*e*rs my*nn*yng
wat*er* to wyne þ*er* turnet he,
this is þe thrid cause bout lesyng
qvy that þis day thus hono*ur* we.

Et ob hoc vocatur Bethfania, A beth, quod *est domus,* quia *in vero miraculo facto in domo verus deus apparuit.*

* *Written in margin at left.* 1580 MS. atou*n*.

* *Quartum miraculum, de quinque milibus hominum satisfactis in deserto.*

a year later he fed 5,000 men in the desert.

This ilk selue day also
next ȝer̄ after þēn suyng,
God fed fyue thousand men 7 mo
In desert with littel thing,

With loues fyue 7 fisches two,
As I saide at bygynnyng,
Ihesu was olde of ȝeris tho
two 7 thretty bout lesyng.

Et ob hoc vocatur hoc festum phagephagya A phage, quod est bucca siue manducare.

* *Quare magi Ierusalem venerunt ad honorandum Christum. Iohannes Crisostomus.*

The cause of the three kings' coming.

Now go we to ouȓ first matere
And of þes kynges speke we
And cause original ȝe moun heȓ
qvy þai comen into Iude,

To honour Crist þat Mary beȓ,
the certeyn cause heȓ ȝe shyn se,
to make ouȓ wittes more cleȓ,
And leue þat hit so wel myȝt be.

We read in *Numbers*

We reden in a boke i-wys
of þe Olde Testament
that Numeri wel callide is,
the furth of Bible verrayment,

that Balaam lived in Moab's land.

A clerk ful coynt þer was wonyng
In Moabs londe, that cald was
Balaam, þat in a coniuryng
of deules ful mich power has.

* *Written in margin.*

That ilk℄ tyme Iewes we℞ [fol. 24 *b*.]
Goddes peple and most of prys
and to hym no folk℄ half so der.
whil thay did wel and wold be wys,

And trespasset in the lawe no thing,
but diden al as his wille was,
vche nacioun hom nyyng℞
to ouercom̃ thay haden grace.

So wonet ther negh a nacion
that Moabites callet wer,
of whiche Balaac bar coroun,
and keng℞ was, as ȝe sone schun her.

This kyng̃ and al his reme al-so
pursueden Goddes peple ay,
but euer hom tid the more wo
and wer ouer-comen night and day.

The kyng segh this grete meschef
that his peple haden al-way,
and thoth℔ to do the Iewes gref,
an-other medicyn to assay.

After Balaam sone he sent
with dukes for [to] com hym to,
thurgh hym he hopet to be kent
in that cas what was best to do.

Thenne al that lond had be-leue
what-se℞ he blesset blesset was,
and what he curs℧t hyt wold cleue,
And thurgh cursing went grace.

Then Balaam so was after sent
to curse the peple of Israel,
he sayd he durst not verrayment
but God ȝaf leue with hom [to] dele.

The Jews were God's people.

Balak, the Moabite, attacked the Jews and was always defeated.

He sent for Balaam to curse the Jews.

1617 MS. anacion. 1636 MS. nth *inserted after* went.
1638 MS. þ *deleted before* the.

God told Balaam to go, but not to curse them.

So conseilet he with God almyght
that leue he had þe ner to go,
but for to wary no maner wyght
ny by no way to do hom wo. 1644

When the king's gifts made Balaam change his mind,

So as he went to-ward the kyng [fol. 25 *a*.]
with dukes that for hym wer sent,
for gret ȝiftis and fair hetyng
sone he had turnet his entent, 1648

And kest as sone as he come ther
to wary Goddes folk anone,
but sone [an] aungel con hym fer
to-ward þe kyng as he con go one. 1652

an angel met him.

For in an narow way i-wys
the aungel mette hym, as rede I,
and calenget þat he thoght amys
wyt drawen sword ful cruely. 1656

The ass stopped,

But wen the aungel was commyng,
the asse þat Balaam rode opon
set ffete on spar, hym withdrawyng
to honour the aungel as he con. 1660

but Balaam did not see the angel.

But Balaam had ȝet no grace
the holy aungel forto see,
and why his asse so stondyng was
wonderle thyenne merueilet he, 1664

He smote the ass and she spoke.

And smot hys asse whit al his mayne,
and spak to hir fast ther stondyng,
and þe asse spak fast aȝaynne,
and vnswaret hym to al thyng. 1668

As soon as Balaam saw the angel he fell on his face,

But thenne God of hys myche myght
to se the aungel ȝaf hym grace,
when Balaam of hym had a sight,
felle doun anone by-fore his face. 1672

1645 MS. þ *deleted after* to-ward. 1656 MS. da *deleted after* wyt.

Ther of the aungel sone in hight
repreuet truely he was,
and sayde to sle hym he had tight,
nyf the asse had ȝiuen hym place.

and was told not to curse the Jews.

Ther had he leue forthe for to go, [fol. 25 b.]
but to curse hom on no maner.
to the kinḡ when he come tho,
he wolcomet hym with louesom cheṛ,

The king welcomed him,

In-to a hul anone thay went,
and ther the kenḡ taght in hy
wher that Godde[s] folk wer lent
and schowet wonynḡ by and by.

and showed him the Jews from a hill.

'Lo', says the kenḡ, 'her thow may se
thys folkȩ that dos vs miche wo,
curse hom Balaam, I pray the,
and make hor God to be hor foo.

'Curse these people,

'And I schal ȝiue ȝow gold and fee
enogh of richesse er thow go,
ȝif that thow wolt do after me,
destruye the Iewes þat ben so thro.'

and I will give you gold.

Balaam seuen auters sett
And vset his craft sone in hie,
the kyng mich gode hym bihett,
ȝif he myȝt do hom any anye.

Balaam built seven altars,

But quēn he warie shuld hom alle,
he praiset hom 7 blesside euer in one.
the kyng segh þer hit wold not falle,
to anoþer side þai conen gone,

but blessed the people.

The king took him to another place

And seuen auters as bifore
he made sett in anoþer place,
but þer myȝt Balaam do no more
thēn he did þer-as he er was,

and there again he blessed them.

1676 MS. *space for four lines after* 1676.

But ay praiset in all̄ thyng
Goddes peple þ*er* þai wer̄,
And blesside hom 7 hor wonyng,
ffor þai to God wer̄ leue 7 dere. 1708

A third place the king tried,

Qveñ þe kyng twie seȝe this cas,
wode wroth he was wit*er*ly,
but ȝet into anoþ*er* place
with Balaam sone he con hy, 1712

and failed.

And setten vp aut*er*s sone onon, [fol. 26 *a.*]
but al hor dede miȝt noȝt auaile,
so four̄ sithe þai eu*er*ychone
of hor purpose foule con faile. 1716

The fourth time Balaam foretold the star of Jacob.

But queñ thay hade assaiet thrie,
the furth time thurȝe Godd*us* gras
Balaam spak in p*ro*phecy
thes wordes writon her̄ in þis plas: 1720

Orietur stella ex Iacob, 7 exurget homo de Israel 7 confringet omnes duces alienigenorum 7 erit omnis terra possessio eius.

Then Balak stopped fighting the Jews.

Quēn kyng Balaak seȝe þis cas
that Balaam p*ro*pheciet oryght,
he wist wele þat no bote was
forto stryue with God al-myȝt, 1724

But sone remewes from that plas
kyng 7 clerk, knaue 7 knyght,
And cecede aft*er* of her̄ manas
Agayn*us* Godd*us* folk to fight. 1728

Years later 12 descendants of Balaam were chosen to pray for the star.

Aft*er* þis ful mony a ȝer̄
queñ that Balaam was dede,
meñ of his blode 7 to hy*m* der̄
wold noȝt mynde of this wer̄ lede, 1732

But chesen ho*m* twelue me*n* of his blode,
the quych wer̄ ordeynt iche ȝer̄
co*n*tinuelie with myld mode
forto make hor praier̄ 1736

Ich mone to God al-myȝt,
that he wold graunt hom of his gras
of that sterre to haue a siȝt
that Balaam *pro*pheciet of has. 1740

And iche moneth ones thay went — Each month they prayed on Mount Victorial
In-to a hul that callide was
Mount Victorial *ver*rayment,
to make hor *prai*eꝛ in that plas. 1744

And so continueden hor praieꝛ [fol. 26 *b*.] — till 2,000 years after Moses.
fro Moyses time eu*er*-more,
child a*fter* child two thousande ȝeꝛ
bifore that Ihesu Crist was bore, 1748

And casuelie thes kyng*es* thre — When Christ was born, three of them saw a star
that weren of Balaams blode,
queñ Crist was born in Iude
hor praiers maden with myld mode. 1752

And as thay praiet ay in feꝛ
As hor auncest*er*s diden bifore,
A sterre aperide wond*er* cleꝛ,
so faiꝛ was neu*er* non sene ful ȝore, 1756

The quich shapen was — shaped like a child with a cross on his head.
like a childe, non fairer myȝt be,
And opon his hede he has
A shynyng croys as thay conen se, 1760

that to the kyng*es* ap*er*tly — He said: 'Go find me in Judaea.'
spak þes wordes þat I shal say:
'gos into Iude sone in hy,
ther þat ȝe sechen ȝe fynde may.' 1764

Theñ þai purueyt hom anon — They went to Judaea
forto seche that heu*en* kyng,
and toward Iude fast þai con gon
with-out*en* any tarying. 1768

1742 MS. ahul; t *deleted after* that. 1758 MS. achilde.
1761 MS. to *interlined*.

in 13 days,

But wonder hit is, as clercus sayn,
how thai come in so litel spas
so mony myle for al hor mayn,
In thritten days to þat plas. 1772

But, as Remyge berys recorde,
sithen þai soȝten God almyȝt,
No wonder thaȝe sich a lord,
thagh way weȓ long, made hit but liȝt. 1776

for their dromedaries went 100 miles a day.

Ierom also berys witnes
dromedarys thay riden opon,
that is a best of gret swiftnes [fol. 27 *a*.]
a hundredth myle one day to gone. 1780

So riden thay til þai come þeȓ,
And ay þe steȓ lad hom þe way,
sich hertis þai haden hym to heȓ
that þai stynt neuer nyȝt ne day. 1784

In Jerusalem they asked where the king of Jews was born;

Anone quēn þai comen weȓ
to Ierusalem with gret meyne,
thay enqverit in meke maneȓ
qveȓ kyng of Iewes born shuld be. 1788

Vbi est, qui natus est rex Iudeorum?

thay asket not qveþer it weȓ so,
but qveȓ hor verray kyng was born,
ffor thai bileueden fully tho
that born he was noȝt long biforn. 1792

'We have come to worship him.'

'We seȝen his sterre,' saiden þai,
'In þe Est quēn þat we weȓ,
And comen hider we ben to-day
to honouȓ hym in meke maneȓ.' 1796

By quych wordes in gode fay,
As Remyge beris witnes heȓ,
two thinges vnderstonde I may,
listnes now 7 ȝe moun heȓ 1800

1773 MS. witnes *deleted after* berys.
1775 MS. sithen þai soȝ *deleted before* No. 1779 MS. abest.

ffor thay enqueride in that cite
Afte*r* hor kyn̄ was born þe*r*by,
that tokenes tempe*r*al dignite
And worldly lordship wite*r*ly.

King betokens worldly dignity;

And als þai saiden, as ȝe shul se,
'comen we ben in company
to worship hy*m* with hert fre,
that god-hede wel may signifie.'

worship refers to godhead.

So godhede, monhede both *in* fe*r*̄
In þes wordes I vnde*r*stonde,
Crist 7 kyng in ful powe*r*̄
ffrom heue*n* sent 7 lord of londe. [fol. 27 *b*.]

Herodes autem *hoc Audiens turbatus est* 7 omnis *Ierusalem.*

Kyng Heroude, quēn he herde þis þi*n*g,
trovblide he was þe*n* with tene,
And all Ieru*sale*m old 7 ȝeng
stonyet we*r*̄, as was sene.

Herod was troubled;

Thre causes Heroude hade i-wys
qvy he so gretly greuet was,
the first of hom may wel be þis
that I shal specifie in þis plas.

Prima causa quare Herodes fuit iratus in aduentu magorum Ierusalem.

For Heraude was an aliene
And noȝt born of Iewes blode,
that from Rome, as wel was sene,
sende to gou*e*rne hom 7 hor gode,

an alien, he feared the birth of the true king.

Theñ dred Heraude lest born shuld be
of Iewes kynde a ve*r*ray kyng
to reue hy*m* al his rialte,
that was þe*r* but an out-comlyng.

1820 MS. t *deleted after* that.

But ȝet this poynt forto declaꝛ
how that Herawde was þid*er* sent,
And qvy for C*r*ist he hade þat caꝛ,
heꝛ I wil telle, now takes entent. 1832

In *Genesis* we read that
In þe first boke writen is
of þe Olde Testament,
that is cald Genesys,
the last chapit*er* verrayment, 1836

Jacob told Judas the sceptre should not pass from him till Christ's coming.
That Iacob twelue sone hade,
to quych he told hor destyne
bifore hor deth hom to glade,
quat man*er* mon ichone shuld be. 1840

And imong oth*er* to Iudas
he saide þes wordes that I shal say,
that sceptre neu*er* from hy*m* shuld pas, [fol. 28 *a*.]
tyll Crist weꝛ comen 7 kyng v*er*ray. 1844

*Genes*is *vltimo: Non auferet*ur *sceptrum de Iuda 7 dux de femore ei*us, *donec veniat qui mittend*us est, *7 ipse erit expectacio gentium*.

And queñ that kyng so comen weꝛ,
C*r*ist Godd*us* sone to saue monkynde,
of Iudas blode, in no maneꝛ
any kyng saue C*r*ist shulde nomon fynde. 1848

The Jews are all Judas' sons.
Of þis Iudas Iacob sone
comen Iewes wit*er*ly,
And of hy*m* come þat nome in wone,
In holy writt as wel rede I. 1852

At Jesus' birth Herod was sent to rule Judaea.
So fel hit, neȝe er Crist was born,
þat kyng of Iewes weꝛ past out
And al þe world to Rome sworn
And thid*er* weꝛ buxu*m* al about, 1856

So was Heroude þid*er* sent
fro Rome to be kyng of Iude,
that time þat C*r*ist *omni*potent
was born of mylde Mary fre, 1860

And theñ, as I haue told bifore,
queñ Heroude herd that Crist was born
supposet his kynde shuld regne nomore,
but Iewes blode as was biforn,

And lest þai wolden haf put hym out
And haue auauncet hor owen kynde,
this was Heraudes gret dout,
And one cause verray, as I fynde.

He feared that the Jews would prefer Jesus, a king of their own blood.

Secunda causa quare Herodes timuit 7 iratus fuit de aduentu Christi.

Anoþer cause he dred hym fore
myȝt wel be þis that I shal say,
for alle kynges las 7 more
thurȝe-out þe world of ich cuntray

Also the law forbad a king to be named without leave from Rome.

Weren sent from Rome to vche londe, [fol. 28 b.]
as Heroud was into Iude,
ȝif he had lafte that of his honde,
schamele schent thenne had ben he.

ffor Romaynes haden a statute maad,
that noghwher God schuld callet be
ne keng, but. thay that leue hade
of Rome and lordes of that cite.

Therfore ȝif he had suffert ther
any keng boute hor assent,
or callet God aboute oghwher
in his lond ther he was lent,

Herod feared punishment if he allowed another king.

The Romaynes migh haue had a way
Heroud schamely to haue schent,
that made hym dredyng in gode fay,
to destruye Crist more feruent.

Tercia causa quare Herodes fuit iratus.

The thridde cause whi he was wrothe
schewes the gode sayn Gregory,
ffor worldely keng most nede be lothe
that heuenly keng schuld hym destruy.

A worldly king always dreads destruction from a heavenly king.

Heroud had fichet al his wit
to worldly wele for sothe iwis,
and lothe was to leue oght of hit
or fleschely mirthes forto misse. 1896

But righ-wysly when heuenly keng
come forto for-by so mon-kynde,
the worldely keng most be dredyng
and al amaset in his mynde. 1900

Gregorius : Altitudo terrena confunditur, cum celsitudo celestis aperitur.

Herod learned the place of Jesus' birth, and asked the three kings to come back.

When Heroud segh these kenges thre
so comen fer out of the Est,
do hom reuerence nede most he,
and callet his wisemen most and lest, 1904

and asket hom wher Crist born schuld be. [fol. 29 *a*.]
thay sayden, 'in Bethleem sikerly'.
thenne prayet Heroud the kenges thre
that thay schulden come azayn hym by. 1908

* *Quare magi ducatum stelle ammiserunt ingredientes Ierusalem.*

They lost the guidance of the star. Their asking made known the king's presence

The fyrst for thei shuld streynet be
to ask after qver he wer born,
that kyng 7 folk of þat cite
miȝt know hor kyng þer hom biforn. 1912

and brought them knowledge of the prophecy;

And also þat þe kynges thre
shulden knowe by hor prophecy
In qvat place born shuld he be,
As Heroudes clercus tolden in hy. 1916

so both the Jews and the kings gained tidings.

And so the Iewes enfourmet wer
the time of Crist 7 his comyng,
by þe kynges in this maner
that certeyn tithinges couthen bryng, 1920

1895 MS. t *of* hit *written above a deleted letter.*
* *Written in margin; see notes for additional quatrain.*

The Iewes also taghten enter
the place qver shuld be born hor kyng,
As thay by prophecy con ler
of Mycheas, as I shal myng. 1924

Micheas iiij^to capitulo : Tu Bethleem terra Iuda, nequaquam minima es in principibus Iuda : ex te enim exiet dux, qui regat populum meum Israel.

Secunda causa quare stellam amiserunt.

The secunde cause may wel be þis,
sithen thai worldly help þer soght, Since they asked for earthly help,
heuenly help þai shuld mysse heavenly help failed them.
of sterre þat hom so thider broȝt. 1928

ffor til þai come to þat cite
of Ierusalem, as I ȝou say,
Mony a myle 7 eke cuntre
enqueret þai neuer after hor way, 1932

But þat sterr from heuen sent
lad hom til þai come þere,
And no time bifore fro hom went
til þai of men conen so enquer. [fol. 29 b.] 1936

Tercia causa quare ducatum stelle ammiserunt.

The thrid cause, quēn þai comen wer They needed to learn by prophecy as well as by signs;
ther-as was walle of prophecy,
that thay by prophecy myȝten ler
the time of his birth verrayly. 1940

ffor, as þe apostle beris witnes,
signes verrayly shewede bene
to sich as knowen not God expresse,
that they moun leue thyng that þai sene. 1944

But sich as knowen of his godenes,
As Iewes that Goddes peple wer,
prophecy to hom shewide wes
to baue in mynde 7 therby ler. 1948

hitherto their only prophet was Balaam.

The Iewes also wit*er*ly
on mony *pro*phetis leueden tho,
but thos kynges, as rede I,
on Balaam 7 on no mo. 1952

Therfore hom nedet tokenyng
Er that thay shuld thid*er* go,
As thay hade by the st*er*re shynyng
And *pro*phecy also both two. 1956

When they left Jerusalem, the star led them to Christ's birthplace.

Qven thay from Heraude passide we͞r
out of Ier*usa*lem to þat cite,
the st*er*re ap*er*tly con ape͞r,
glad we͞r thēn tho kynges thre, 1960

And alway lad hom as bifore
til þai comen to þat place,
And the͞r stode stille, meuet no more,
therby þai wist that Crist born was. 1964

Qualis fuit stella que *apparuit. Remig*ius.

Now er that I firre go
And meue more of þis mate͞r,
discreue þis st*er*re now I wil, so
As diu*er*se auctores con me le͞r. 1968

Remige settes in his book [fol. 30 *a*.]
mony doctours opiniou*n*,
as he in diu*er*se place con loke,
and what thay ben now here ȝe mou*n*. 1972

Some say the star was the Holy Ghost;

Su*mm*e sayn this sterre that schone so bright
the holy gost was weterly,
for verray Crist in that light
was sene, as her be-fore sayd I. 1976

for right as he schewet hym in sight
in douue liknesse mekely,
so in a sterres, als he wel might,
in signe of his burthe openly. 1980

1979 MS. asterres.

Opinio Iohannis Grisostomy de qualitate stelle.

Iohan with the guylden mouthe says this,
that ilke sterre an aungel was,
the selue aungel forsoth i-wis
that to the schephirdes schewde hym has,

But to the schephirdes, sothe to say,
in his owen liknesse come he,
but to the kenges to lede hom way
in sterre liknesse, leue ȝe me.

some say it was the angel who appeared to the shepherds;

Verissima oppinio diuersorum de qualitate stelle.

But most verray opinioun,
as clerkes hopen thys may be,
hit was new made, ȝe leue moun,
at Ihesu Cristes natiuite

In knowyng he was comen doun
forto make mon-kynde fre,
And to fulful as was resoun
this propheci, as ȝe may se:

but the truth is it was new-made to fulfil the prophecy:

Populus qui ambulabat in tenebris uidit lucem magnam.

'Peple that was in thesternesse
seghen grete light to hor likyng,'
As Ysas beres gode wyttenesse,
was now fulfullet in al thing.

'People that sit in darkness saw a great light'.

De situ, fulgore 7 motu dicte stelle. [fol. 30 *b*.]

Now ys good al that ȝe knowe,
the setting, schynyng and meuyng
of this sterre I schal schowe,
and as Fulgence witnesses this thing.

'That sterre', he says, 'stode not on hight
as other opon the firmament,
but nerre the erthe hit was pight
vn-like to other that ther wer lent.

The star was nearer than other stars.

1996 MS. w *deleted before* as.

'ffor in-myddes the ayr was hyt
ful negh vs semyng as in sight,
and wonder hyt was to monnes wyt
in what place that hit was pight.'

It was brighter,

hit passet in schynyng also — In fulgore.
alle sterres þat euer wer sene before,
for day and night also both two
hit shone continuely euer-more,

shining day and night.

As wel queñ sunne was shynyng
As in nyȝt queñ hit was merke,
that semus hit was a tokenyng
of Cristes come, as sais þe clerke. — In motu.

It moved, not in a regular circle, but toward the place of Christ's birth.

In mouyng als vnlike it was
to any oþer, leue ȝe me,
ffor euen into þe certeyn plas
hit lad alway þe kynges thre,

And meuet not in þat maner̃
by cercle as oþer of þe firmament,
but euen forth, with-outen wer̃,
to wysse þe way bifore hom went.

Et intrantes domum inuenerunt puerum &c.

The three kings offered gold, incense, and myrrh.

Then entride thay the hous into
And founden the child, his moder eke,
hor ȝiftes ho conen vnderfo,
And honoureden hym with hert meke,

With golde, encense 7 myrr̃ also. — [fol. 31 *a*.]
And qvy þai chesen þes gyftes thre
I wil telle er that I go,
has mynde of this 7 herkenes me.

De misterio trium munerum, Primo de Auro.

By custom every one brought gifts to God or a king.

The first cause bout wer̃,
for theñ was vset in hor londe,
to God ny kyng in no maner̃
shuld nomon come bout ȝift in honde.

2016 MS. both *deleted before* euer. 2019 MS. atokenyng.

* Secun*da causa*. *Bernard*us.

Another cause may wel be this,
As Bernarde beres gode witnes,
that gold was offride not amys
ffor Mary pore 7 simple wes,

And in releuyng of hir tho
gold þai maden in *pr*esent,
ffor al-thagh God weꝛ born þer so,
Pore þai weꝛ both *ver*rayment.

Theñ seghen þe kynges, as sais he,
how porely þeñ þat Mary lay,
And offriden gold ful gret plente
to releue hir in better aray.

Encense was offride als I-wys — De *in*censo.
stenche of stabul forto qvace,
And myrre also nothyng amys
for childes membres ȝyuen was,

To anoynt hom fote 7 kne.
for the kynde of myrre is this,
hit strengthes, þat men may oft se,
senowes 7 ioyntes þat faren amys,

And wormus wayues eke also,
ffor myrre a gumme is, as I fynde,
that al corupcioun puttis hym fro,
And holdis thing clene in his kynde.

Also in signe þat he was keng — De Auro.
gold rial power may signyfie, [fol. 31 *b*.]
therfore thay token to hor offryng
gold as for tribute skylfully.

And als sithen he shuld bischop be — de *in*censo.
And hede of holi chirche also,
encense was gode for that degre
to sacrifise imong mo.

* *Written in margin.*

The gold was to relieve Mary's poverty,

the incense was for the stench in the stable, the myrrh was to anoint the child's limbs

(for myrrh is a cleansing gum).

The gold signified a king,

the incense a bishop,

the myrrh was for his burial.

Mirre also was ȝyue*n* oright, De mirra.
sithe*n* he shuld degh 7 buriet be,
to bavme hy*m*, al-tha3e he had ti3t
to rise from deth in daies thre.

Gold shows a king's power, incense God's might, and myrrh death.

Lo he*r* 3e mou*n* se wel in si3t De tribus muneribus.
by gold a kynge*s* realte,
by encense als Goddes my3t,
by myrre, deth that tholet he.

Gold means love;

Gold als luf may signifie,
for it is 3yuen in no place
but *þer* mon loues hertfully,
As thay diden Ihesu ful of grace.

incense means devotion;

Encense signifies eke
deuoc*ioun* had to God al-my3t,
that is done with hert meke
to heue*n* hit steghes sone in hi3t.

myrrh means mastery of the flesh.

And myrre may signifie also
ou*er*comyng of ou*r* fleschlie wille,
que*n* we fe3ten a3ayn þat fo
ou*r* talent no3t forto fulfille.

And alle þes v*er*tuse rekenet he*r*
offre we most to God almy3t,
luf, deuoc*ioun*, flesch ente*r*,
3if we wil lede ou*r* lif oright.

Christ showed his love in saving mankind;

And that *in* Crist we*r* alle thes thre,
I wil preue skylfully,
for siker for luf from heue*n* com he
with his blode vs forto bye,

dispa*r*agide so his deite. [fol. 32 *a*.]
more luf to vs, but I shal lye,
my3t he not showe, 3e may wel se,
As Paule witnes ap*er*tely.

Christus seipsum exinaniuit formam serui accipiens.

deuoute saule he hade also
that by encense may signifie,
for quēn he of þis world shuld go,
for mon he praiet tenderly.

his devotion appeared when he prayed for man;

Oro pro vobis patrem vt ipse vos custodiat.

fflesche also he had enter
and encorrupte of any synne,
for of a mayden clene and cler
borne he was our wel to wynne,

his flesh was pure.

And leuet two and thritte ȝer̄
And ȝette more, as I ȝow mynne,
thenne after dethe withowtō wer
clarifiet from vs to twynne,

So clene flesche he had al-way
withouten any corupcioun,
that I to mirre wel liken may
that offert was by good resoun.

When these worthy kenges thre
haden mad thus hor present,
in slepe an aungel, leue ȝe me,
warnet hom lest thay wer schent,

The three kings, warned by an angel, went home another way

Another way hor gate schuld be,
for Heroud was in ful entent
had he hom sene, slayn hom wold he,
so home a-nother way thay went.

to escape Herod's wrath.

So by a sterre thidder thay coom
and Balaames prophecy,
and hoom hor way thay noom
by aungeles leding, as rede I.

2120 MS. a *deleted after* that.

They were buried in Milan,

So thay lyueden gode lif ay, [fol. 32 *b*.]
when thay wer dede weterly,
at Melan a long while thay lay,
the chefe cite of Lumbardy,

and translated to Cologne.

After-ward translatet thay wer
to Coloyne ther thay ȝette ben lent,
and in one bed thay lyne in fer
as weten thay that ther han went.

De purificacione beate Ma e.

Hoc festum tribus nominibus solet appellari, videlicet Purificacio, ypopanti 7 candelaria, sicut inferius declarabitur in lingua materna.*

The Feast of the Purification is sometimes called Candlemas.

Now of the purificacioun,
that leude men calun condulmasse,
speke we with deuocion
And her whi that hit ordeynet was.

Mary was purified the 40th day after Christ's birth.

Our lady Goddes moder der
was purifyet, as rede we,
the fourty day withouteñ wer
after his natiuite.

This Feast is also called Presentation.

I fynde this fest thre nemes has,
purificacioun that one is,
presentacioun and condulmas
ben other two forsothe iwys.

Mary was purified according to Moses' law, though she had never sinned.

Purificacioun nomet hit was,
for our lady ful of blisse
was purifiet, thagh by trespasse
ho gulte neuer ny did amys.

But for the maner thenne was so,
ho most nede fulfulle the lawe
as Moyses taght and vset tho,
dredles ho most therto drawe.

2133 MS. *At the head of the page:* De purificacione beate marie.
2136 MS. *Final* e *on* Lumbardy *deleted.*
* MS. sic ut *deleted.*
2144 MS. hit *corrected from* hait.
2147 MS. as *deleted after* day.
2158 MS. homost.

ffor Moyses lawe bad this expresse,
ȝif any wommon bar a sone,
til faurty dayes comen was
at home from temple ho schuld wone, [fol. 33 *a*.] 2164

A woman might not go to the temple for 40 days after the birth of a son,

But what wommon that doghter bere,
doubul ho most botht tyme and day,
as I schal sone declare now her
the cause, er that I go away. 2168

and 80 days after the birth of a daughter.

Notantur tres cause quare dominus precepit vt quadragessimo die dei filius in materiale templum offertur, Et prima hec est.

Thre causes I fynde, as ȝe schun se,
whi God ordenet the fourty day
a knaue chyld forto offert be
to the temple, as I schal ow say. 2172

A boy was offered in the temple the 40th day,

The furst cause may wel be this,
for in natures redun we
that after a son conceyuet ys
the fourty day ful schap has he 2176

(1) because the 40th day after conception a boy is fully formed and has a soul;

and saule in-to hys body putte,
therfore ordenet hyt is ay
the wommon holly to be schutte
of vnclannes the fourty day. 2180

Hec in Historiis Scolasticis.

The secund cause fo[r]sotht i-wys
ys thys þat I schal sone say,
sithyne a gost that al clene is
and wemmeles als by vch way, 2184

(2) because, as a clean soul is defiled when it is put in the body,

When hyt is putte to that body,
as I haue sayd, the fourty day,
that clene saule, as leue I,
whit flesche is foulut in gode fay. 2188

2166 MS. *last stroke of* m *in* tyme *interlined*. 2183 MS. agost.

the mother and child needed to be cleansed in the temple;

Therfore hit his right gode resoun
the fourty day ho clensut be,
and childe als whit deuocioun
to temple offert, thinges me,

And so bi certeyne offryng
make clene that furst fuylet was,
and to temple hym to bring [fol. 33 *b*.]
forto gete the more grace.

(3) because we can be presented in the heavenly temple,

The thryde cause is couenable
that we schin wel vndur-stonde wel this,
to heuenly temple we ben able
to be offert to i-wys,

if we follow the ten commandments and the four gospels.

ȝyf we don welle for-euermore
Goddes ten comondmentȝ
And four ewangelistes lore
wihitouten defaute or any offensse.

Quod in concipiendo feminam dies duplicatur.

For a girl child the days of purification are double,

When wommon conceyuet hade
A maiden child 7 hit weꝛ born,
As þe lagh mynde made,
thes daies doublide weꝛ biforn,

Both of fourmyng 7 lif. takyng,
As natures maken fully mynde,
til fouꝛ score, nys no lyuyng,
in maiden child by way of kynde.

because a girl is fully formed and has a soul on the 80th day.

ffor in les daies þēn fouꝛ score
A wommon fourmet ne saulet is,
therfore þe moder so mich more
most abide nothing amys

2189 MS. right *interlined.*
2194 MS. foul *deleted after* furst.
2198 MS. *second* wel *interlined.*
2203 MS. four *written in margin.*

fforto purifiet be,
As Moyses laȝe þēn vset was,
And so long time to haue entre
Into þe temple thai hade no grace,

Therfore sithen time of fo*ur*myng
of mon is eȓ þe*n* of wo*m*mon,
And als of lif 7 gost ȝyuyng,
by ve*r*ray skil pr*e*ue þis I con,

That wo*m*man afte*r* a son beryng
shal sone*r* purifiet be,
And spiritual skilles, as me gode think,
I shal showe as ȝe shyn se.

Causa quare femina tardius formatur siue organizatur in vtero matris quam masculus. [fol. 34 *a*.]

Whi wo*m*mon latt*er* fo*ur*met is
then mon, as I haue saide bifore,
May wel 7 skilfully be þis,
that I haue lernet be gostly lore.

ffor sythun þat God in wille was
monhede to take as this in mynd̄,
In masculyne gendre thurgh his grace,
noght fourme in feminyne, as I fynde,

God wold̄ hit hade prerogatyfe
7 more þenne womon̄ honeret were,
and sonner ȝeuen to gost and lyfe,
7 moder purifiet bothe in fere.

An-other skyl heȓ shewe I may,
Sithen woman dydde a more trespas,
when mon̄ was made þo sexte daye,
as holy write ful mynde mase,*

Thurght the wommon̄, in gode faye,
þo mon̄ begylet fully was,
therfore hir sorowe more thenne is aye
God dowbult skylfully so hasse.

2220 2224 2228 2232 2236 2240 2244 2248

A woman bearing a son has earlier purification.

Woman is formed later than man,

because God wished to take man's form,

and man was honoured the more.

Woman first beguiled man to sin;

2219 MS. l *deleted before* time.
2241–4 MS. *reads in the order* 2242, 2241, 2244, 2243.

so her sorrow is doubled.

And so he dowbulet hir leuyng
in worde for aⁿ-waye wo*m*monnes wo,
so dowbulet he hir on lyf ȝeuyng
in modres wombe bothe two,

The enfourmyng more abydyng,
and ȝeuyng of lyf eke also,
and childꝫ als aftuꝫ burth to bryng
to temple lengur tyme be fro.

But þagh þo lawgh so þat tyme was
a wommoñ purifiet to be
þo faurte*n* day of hir trespasse
þat bare a sone, as here sayde we,

But Mary needed no purifying.

Ouꝫ laydy þat was ful of grace
was neuer þo helder, leue wele me,
Bonden to come in that place,
for sedeles conceyuet was he.

Nota quod Christus *se voluit subdere legi propter tres raciones, 7 prima est hec.* [fol. 34 *b*.]

Jesus obeyed the law for three reasons:

Thre skylles wel I fynde
why God woldꝫ bowe hy*m* to the lawe,
as I schal telle whil I haue mynde,
ȝyf ȝe wuln herkun to my sawe.

(1) to show meekness,

One skyl was þis, as klerkes sayne,
to showe mekenys in aⁿ thyng,
when he was born he woldꝫ be bayn
ensaumpul of mekenysse be schoyng.

for Mary needed no purification and he no circumcision.

For as Bede beres witnesse,
hir nedet no purificacioun,
ne Ihesu, þat was synnelesse,
to haue tane circumcisioun,

2249 MS. e *of* dowbulet *interlined.*

But for he wold̄ in alle thinḡ
be like to mon̄ saue in synne,
to do þo lawe was his likynḡ
in mony maner̄, as I schal my*n*ne. 2280

He wished to be like man in all things:

Nam vt dicit Beda: In natiuitate se habuit vt pauper homo, in circumcisione vt pauper peccator homo, set hodie vt pauper, peccator 7 seruus homo.

For at his natiuite
as a pore mon̄ born he was,
for pore was moder, leue ȝe me,
and born als in a pore place. 2284

he was born poor in a poor place;

And als at his circumcisiou*n*
as pore mon̄ and sinful yke
he shewode hym, as ȝe leue mou*n*,
by ensaumpel to make vs meke. 2288

he was circumcised as a poor man,

For þer-as hym nedet no thinḡ
of þat ilk sacrement
that ordaynet was for a merkynḡ
of sinful men, as I her̄ kent, 2292

ȝette Ihesu þat synneles wasse [fol. 35 *a.*]
wit þat merk wold̄ merket [b]e
in fulfyllinḡ before Iewes face
þo lawe fully wit hert fre, 2296

because he wished to fulfil all the law;

As þis day also in gode fay,
when he was offert þe tempel to
As por̄ mon̄, sinful, þe soth̄ to saye,
and thralle, as him thugh̄ was to do. 2300

he was offered at the temple as a poor man,

For wit him offert was þis daye
A turture-brid and [p]ygones two,
for por̄ me*n*nes offrinḡ þat was aye,
but riche mon̄ lomber and geet also. 2304

for a dove and two pigeons were offered with him;

2278 MS. in all thinḡ *deleted after* mon̄.
2282, 2284 MS. apore.
2294 MS. *reads* me *for* be.
2302 MS. bygones.

And þat he shewde h[y]m as thraſt eke,
I may wel preue 7 lye right noȝt,
for wit two briddes as moꝺ meke
that offert were he [w]as foꝛ-boght. 2308

and after 32 years he was baptized as a poor man.

Also afture thritte ȝere
he wolꝺ be folowet as he wes,
noght for hym nedet hit boute weꝛ,
but for-to shewe alle righꝛwysnes. 2312

Nota quod quinque remedia contra originale peccatum ordinata sunt per processum temporis.

Five remedies were ordained for Adam's sin.

Fyue remedyes, as I fynde,
be *pro*cesse of tyme ordeynet weꝛ
for Adames synne, tase þis in mynꝺ,
to pleise God wit and make mōn dere. 2316

Primum remedium. Hugo de Sancto Victore.

Hughe of saint Vittores i-wis
beres witnesse of furst thre,
that vset weꝛ no thyng amysse
At worldes beghynnyng to be. [fol. 35 *b.*] 2320

Whil men lyueden by way of kynde
er any lawe ordeynet was,
thre gode dedes, as I fynde,
wer done to plese God ful of grace. 2324

In early times were offerings, tithes, and sacrifices.

Offeringes, tethynges, ther ben two,
and sacrifise of bestaile thre,
by whiche dedes thenne done so
hit schowet for-boght that we schuld be. 2328

The furst remede was offryng,
That be-gunnen was ful wel
of Adames soꝺ, *with*-oute lesing,
that one hat Caym, that other Abel. 2332

2305 MS. hom. 2308 MS. *reads* has *for* was.
2321 MS. s *deleted before* kynde. 2329 MS. remede *deleted after* was.

Cayme that a tilmon was,
cornes offert not oright,
Abel of bestaile offring mas,
of furst-born to God almight.

Cain offered grain and Abel animals.

But Caymes offering in that place
forsaken was in Goddes sight,
for fuylet corn bifore his face
he brand, ther-fore had thay no light.

Cain's offering of foul corn had no favour,

Abel, that good bestes took,
had thonke of God for his doyng,
but Caynes cornes God forsok,
that of the worst made his offryng.

but Abel's beasts were accepted.

Secundum remedium contra originale peccatum.

The secunde remede thething was,
that Abram by-gan i-wis,
As the furst boke my[n]de mas,
that is callet Genesis.

Tithes were instituted by Abraham.

When Abraham had slayne in sight
four kenges, as I wreten fynde,
and tane grete prayes thurght Goddes might,
to plese God he had grete mynde,

When he had slain four kings,

And the tethe of al his pray, [fol. 36 *a*.]
when he to Ierusalem coom azayne,
to keng Melchisedech that day
he offert, of whiche God was fayn.

he offered one-tenth of his booty to King Melchizedek,

Reuertenti Abraham a cede quatuor regum, &c.

And keng Melchisedech also,
when he herd Abraham was comyng,
of brede and wyne deuoutely tho
the keng azayn made hys offring.

and Melchizedek made offering of bread and wine.

2338 MS. s *of* Goddes *interlined.*
2347 MS. four kenges *deleted before* As.
2349 MS. had *corrected from* has.
2355 MS. *last* e *of* Melchisedech *interlined.*

I will tell you about offerings and tithes,

Now to expoune wel this thing,
offeringes, tethynges bothe in fere,
and to haue ful vnderstonding
how hit stondes I wol ow lere. 2364

Abraham and Melchizedek.

ffyrste of Abraham speke wol I,
what maner he wan such pray,
and of Melchisedech wyterly,
what mon he was I wol ow say. 2368

But ay I pray ow haues in mynde
the substonce of my furst mater,
ffor ther I lafte ȝe sculle me fynd,
haue I declaret this enter. 2372

Abraham was dear to God.

Abraham Goddes derling was
and chosen patrearch of price,
and in God funde more grace
thenne any that tyme, for he was wyce. 2376

When his brother Lot was captured,

So on a tyme hys brother sone,
Loth, was taken with straunge men.
when Habraham segh this meschef don
he gose hym thider anone right thenne, 2380

Abraham rescued him and slew four kings.

And de-liueret of destresse
Loth, that so taken was,
slegh four kenges witht prowes,
And toke ḡrete prayes thurgh Godes grace. 2384

He promised to God one tenth of his booty.

Thoȝt he, 'sithen God of his godnes [fol. 36 *b*.]
has holpen me thus in this cas,
the tethe of al this gret riches
offre I wil riȝt in this plas.' 2388

When Melchizedek heard that Abraham was coming, he offered bread and wine.

Queñ Melchisedech herd this,
that Abraham was negh comyng,
with brede 7 wyne to-gedir i-wys
to hym he con make his offryng. 2392

2365 MS. *reads* wol i speke, *but indicates the transposition of* wol *and* speke. *After* 2378 slogh four kenges *deleted.*

But quat this dede may signifie, morale. Abraham's deed betokens tithes;
takes hede I wil ȝou say.
As touchyng Abraham truly,
tethynges he bigan þat day, 2396

That mich pleset God al-myȝt
And ȝet dos in ich plas,
for that God holdes as for his riȝt,
that by Abraham bigonnen was. 2400

Melchisedech dede also,
that offride to hym brede 7 wyn, Melchizedek's offering betokens the bread and wine of the sacrament.
I wil expoun er that I go,
tas hede to þis for luf myn. 2404

That brede 7 wyn so offride þer̃
was a pronosticacioun
And forshowyng that we shuld her̃
Goddes sone with deuocioun 2408

In time comyng, dede quēn he wer̃
ffor mon-kynde saluacioun,
In our̃ bodies we shuld ber̃
receyuyng brede of benisoun. 2412

And for hit shuld after bifalle
Goddes body made to be
of brede 7 wyn to saue vs alle,
therfore tho two þer offret he. 2416

Thus tethes in holy chirch han ben
sithen Abraham was þat hom bigan,
And Goddis body 7 blode ȝe sene [fol. 37 *a*.]
of brede 7 wyn sithen Crist vs wan. 2420

De origine Melchisedech regis Salem.

Now one thing teche ȝou her̃ wol I The origin of Melchizedek is
of quych mony ben in wer̃,
of quat rote 7 progeny
Melchisedech com ȝe shul her̃, 2424

2420 MS. Crist *deleted after* 7.

a story not in the Bible.

ffor text of Bible wit*er*ly
of his fadir spekys no thyng,
therfore as I fynde in story
telle I wil to old 7 ȝyng. 2428

*Ier*onymus 7 *Petr*us *in Historiis* capitulo xl°.

Melchizedek was Shem, the oldest son of Noah.

Melchisedech, as clerc*us* sayn,
was Seem, Noe aldest sone,
And lifd on eld, nys not to layn,

He built Jerusalem,

And made Ier*usal*em into wone. 2432

and was called by two names,

Qven he hade made þat faiꝛ cite,
kyng of hit he callide was,
Melchisedech as kyng, leue ȝe me,
so Seem 7 þat nome both he has. 2436

king and priest. He lived till Abraham's time,

Til Abrahams time lyuet he,
As Iewes story mynde mas,
And with gret sole*m*nite
both kyng 7 p*re*st was in þat plas. 2440

and he called the city Salem.

But first quēn he þat cite made,
Salem to nome he gaf hit tho,
therfore þat nome by hit he hade
kyng of Salem 7 callide so. 2444

After his death the Jebusites conquered it

Aft*er* his deth theñ mony a ȝeꝛ
A straunge nac*i*o*u*n conqueride hit,
that Iebuseus callide was,
And nomet aft*er* hor awen wyt 2448

and called it Jebus.

Jebus þai þ*er* so wonyng,
Aft*er* hom-self now nome hit has.

A third king conquered it

But sithen wan hit anoþ*er* kyng, [fol. 37 b.]
so a thrid peple toke þat plas, 2452

and called it Jerusalem, from both names,

And compounde a nome in feꝛ
of two nomes hit had bifore,
And sett to-ged*er* þes word*us* weꝛ,
Iebus 7 Salem vset ȝore. 2456

2438 MS. mynd *deleted after* mynde. 2452 MS. athrid.

De Iebus 7 Salem compositum est nomen Ierusalem : b littera mutata in r 7 sic vocabatur Ierusalem.

Thay made one nome of þes two,
Ier*usalem* as hom thu3t gode,
saue b. lett*er* was putt þ*er*-fro,
And r. sett þ*er*-as b. stode.

except that the *b* was changed to *r*.

2460

And thus was nomet that cite
Ier*usalem*, as clerkes sayn,
As I fynde by autorite
hor nomes, nys not forto layn,

2464

Ierom 7 Isodre also
And Petre in þe stories als,
hor witnessyng 7 oþ*er* mo
I may not leue my3t wel be fals.

Jerome and Peter and Isidore all give this story.

2468

*De prerogatiua primogenitur*e *quam Melchisedech habuit ex consuetudine 7 Iacob ex supplantatione. Isidorus.*

One thyng is gode now to knowe,
As Isidre beris gode witnes,
one special thyng that I shal showe
And declar̃ ow now expresse.

2472

Melchisedech, as I saide her̃,
Noe aldest sone was,
And aft*er* kyng 7 pr*est* in fer̃,
As þe Bible mynde mas.

2476

But 3e shul vnd*er*stond wel thys,
that kyng to nome þen̄ ca3t he,
for he bult þat tou*n* i-wys
And foundore was of that cite.

Melchizedek was king, because he built Jerusalem;

2480

But qvy he pr*est*es office ber̃
I shal declar̃ ap*er*tly,
the quych may do ow gode to her̃
And 3e conceyue hit hertfully.

[fol. 38 *a*.]

he was priest,

2484

for at that time the eldest son blessed the people at all the gatherings and received the first offering ;

That time quat sone that aldest weꝛ
this *pre*rogatif þeñ hade he
At offryng*es* 7 gederyng*es* in feꝛ,
that sone hade þis gret dignite,
To blesse þe peple ful poweꝛ,
And to hy*m* thēn shuld falle of fe
ffirst offryng, weꝛ it neu*er* so deꝛ,
by *ver*tu of þat ilke degre.

as the eldest son of Noah, Melchizedek was priest.

And for Melchisedech aldest was
of Noe sones, leue ȝe me,
presthode he occupiet *in* þat plas,
And that was gret autorite,

Esau sold this privilege to Jacob for pottage.

And that *pre*rogatif clerc*us* sayn *nota.*
was hit that Esau sold as nys
to Iacob his brother to be bayn
for pulment of ful littel prys.

Of þis mat*er* qvo-so wil se
the text exp*re*sly how it ys,
this ilke chapitre loke wel he
of þe first boke Genesis, Genes*is* xxv. c*apitulo.*

And ther þis mat*er* he shal fynde,
how þe ȝong*er* broþ*er* tho
bigilet þe alder 7 aire of kynde
of heritage 7 ben*i*soun both two.

Tercium remedium contra originale peccatum fuit sacrificii immolacio.*

The third remedy for sin was sacrifice of animals,

The thrid remedy ordeynt was
aȝeyn*us* ouꝛ forme-fad*er* sȳn,
was sacrifice to gete vs gras
of bestaile, as I shal ou myñ,

as Noah did after the flood,

As Noe did aft*er* þe flode
to plese God withe, as rede we, [fol. 38 *b.*]
7 Abraham als that was so gode,
to God obedient thai wold be,

2487 MS. d *deleted before* gederyng*es*.
* MS. originale *corrected from* origenale. 2514 MS. withe *interlined.*

7 his soñ, that he loued most,
At Goddes byddyng wold haf slayñ,
Agaynus him he wold not bost,
bot at his biddyng ay be bayñ.

and Abraham would have sacrificed his son,

therfore God heghut him, leue ȝe me,
that of this sed shuld cum a floure,
thurgh which all meñ shuld blesset be,
Ihesu Crist ouꝛ sauioure.

from whose seed sprang a blessing for all men.

Genesis: Ex te namque egredietur in quo omnes gentes benedicentur. Quartum remedium contra originale peccatum fuit circumcisio.

Bot for thes remedes all thre
were noȝt accept to God all-myȝt
saue only of Iues and hor lyne,
therfore the furth by scyll 7 ryȝt

These three remedies were for Jews alone,

God ordenet for to serue wele all
of ich cuntre a nacioun
that to Goddes lagh wold fall,
7 that was circumcisioun.

but the fourth, circumcision, was given for all nations.

For what nacioun sere hit were
other than Iues, that sacrement
stod hom in stid and mad hom dere
to God, who-sere that merk wold hent.

Quintum remedium fuit baptismus.

Bot ȝet for circumcisioun
seruet not bot only to man,
God mad the fyft bute be resoun
to serue both man and eke woman,

The fifth remedy, baptism, is for both men and women.

And that was fullogth after last,
thurȝe quych we shyn com all to blys. [fol. 39 *a*.]
ȝif we ouꝛ lif to God wil cast
And do his biddyng not amys.

Christ used all the remedies;

And alle þes waies of remedy
to bete our̄ first fad*er* syn̄,
Crist assaiet bodily
er he out of this world wold twyn̄.

Nota quod primum remedium Christus assumpsisse videtur, quando in templo est presentatus.

The first remedy was offryng,
As I declaret her̄ bifore,
In hy*m* Crist toke þis, bout lesyng,
As this day to saue our̄ sore,

he was offered in the temple;

Quēn he was offrid þe temple to,
that rep*re*sentid by gode ryght
by offryng hy*m*-self so to do
that he his fader plese myȝt.

Secundum quum xl diebus ieiunauit; soluit decimas dierum, quia non habebat, vnde solueret decimas rerum. Nota.

he gave tithes of his flesh and blood when he fasted 40 days, one tenth of the year;

The secunde remedy also
In hy*m* he toke, as mon may se,
quēn he ȝaf teth deuoutly tho
to his fadir in maieste

Of his flesch 7 blode both two,
quēn þat he fast, as rede we,
ffourty daies with-out mo,
verray teth þen̄ offride he.

ffor he hade no wordly thyng
to teth to his fadir der̄,
he tethide days with fastyng
And so gaf teth for al þe ȝer̄.

Tercium remedium in se assumpsit . scilicet sacrificorum immolaciones quando par turturum aut duos pullos columbarum optulit.

for him sacrifice of a dove and two pigeons was made by Mary;

The thrid remedy showide he [fol. 39 *b*.]
to plese his fadir most of myȝt,
quen̄ that Mary with hert fre
sacrifise as this day diȝt

MS. *reads* 2547 *before* 2546 *but indicates the transposition.*

A turtur̃ bridde or pigones two,
as thenne was vset law-fully,
ffulfille he wold̃ alle fulle tho
that bote wit his* awne body. 2576

The feurthe remedy þat he sogh̃t
was whenne he circumciset was,
ffor he wold̃ fayne mon̄-kynde we̅ brogh̃t
by righ̃t in-to hor furthe place. 2580

he was circumcised;

Quintum remedium quando a Iohanne baptisma suscepit.

the fift remedy was þis,
When he toke fullogh̃ of sayn Iohan,
and meket hym so nothing̃ amysse
ensaumpel to ȝiue vs euerichone. 2584

and he was baptized by Saint John.

What mygh̃t God do for vs more
thenne to fulfille alle righ̃twisnysse
and wit hit for to salue our̃ sore,
to bring̃ vs owte of grete distresse? 2588

Secundo Christus voluit se subdere legi vt legem adimpleret secundum quod dicit: Non veni† legem soluere, set adimplere.

The secounde [cause] wherfore þat he
wold̃ meke hym fully to the lawe
was þis, þat ȝe schun sone see
afture his awne word̃ and sawe, 2592

(2) Jesus obeyed the law in order to fulfil the old law,

God says he come not to vnbynd̃
Moyses lawe in no manere,
bot to fulfille hit, as I finde,
In alle thing̃ wit ful powere. 2596

for yf þat he hade bien aboute
that tyme hor law for to destruye, [fol. 40 *a*.]
thay mighten þo bett*er* haue by*n* stout
Hym to haue greuet and to nye, 2600

else people would have excused themselves:

*2576 MS. awne his.
2581 *This verse repeated in margin by different hand.*
† veni *corrected from* venio.

'He doesn't keep our law.'

and excuset hom as be right,
'and oure lawe he kepes noght',
therfore his tokenne haue sette at light,
Ayaynes hit ȝyf he hade wroght.

therfore he wold in alle thing
fulfulle hit and þerto be boun,
þat he might dampne wel hor doyng,
and þay bowte excusacioun.

Tercio Christus voluit se subdere legi vt purificacionis tipice terminaret.

(3) Jesus obeyed the law in order to make an end of purification according to the old law,

The thridde cause may wele be this,
that he wold bow hym mekely
to Moyses lawe no thing amysse,
As I schal saye apertyly.

for he thoght for to make an ende
of purificacioun vset so,
to lyknesse therfore he wold bende
To bothe, þat come betwen hom two.

for be-twene two lawes i-wysse
Crist come bothe to fulfulle,
the alder to do, no thing amysse,
The new to norische was his wille.

but this vsage, leue ȝe me,
of purificacioun
most nedeling thenne endet be,
as I schal preue ow by resoun.

for the sign goes when the thing signified comes,

for as thesternesse goes awaye
whenne þat light be-gynnes to spring,
so thing in likenesse done þat day [fol. 40 *b*.]
when þat Crist come made an endyng.

2601 MS. hi *deleted after* as. 2612 MS. ischal.
2624 MS. ischal.

ffor purificacioun fulle werray
come when Crist light in oure kynde,
thenne figuratif most passe awaye
and skilfully be putte behynde.

ffor he purifiet vs on right
wit werray fait at his comyng,
and heuy hertes made hom light
that long hauden bien in mislikyng.

and Christ's coming was the true purification.

Bene dicitur in Actibus Apostolorum: Fide purificans co[r]da eorum.

Thre offringes wel I fynde
for Crist and of hym made þer wer,
as I schal whil byn in mynde,
Apertely nowe reherce home her.

Three offerings were made:

Prima oblacio de ipso a parentibus.

the fursthe was of hym-selfe iwysse
when he was offert tempul to,
that signe of alle mekenesse ys,
Ensaumpel vs so for to do.

(1) he was offered by his parents;

Syn he þat lorde was of þo lawe,
wold bowe hym so mekele hit to fulfille,
me thinke a mon schulde haue ful grete awe
other to worch þen was his wille.

Secunda pro ipso de auibus.

the secounde offring for him was
of his frindes the tempel to,
of briddes, as book mynd mas,
as Moyses lawe wold þay schuld do.

(2) birds were offered for him in the temple;

þat tokenet pouert witerly,
for pore offring þer chese he [fol. 41 *a.*]
and laft lomber, as reide I,
þat riche men vset of grete degre.

2639 MS. ischal.
2646 MS. to *deleted before* hit *and* to fulfille *added later.*
2647 MS. amon.

Terciam fecit ipse in cruce pro omnibus.

(3) he offered himself on the cross.

the thridde offring̃ was his body,
when he deghet oñ rode tre
for to bring̃ vs of al nye
and make tho þat wer̃ thralles fre.

and in that offringe trwly
schowde was verray charite
and sayde loue al-so sicurly,
more might̃ he not do for þe.

Dicitur secundo hoc festum ypopanty, quod idem est, quam presentacio vel obuiacio, ab ypon, quod est ire, 7 panty, quod est contra, quia Symeon 7 Anna obuiauerunt domino.

This feast is also called presentation or meeting,

The secounde name this fest has,
as I speke at byghinnyng̃,
presentacio callet was,
or elles ayain-comyng̃.

because Christ was presented in the temple,

Presentacioun skilfully
hit may [be] namet, sithen he,
to þe temple solempnely
was offret this day, leue ȝe me.

and Simeon and Anna met him.

Agayn-comyng̃ I may al-so
Calle þis fest be gode resoun,
for Simeoñ and Anne̅ bothe two
Agaynes him maden processioun,

Tunc accepit eum Simeon in vlnas suas.

Simeon took him in his hands.

thenne, as the gospel mas mynd̃,
Symeoñ þat old̃ moñ
bytwhen hondes, as I finde, [fol. 41 *b*.]
toke Ihesu þat he leuet oñ.

2663 MS. sayde. 2666 MS. ispeke. 2670 MS. he *for* be.
2671 MS. solempnele *corrected to* solempnely.

Notandum quod triplex obumbracio siue exinanicio de saluatore nostro facta est.

Thre maner of disparaging
I fynde that Ihesu had this day
to the temple so comyng,
As I schal ful sone say.

There were three disparagements:

* *Prima exinanicio veritatis.*

The furst sithen that heuen keng,
in whom that al sothenesse was
and al maner of gode thing
lif and deth, greuaunce and grace,

Jesus disparaged his truth in being offered in the temple;

Wold suffer of other hym so to bring
with processioun to þat place,
A wonder gret disparagyng
to his sothnes me think it was.

* *Secunda exinanicio bonitatis.*

Secunde disparagyng was this,
when he disparagide his bounte,
that was God 7 kyng of blys,
clanner þen he may nothing be,

he disparaged his goodness in acting as though he needed purifying;

Wold purifiet be, þer no nede wer̃,
As he hade ben a synful mon,
I merueil mich in my maner̃
quēn I thenk þer-opon.

* *Tercia inanicio maiestatis.*

The thrid disparagyng, leue ȝe me,
that Crist hade may wel be this,
disparagyng of his maieste,
saue luf of mon, gret merueil is.

he disparaged his majesty in being offered

* *Written in margin.*

ffor he that maistride alle thing
And with his worde this world has wroȝt,
suffride of hym to make offryng
And rulet alle þat hym thider broȝt.

And that old mon þat hym beꝛ
he rulide, as saide þe euangely,
Al this for mon so mekely beꝛ [fol. 42 *a*.]
Crist tholet to bryng vs of any.

Senex puerum portabat, puer autem senem regebat.

Simeon praised Jesus by three names:

thēn blesside Simeon swete Ihesu
And heride hym with his canticuleꝛ,
for by þe holi gost he knewe
that hit was Crist that he so beꝛ. Nunc dimittis.

And in this song, nyl I not concele,
he specifiet heꝛ nomes thre,
hele, liȝt, ioy of Israele,
And skil qvy now ȝe shun se.

Salutare, lumen 7 gloriam plebis tue Israel.

(1) Healing, because he came to heal men;

Hele he calde hym skilfully,
forto hele vs doun come he,
And also forto iustifie
wrong don to mon, leue ȝe me.

And also Ihesu callide is
hele in ouꝛ vnderstondyng,
for he sauet his folk Iwys
of sȳn in quich þai weꝛ lengyng.

(2) Light, because he lighted men in darkness;

Liȝt also wel cald he was,
ffor men that weꝛ in thesternes
he liȝtnyde quēn he did vs gras,
And that wist Simeon expres.

2729 MS. was *deleted after* cald.

Ioy of Isr*ae*l eke also
he may be callide skilfully,
for til he come þ*er* weȓ in wo
Adam 7 alle his p*ro*geny, 2736

(3) Joy of Israel, because he relieved Adam and his progeny.

Narracio bona sicut in quadam epistolam inueni.

Now heȓ er that I firre pas Simeon.
In this mat*er* meuet heȓ,
A tale that I seȝe writen was
showe I wil in gode maneȓ. 2740

Ones I rede that Simeon,
A qvile bifore that C*r*ist was born,
Isaias boke he loket opon [fol. 42 *b*.] Ecce vi*r*go co*n*cipiet ꝛc.
And fonde thes wordes hy*m* biforn: 2744

Simeon read in Isaiah's prophecy:

Ecce virgo concipiet 7 pariet filium.

'Se', saide þe p*ro*phet Isaye,
'A vi*r*gyn shal co*n*ceyue i-wys
A sone 7 beȓ hy*m* we*m*lesly
forto bryng monkynde to blis.' 2748

'A virgin shall bear a son.'

Whe̅n Simeon segh þis ilk thing,
Merueilet wond*er*ly he was,
And hopide hit hade ben fals wrytyng
that he segh þ*er* i̅n þat plas, 2752

ffor i*m*possible hy*m* thuȝt it weȓ
A may conceyue by any way,
And saide, 'he that wrot this heȓ
wrot fals, a waiour dar I lay.' 2756

And toke his knyf 7 scrapet fast
And this word 'vi*r*gyn' writen þeȓ,
And þ*er*-as 'vi*r*gyn' writen was last,
made 'a gode wo*m*mon' a child to beȓ. 2760

He scraped out 'virgin', and wrote 'a good woman'.

2743 MS. *The marginal note is at the left of the text.*

Deleuit hoc verbum virgo 7 scripsit bona mulier.

Qvēn he hade chaungide þis word so,
his boke from hym he lays adoun,
And thogth that he hade wel don tho
And made a gode correcioun. 2764

Anoþer day quēn hym list se
holi writ 7 prophecy,
eft his boke theñ turnes he
to þo wordes of Isaie, 2768

Later he found 'virgin', just as if he had not scraped it.

And þer-as he hade scrapet away
this word 'virgyn' the day bifore,
he fonde hit writen a3ayn verray,
so faiꝛ letters sa3e he not 3ore. 2772

Whēn Simeon segh þat writyng,
wonder he hade gret witerly,
for that boke was in his kepyng, [fol. 43 *a*.]
non oþer mon my3t com þer-by. 2776

And als þat worde so writen was
that so faiꝛ letter he neuer segh,
vnlike to þat he writen has,
for he nas neuer writer so slegh, 2780

Again he scraped out 'virgin'

But 3et he þo3t he wold assay
qveþer þat weꝛ thur3e God almy3t,
And eft þat word he scrapis away,
'virgyn', writen þer öright, 2784

and wrote 'good woman'.

And þer-as 'virgyn' stode bifore,
he wrote 'gode wommon' in that plas,
And hud his boke fro las 7 more
vnder lok for any cas. 2788

And again he found the original word written

But sone opon þat oþer day
his boke he openet forto se,
And fonde 'gode wommon' clene away
And 'virgyn' writen, as eꝛ segh he, 2792

With golden letter so curiosly
that impossible i-wys it weꝛ
to any mon that weꝛ wordly
to write sich letter as was theꝛ.

in wonderful golden letters.

Qveñ Simeon seȝe þat it was so,
theñ leuet he þat fullily
ther hade þe holy gost ben tho
And visitide hym ful graciously,

Then Simeon prayed to live till he could see and touch the maiden's son.

And praiet God with hert fre
he shuld neuer deȝe ne thethen go
that maidens child til he myȝt se
And eke hondul hym both two.

Tunc responsum Accepit Simeon a spiritu sancto, non visurum se mortem nisi videret Christum Domini.

Theñ hade Simeon an vnswaꝛ
of þe Holi Gost in hiȝt
that for dethe schulde he not caꝛ [fol. 43 *b.*]
tille he hauede sene þat suete wigȟt,

An answer from the Holy Ghost told him that he should not die before he had seen the child.

that of a virgin born schulde be,
the whicȟ childꝛ was God almigȟt,
and to the tempul so come he,
as þe Holy Gost behigȟt,

And as ys in the euangelei
that he come the tempel to
in gost, as hit says opunlye,
his office mekely for to do.

Dicitur in tercio hoc festum Candelaria eo quod Candele in manibus portantur accense.

The thridde name þat [þ]is fest has,
most commune of alȟ thre hit his,
as lewde men callen hit condelmasse,
ffaure causes whi I finde i-wisse.

This feast is commonly called Candlemas for four reasons.

the furst is þis, as I schal saye,
for sum*m*e tyme errours vset weꝛ
and forto putte hom klene awaye
that was vset, as ȝe schun heꝛ. 2824

(1) The Romans had a festival of lights

Romaynes sum*m*tyme in riche araye
in the mone of ffebruer
vseden a lighꝫ in gode faye
Ones in A fyue ȝere 2828

in honour of Mars and his mother Febru.

In worship of a god i-wisse
was callet Mars, god of batail,
And of his moder alle amys, [fol. 44 *a*.]
s[u]pposingꝫ thai might hom auail. 2832

that Mars moder Febru hyghꝫt,
and aftuꝛ hir þat mone callet was
Februer, ther-fore wit lighꝫt
in that mone Rome mynd mas. 2836

Thenne was þat light so wu[n]der bright
of torches, laumpes, leue ȝe me,
that men might go wele be night
in vche place of þat citee. 2840

They prayed for victory

Then maden þay to hir or p*rai*ere
for to send hom þe victoree
of e*n*meus þat come hom nere
for to do hom any nye, 2844

and in behal of their riends.

Also thay p*rai*eden þat godesse
for hor frindes saules alle,
and sacrefise mayde*n* wit mekenesse
to hir, hom thoght þat best wold falle. 2848

With many lights the women sought Proserpine,

An-other errour thai vset also,
and wymmen most, as reden we,
for one womon was raft hom fro,
heght P*ro*serpyn of grete degre, 2852

2828 MS. Afyue.

With suche a god, as leuet thay,
that god of helle callet wasse,
then soghten thay hir be night 7 day
with torches, laumpes in mony place.

whom the god of hell had carried off.

So long suche errours vset were
that leue that custome wold' thai nogh[t],
but vseden hit so mony a yere,
for hit seruet hom as þay thogh̄t. [fol. 44 *b.*]

The people would not abandon the feast:

Now segh Sergius the pope þis,
that hard' hit was to make hom leue
thing that thay had vset amys,
with summe slegh[t]e that he thoght to reue,

so Pope Sergius changed it to honour Mary

And chaunget hit in anou[þ]er maner,
in worschepe of oure der lady
condeles one day in Februer
for to be borne solempnele,

Opon the purificatioun day,
so that hor custum myȝt be stille,
but hor entencioun more verray,
and ȝette fulfulle hom al hor wille.

at her purification.

Secundo propter ostendendam virginis puritatem.

The secund cause, soth to say,
whi holy chirch ordenyt has
to ber thiis serges as this day
was this, I schal say in this place,

(2) Candles are borne at this feast

fforto schew the grete clennes
of Godde moder meke Mary,
as I schal tel ȝow here expresse
verray cause wherfore and whi.

to show the purity of Mary,

fforto schowe that clene was ho,
neuer none so clene ny so schynyn̄g,
ther-fore the pope segh hit to do
serges to bere at hir rising,

2875 MS. *second* i *of* thiis *interlined.*
2879 MS. schal *corrected from* schat.

as the church sings:

Right as Holy Chirche wold say,
alle men at ones in meke maner,
to our lady with hert verray
these wordes writen in Latyn her:

Virgo beata purificatione non indiges set tota rutilas tota splendes.

'Thou needest no purification.'

'Blesset virgin, moder and may, [fol. 45 *a*.]
the nedes no purification,
but al thow schynes soth to say,
in the nys no coruptioun.'

And vche mon knowes this soth ys,
that purificacioun nedet hir none,
for bout sede of mon i-wys
ho bare Crist, ȝe witten vchone.

She was blessed from her mother's womb.

And ho hir-self als blesset was,
hir moder womb when ho was in,
ther-fore hir nedit no more ne lasse
purificacion for no synne.

She was blessed by God's Spirit.

Als blessed ho was by right
and halowet eke, neuer none so,
when Goddes gost in hir was light
to wynne vs wele and wayue our wo.

And ther-of ho hade such grace
that to synne was ho [neuer] bowyng,
ny neuer mon on hir temptet was,
ȝette was neuer none so fayre lyuyng.

The Jews say that Mary was beautiful,

Ther-fore alle Iewes affermen this
and wondren þat hyt so myght be,
that fairest floure ho was i-wys
that any mon in world might se,

but the sight of her made men chaste.

ȝette had neuer mon̄ fleshely sturyng
to hir by spech̄ ny by sygh̄t,
but thagh̄ mon̄ temptet wer any thing
Byfore, and loke on̄ hir he myȝt,

Aſſ maner wrang temptacioun
anoñ in hym shuld slekenet be,
7 wille haue with deuocioun
to continence 7 chastite.

therfore oure lade lykenet is
to the cedre in gode faye,
that nedders slees by kynde iwys [fol. 45 b.]
with sauour of hit soth to say.

So hir grete holy lyuyng
to [ot]hir sauourt in the sight
that al vnskylful fleschly sturyng
ho slogh in hom thurgh Goddis myȝt.

To myrre lyknet ho is eke,
for myrre slees wormes kyndly,
so slees þat moder 7 maiden meke
Al manер wormus of lecchery,

And this prerogatif hade ho
Imong alle virgyns þat euer weꝛ,
to oþer hor holynes wold noȝt do,
but serue hom-selfe in gode maneꝛ,

But hir holynes was so grette
that alle men þat hir myȝt se
to chastite haden hor hert sette
with lokyng on þat lady fre.

She is like the cedar that slays adders;

like myrrh she slays the worms of lechery.

Unlike all other women, the sight of her made men pure.

Tercio propter representandam hodiernam processionem.

The thrid cause is, in gode fay,
to represent in gode maneꝛ
processioun that was made þis day
Aȝayn Crist, as ȝe shyn heꝛ.

ffor his moder hym thider broȝt,
Symeon 7 Anne come hom aȝayne
And presentide hym that al has wroȝt
In temple to quich he was bayn.

(3) Procession with candles at this feast represents Jesus' presentation in the temple.

Jesus is like a candle:

So make we now *processioun*
with serges liȝt deuoutly,
to quych serge by gode resoun
likken I may Ihesu skilfully.

ffor in a serge thre thingys bene,
wax 7 weke 7 fuyr̃ also,
to quych thre, with-outen wene,
Crist liknet is to alle tho.

the wax is his pure flesh,

ffor wax is *Cristes* flesch 7 blode, [fol. 46 *a*.]
that taken was of a clene may,
bout corrupcioun 7 alle gode,
bout wēm of syn̄, als soth to say.

ffor riȝt as bees of herbes clene
worchyng wax bout engendryng,
so broȝt Mary forth, as I mene,
Ihesu Crist ouȓ heuen kyng.

the wick is his soul,

The weke, þat in þe wax hid is,
to *Cristes* saule may liknet be
In flesch 7 blode hid wel i-wys,
that God toke of a maiden fre.

the fire is his godhead.

The fuyr̃ also or ellis liȝt
tokenys godhede bout lesyng,
for, as þe boke sais, God almyȝt
is a fuyr̃ al swolowyng. *Deus noster ignis est consumens.*

Quidam metricus de cereo sic ait:
Hanc in honore pie candelam porto Marie,
Accipe per ceram carnem de virgine veram.
Per lumen numen maiestatisque cacumen.

Quarto propter nostram instruccionem candele accense in manibus isto die portantur.

(4) We bear candles at this feast to make us steadfast in the faith.

The furth cause is couenable
qvy we condels beȓ this day,
that is to wit to make vs able
to þat lif þat lastes ay,

2968 MS. amaiden.

And also more stif 7 stable
And noȝt faynt in Goddes fay,
And tokenyng fulle with-outen fable
of serges berynge I wil now say.

Thre thinges we most kepe oryght
in vs for saule saluacioun,
fulle faith, 7 to gode vs diȝt,
the thrid riȝtwis entencioun.

Faith, good works, and righteous intention are needful to salvation.

And thes vertues wel I fynde
In the condel qvēn it is liȝt,
for wax is clene 7 faiꝛ of kynde, [fol. 46 *b*.]
And liȝt may token God al-myȝt,

In the candle wax and fire together mean faith and works;

And quēn tho two to-geder bene,
wax 7 fuyr as I nowe say,
verray faith, as wel is sene,
And gode dede wel mete may.

ffor as a candel þat fu[yr]les es
Is dede 7 no comfort þer-iñ,
And liȝt bout candel is non i-wys,
so faren þes vertues forto twȳn,

as neither the fire nor the candle is useful alone,

ffaith verray from worthy dede
or worthy dede from faith verray
twynnet, ben noȝt to help at nede,
but both to-gedir wel serue þai may.

faith and works may not be separated.

The weke, þat in þe condel is,
riȝtwys entencioun may wel be,
for monnus thoȝt as weke i-wys
Is hud þat hit may no mon se.

The wick is righteous intention, for, like the wick, man's thought is hidden.

For thus techis sayn Gregory,
ouꝛ open dedes forth to shawe,
that the entencioun priuely
be hyd þat hit no mon may knawe.

2993 MS. furyles.

Sic sit opus in publico, vt tamen intencio maneat in occulto. Gregorius.

Thus verray faith, gode dede also,
And eke riȝtwys entencioun
to serge moun be liknet so
for monnus edificacioun. 3012

These three virtues are needful for salvation.

ther ȝif we wil clene be
bifore God at our last day
we most haue þes vertues thre,
that I to serge wel likken may. 3016

* *Miraculum beate Marie.*

† Miraculum beate Marie in purificatione.

Now a miracle of Mary
that bifel riȝt as þis day
I wil telle apertely,
herkenes to me I ȝou pray. 3020

A lady built a chapel by her house,

A worthi woman ones wasse [fol. 47 *a*.]
that hade ful grete deuocioun
to owre lady ful of grace,
and aye to worship hir was boun. 3024

So bult ho beside hir place
A chapel of ful grete renoun,
And vche day a masse ho has
for any ocupacioun. 3028

where the mass of Our Lady was said.

Of oure lady þat mas schuld be,
for hir wold ho no waye forȝete,
and spend much gode in charite
ffor hir loue, of þat ho might gete. 3032

At Candlemas the priest had gone away.

So neght þis fest [of] condelmasse,
hir prest had ȝeten him leue to go
on serten nedes what-seuer hit was,
that to þat fest come he not tho. 3036

* *Written in margin.* † *Written in left margin by different hand.*

3027 MS. amasse. 3033 MS. was.

So boute masse nede most ho be
suche meschef shope as þat day,
for this maner, leue ȝe me,
this woman hade þat I schal saye.

Who-seuer wold aske hir any gode
for the loue of our lady,
ȝiuen hit was wit mild mode,
what were in hond anone in hye.

She was so charitable that she had given away her mantle,

so hade ho ȝiuen a littel before
hir mantel for our lady sake,
And wold haue ȝiuen mich more [fol. 47 *b.*]
for hir to alle þat euer wold take.

So sithen that ho was mantilles,
to þe chirch miȝt ho not pas,
qverfore ho was in gret tristes
that ho that day was bout a mas.

and without a mantle she could not go to church.

Qvēn ho segh no bote wold be
In-to hir chapel sone ho went,
And bifore our lady fre
ho kneles doun with gode entent.

She fell asleep praying in her chapel,

And sone as sho lay þer prayng,
ho fel on slepe 7 mette onon
that ho was in a chirche knelyng,
the fairest ho euer segh any one,

and dreamed of virgins and a queen entering the choir.

And loket about in ich plas,
thēn segh ho virgyns in comyng,
gret novmber of hom hir thuȝt þer was,
that ho hade neuer so gret likyng.

Bifore hom, as boke mynde mas,
A qvene þer come with croun shynyng,
to þe qver an esy pas
ho gos, þe remenaunt hir suyng.

3045 MS. alittel.

Candles were given to all.

Quēn þe qvene had sett hir doun
And ichon after hor degre,
comus one in with burthen boun
of serges wonder gret plente,

And takes þe qvene a serge in hie,
And after alle þat weꝛ þer-in.
quēn þai weꝛ seruet by 7 by
opon þe matroun ho con mȳn,

The lady decided to keep hers.

And takes hir a serge onone,
of þe quych ho was ful fayn,
And thoȝt from hir shuld it not gone,
ny hit wold ho not ȝyue aȝayn.

Then came angels as candle-bearers, Saint Lawrence and Saint Vincent as deacon and sub-deacon,

Quēn þis was don, ho segh comyng
serge-berers solempnely,
deken, southdeken hom suyng, [fol. 48 *a*.]
And prest reuescht ful rialy.

The serge-berers angels weꝛ,
And hir thught in hir entent
deken, southdeken to God deꝛ
weꝛ seynt Laurence 7 saynt Vincent.

and Jesus Christ, who sang the mass.

The prest þat song þe mas i-wys
was Ihesu Crist ful of gras,
that fully as þe vsage is
Confiteor saide riȝt in þat plas.

Sone two Angels clerly þeꝛ
bigunnen þe offys of þe mas,
so swete song herd ho neuer eꝛ
As hir thught that songen was.

The queen and the others offered their candles,

So passede þai forth bi proces
til þat time was of offryng.
then went the whene, as maner wes,
And offrid hir serge doun knelyng,

And alle þe oþer ful deuoutly
vchone after hor degre,
but thys wommon witerly
wold not remewe from hir se.

but the lady would not.

So abode þe prest ful long
fforto abide hir offryng,
And thai thoȝten hit a wrong
that hir come was so tarying.

The priest waited for her,

Thēn sent þe qvene of virgyns sone
to þis matroun a messager̄,
And saide hit was riȝt wrongly done
to tarie þe prest in þat maner̄.

and a messenger from the queen bade her hurry,

And ho sende worde sone agayn
And bad þe prest syng forth mas,
for of þat serge ho was so fayn
that siker from hir shuld hit not pas,

but she refused to give up the candle.

That was ȝyuen hir, ho wold hold,
And from hir shuld hit not away.
the messager the whene so tolde, [fol. 48 *b*.]
thenne semet ho wroth, the soth to say,

And sent aȝayne the messager,
and bad reue hir that serge in hy,
but ho wold offer in gode maner
as thay deden al the company.

The messenger tried to wrest it from her,

The messager doos the whene bidding
and eft comes to this matroun,
but leue hit wold ho for nothing
for suche was hir deuocioun.

The messager segh ho was stout
and sone lays honde on hir right ther
and of hir hond wold pull[e] hit out
and that fare might hir not fer.

3107 MS. awrong. 3122 MS. hyr *deleted before* reue.
3131 MS. pullut.

and in the struggle the candle was broken in two.

Grete beker was betwene hom two,
whether schuld haue the more maistri,
for that on end ho held tho
and ho that other wel and stifly.

so stryuen thay long *in* this maner
that at the last broken hit was,
that one half had the messager,
that other halfe the wommon has,

When she awoke she still held the half-candle.

And right so in this serge breking
the wommon woke, and in hir honde
as ho mette byfore sleping
fonde halfe the serge thurgh Goddes sonde.

Then hade ho wonder wytterly
and of hir sweuen ho hir by-thoȝt,
and thonket God and our lady
that so wel had for hir wroght,

And such masse gete hir that day
and such condul forto bren̄,
al-thagh ho lufde our lady ay
Mor̄ ho onouret our lady thene.

This she preserved

Wher̄ this matroun told this cas [fol. 49 *a*.]
7 schewet that seurge from heuen sent,
all̄ men̄ thonket God of his grace
and oure lady *with* gode entent.

as a relic which healed the sick.

And that seurge anon̄ don̄ was
emong relykes most reuerent,
7 who-sere touchet hit hele has
in what langour sere he be lent.

Thus halp oure lady this matroun
as ho dos all̄ men̄ sicurly
that in hir han̄ deuocioun
and worshipon̄ hir deuoutly.

3160 MS. be *written in left-hand margin.*

De occisione Innocencium 7 de Herode Ascalonica 7 eius vxore.

Now speke we of the Innocentȝ, de innocentibus. The innocents were slain under Herod.
that for Crist martert were
with-outen defaut of any offence
vnder Eroud, as ȝe shin here. 3168

Thre Erodes I fynd there were i-wis There were three wicked Herods:
that grete nome hadeñ, that is no nay,
In vr[ec]hedenesse and doyng mysse,
hor nomes here I shal ȝow say. 3172

The furst As-calonita was, Herod Ascalonita slew the innocents;
that regnet wheñ that Crist was borne
7 slogh the Innocentȝ bout trespas,
for whech dede his saule was lorne. 3176

The secund Erode slogh saint Iohñ, Herod Antipas killed John the Baptist
that baptiȝet Crist omnipotent
In the water of flem Iordañ [fol. 49 *b.*]
7 for to preche byfore him went, 3180

Antipas that Erod hyȝt and ruled in Judaea at the time of Jesus' death;
7 he regnet in Iude
that tyme that Ihesu ful of myȝt
Deghet opoñ the rode tre. 3184

the thrid Erod Agrippa was Herod Agrippa slew James and imprisoned Peter.
that slogh seint Iame, as rede we,
7 prisonet Petur also has,
as be thes versez moñ may se: 3188

As-calonuta necat pueros, Antipa Iohannem,
Agrippa Iacobum, claudens in carcere Petrum.

but thes two lasȝt now leue wol I I will speak of the first Herod.
7 of the first speke now here,
as I fynd in trew story
how he was kyng now ȝe moun lere. 3192

3171 MS. vrthedenesse. 3177 MS. error *deleted before* Erode.
3191 MS. fyndin.

Petrus in Historiis Scolasticis.

Duke Antipater of Idumaea

A duke Antipat*er* Ydumee,
that was a mo̅ gret 7 worthy,
Weddet, in boke as rede we,
the kynges do3t*ur* of Araby,

had a son Herod called Ascalonita.

7 o̅ hir a so̅ ther gete he
7 callet hy*m* Erod wit*er*ly,
that Ascalonica, leue 3e me,
was callet aft*ur*, as rede I.

The Emperor of Rome gave him the land of Judaea.

7 to this Erod 3iue̅ was
Be the emp*erour* of Rome
the lond of Iude, 7 hit has
byfore that Crist our̅ kyng nome.

He was the first alien king;

Then was scheptre first put away [fol. 50 *a*.]
fro̅ Iudas kynd, Iacob so̅,
thirgh who̅, as I byfore co̅ say,
the Iues nome co̅ first in wone.

according to Jacob's prophecy,

Whech *pro*fecy, to my̅ aw o̅,
gode is I reherse here
In Laty̅ word*us*, as I co̅,
that Iacob said, is gode to lere:

*Non auferet*ur *sceptrum de Iuda 7 dux de femore eius, donec veniat qui mittend*us *est, 7 ipse erit expectacio gencium.*

at Christ's coming, the sceptre departed from Judas' r ce

Now was fulfyllet this *pro*ficie
whe̅ that Erod was mad kyng
and sceptre fro̅ Iudas rote therby
put away, Crist negh comyng.

Herod had six sons: Antipater, Alexander, Aristobulus,

This Erod sex sons has
that were worthe me̅ 7 noble,
Ant*i*pater the first was,
Alysandre and Aristoble,

3194 MS. amo̅. 3199 MS. Ascalonica *corrected from* ascalonita.
3201 MS. hi *deleted after* to. 3213 MS. as *deleted after* Now.
3220 MS. archelaus *deleted after* Aristoble.

Archelaus the furth hyȝt,
the fyft Erodes An*ti*pas,
the last Fylyp, thus in our̃ syȝt
all̃ six arn̄ recconet̃ in this place. 3224

Archelaus, Herod Antipas, and Philip.

But Alexand*er* and Aristoble,
that both of on̄ mod*ur* were,
to Rome he send, for thai were noble
7 scharpe of witte letteur̃ to lere. 3228

Alexander and Aristobulus were educated at Rome.

Long aft*ur* thai com̄ hom̄ agayn̄,
wele lernet 7 ryȝt conyng,
And stryue*n* more þen did hom gayn [fol. 50 *b*.]
Aft*er* hor fadir to haue ben kyng. 3232

They quarrelled as to which should be the next king.

ffor both two of on modir wer̃
And hor mod*er* was a Iewes,
therfore þai helden so in fer̃
And putten hor fadir to destres 3236

Their mother was a Jewess,

Auth*er* of hom forto haue ȝyue*n*
the successiou*n* of his londe,
And for this cause with hy*m* thai stryue*n*
that broght hom aft*er* in gret bonde. 3240

Also thai thoȝten hom-self conyng
And more worthy þen̄ oþ*er* wer̃,
quēn they wer̃ comyng fro studying
thai hopide*n* to haue ben more der̃. 3244

and they were proud of their learning.

But Heravde segh thay wroȝten so,
his aldest sone he put bi-fore,
And supplantid ho*m* both two
of his heritage las 7 more. 3248

Herod in wrath named his eldest son his heir,

Thay seghen this 7 casten i*n* hie
to haue slayn hy*m* ȝif þai myȝt,
the kyng knew hor kest p*r*iuely
And exilede both in hyȝt. 3252

and exiled these two for plotting their brother's murder.

3228 MS. scrar *deleted before* scharpe.

They complained to the Emperor, and Herod was sent for.

When̄ þai both þus exilet wer̄,
to þe emp*er*oure thai went
to pleyn on hor fadir in fer̄,
that sone Heraude was aft*er* sent. 3256

Meanwhile the three kings made him afraid

But qvil þis strif was enduryng,
Ih*es*u C*r*ist was born i-wis
And thr*e* kyng*es* thider comyng,
As ȝe knowen wel al þis. 3260

And quēn þai asket a kyng
that born was of þe Iewes kynde,
Heravde was of hor come dredyng
thurgh double ferdship as I fynde. 3264

lest a true king should cast him out.

One cause lest a kyng v*er*ray [fol. 51 *a*.]
of Iewes blode þēn born had be
to haue supplauntid hy*m*, soth to say,
for v*er*ray co*m*mlyng þe*n* was he, 3268

And supposide ȝif C*r*ist miȝt spryng,
that þēn was born þ*er* in þat londe,
hy*m*-self wer̄ shent in time comy*n*g
And thrast hy*m* out that child wold fonde. 3272

But he dissembled, and asked them to bring him news of the child.

But neu*er*-þe-lat*er* in þat myschef
Heraude plesede þe kyng*es* thre,
And let as hor word had ben lef,
Al-thaȝe in hert ful wroth was he, 3276

And bad hom sech qver̄ þat he wer̄
And come 7 warn hy*m* hou hyt stode,
that he myȝt honour̄ that child der̄,
but in-ward wille of hy*m* was wode. 3280

When they did not return, he thought they had been deceived by the star.

Quēn Heravde seȝe þai come noȝt
Aȝayn to hy*m* as þai bihiȝt,
he supposide 7 fully thoȝt
thai wer̄ bigilet of sterre lyȝt, 3284

and failide so þat child to fynde
As men weꝛ lad with fantasy.
thus kest Heroude in his mynde,
for they come noȝt agayn hym by,

But turnet oþer ways for shame,
sithen þai failede foul so,
lest þai hade lest þer-by hor name
hor londe so folily to com fro.

And thus from slaght of innocens
A qvile he put away his tene,
til sheperdis prechiden in his presens
And tolden quat siȝt thai hade sene.

Simeon 7 Anne also
of Crist als beren gode witnes.
thēn was Heravde wonder wo,
And for thes tithynges had tristes

that kinges were so foule a-goo, [fol. 51 b.]
and in his hert he kest expresse
to sle alle childer anoon tho
aboute Bedleme þat born wesse.

thenne come an naungel from heuen adoun
to Ieseph as he lay slepinḡ,
and bad him make him sone boun
in-to Egipt to be hyinḡ.

thenne token Ieseph̄ 7 Mary
the child̄ and to Egipt went,
and seuen ȝere afture sicurly
in that lond þere thai were lent,

ay til kinḡ Heroude was deide,
in a cite þat callet was
Hermepolym, and þere we[r] lede
as trwe story mynde mase.

But when the shepherds and Simeon and Anna told of Christ,

he decided to slay all the young children in Bethlehem.

An angel warned Joseph to take Mary and Jesus to Egypt.

There they lived seven years

in a city called Hermepolin.

3306 MS. *reads* Ihū *for* Ieseph. 3314 MS. acite.

Þen was fulfillet the prophecy
that I in Latyn sone schal saye,
that spak, þe prophete Ysaye
a twousand ȝere befor̃ in faye.

At Jesus' coming images fell before him.

for maumetes, as book minde mas,
fellen doun at his comyn̄g
In temples and in vche plas,
In tokenyn̄g þat he was heuen kin̄g.

Ecce dominus ascendit super nubem leuem, 7 ingredietur Egiptum, 7 mouebuntur simulacra Egipti a facie domini exercituum.

The healing tree Persidis

Cassioder beres witnesse * *Nota bene.*
that in Ermopel þat cite
was a tre of grete suetnysse,
persidis callet was, leue ȝe me, [fol. 52 *a*.]

The whiche tre suche vertu hade,
mony men thurgh hit helet were
and of meschef releuet radde
wit fruyt, lef, bark, þat hit bere.

bowed before him.

Whenne Crist to Egipt come anone
taward̃ that tre of grete vertu,
hit bowet doun to the erthe opoñ
for to honur oure lord̃ Ihesu,

And roos huppe afture, as wold a moñ
that men by sight fully knewe,
and merueilden þerof vchone,
for þat sight was o the nwe.

Hec Cassiodorus, item Petrus Comestor vt inferius.

Herod was summoned to Rome.

Whil Heroud was so coniettin̄g
the childer deth bi his entent,
sodaynly felle lettinḡ,
for to Rome he was afture sent

* *Written in margin at left.*

3337 MS. amoñ.

By letturs fro the emperoure
at sewte of his sones two.
so steret he was in þat stowr̃,
that alle his thoght was oñ hit tho,

And tariet to sle the innocentez
til þat processe hade an ende.
so for ferde of more offense
to Rome radle he con winde,

And as he toward̃ Rome went
be Tharse lond̃ was his goyng̃,
all the chippes of Tharse he brent
in despite of Tharse keng̃,

And for the chippes, as he herd̃ saye,
haden broght hom the kenges thre,
alle he brend hom in his waye,
his foule wille so fullet he.

Theñ was endet that prophecy [fol. 52 *b.*]
that Dauid sais in his sauter̃:
'with wode spirit he con destry
the shippes of Tarse in foule maner̃.'

He delayed slaying the innocents,

but he burned the ships at Tarshish

in spite against the three kings;

thus fulfilling David's prophecy.

In spiritu vehementi conteres naues Tharsis.

Qveñ Heravde come to Rome tho,
grete altercacioun 7 debate
bitwene hym 7 his sones two
raiset was for his astate.

At Rome he strove with his sons for his office.

ffor outhir of hom his air̃ wold be
bi-cause hor moder a Iewes was,
therfore hom thught þat in Iude
to regne best skil hir child has.

Also fro lettrure þai wer̃ kent,
thai thoȝt hom-self þe more worthy,
ffor Alexandir was ful excellent
And wondir conyng in clergy.

3369 MS. of *interlined.*

The Emperor gave him full power,

But after grete altercacioun
bitwene Heroud and hom two
bifore lordes of grete renoun,
this moot thus was endit tho,

That Heroud schuld haue ful power
bi the emperoure decre,
whiche sone so his wille wer
to make his heyr as wilnet he,

and bade his sons be obedient.

And that hys sones in al thing
to hym schulden be obedient,
thus lordly at al his liking
to his londe aȝayn he went.

Herod slew the male children of two years old in Bethlehem.

When he was comen home a-ȝayne
more harde thenne he was bifore,
he kest the childer schulden be slayn
for Cristes burthe that greuet hym sore,

And anoon his men he sent
and slogh knaue childer of tow ȝer
that werne about Bedlem lent,
and als withinne that eld that wer.

Exponitur a bymatu, vt in Historiis Scolasticis. [fol. 53 *a.*]

In-as-miche as the ewangely
spekes of tow ȝer and withinne
of childer eldes to destruy,
one trew story I wol..ou mynne,

Children from one day to two years were slain,

As by the trewest opinioun
from childer that weren of one night
to tow ȝer ful, ȝe leue moun,
Heroud maad sle vche wight,

for a year had passed since Christ was born.

ffor by the kenges lernet he
that Crist was born that ilk day
that thay the sterre furst con se,
as the aungel to hym con say,

3379 MS. r *of* lordes *inserted.* 3383 MS. i *of* whiche *inserted*; wille *corrected from* welle. 3401 MS. *One letter deleted before* opinioun.

And for a ȝer was gone fulle
wil that he to Rome went,
he kest tyme of burthe ther-by,
as he was by the kenges kent,

One ȝer forto haue by-fore,
an other after-ward comyng,
that skilfully he most be bore
withinne that tyme for anythyng.

And als in hert Heroud kest this
syn sterres serueden hy[m] o-right,
that transforme * hym wel i-wys
to more elde other lasse he might

As in semyng, sothe to say,
ther-fore Heroud wold seker be,
and of two ȝer fully in fay
to one night borne thenne slogh he.

Alia opinio super hoc verbum a bimatu. Iohannes Crisostomus sic exponit vt infra.

Iohan with the guylden mouthe iwys
expounes hit in other maner,
and says by his opinion this,—
bitwene two ȝere 7 fyue þai weꝛ,

But inwith two ȝeꝛ slayn was non, [fol. 53 *b*.]
for bifore fully a ȝeꝛ
Er Crist was born, as sais this Ion,
the sterre to kynges con apere.

Theꝛfore knaue childer two ȝeꝛ olde
he sl[o]gh, but noght ȝunger then thay,
bitwene to and fyue, as I tolde,
of elde thay wer, as Iohan con say.

3418 MS. hyn ori right. 3419 MS. transformet. 3427 MS. expo *deleted after* his. 3430 MS. aȝeꝛ. 3434 MS. ȝo *deleted after* but.

As Christ might be able to change his age, Herod decided on two years for certainty.

John Chrysostom says they were two to five years old,

for the star appeared a year before Christ's birth.

The bones of the innocents are longer than those of two-year-old children, but people were bigger in those days.

As by this euidence, as says he,
hyt semes wel for to be so,
ffor bones of hom that men mou*n* se
Arm longer thenne childer of ȝeres two. 3440

But ther-aȝayn mo̅ vnsuar may
that tyme men and childer were
wel more thenne thay ben this day
and in vch eld more of power, 3444

So that the first opinio̅
clerkes hoden most verray,
that in-with tow ȝe[r] be reson
the childer slayne wer, in gode fay. 3448

Macrobius in * *Saturnalibus: qualiter Herodes iuste fuerat punitus.*

Herod was punished,

But Heroud in hys wykkedenesse
was pinischet resonabuly,
as Macrobius beres wutenysse,
one wengeance to him felle þ*er*-bi, 3452

for one of his own children was slain with the innocents,

For one sone of his there was slayn
that was ȝiuen to keping̅,
of whiche was Heroud no-thing̅ fayn,
but in gre[t] sorow and misliking̅, 3456

So þat God lord̄ of rightwisnesse
nold̄ not vnuenget þat hit wer̄,
his wrongful dedes of wickettenesse,
but punischet bothe in heue*n* and her̄, 3460

God wold̄ that he lost his lyking̅
and chastiset wer̄ in that maner̄, † [fol. 54 *a.*]
that maade so mony mo̅ syking̅
and moderes for hor childer dere. 3464

3441 *final* es *deleted from* aȝayn. 3446 MS. curl *inserted above* r *of* clerkes. * MS. ꝛ. 3460 MS. erthe *deleted after* and.
3461 MS. no *deleted after* wold̄. 3462 MS. manener̄

thenne was fulfillet the prophecy
that I in Latyn thenke to say,
for lettert men that sitten by
to conferme this in gode faye:

and the prophecy was fulfilled.

Vox ploratus 7 vlulatus audita est in Rama, id est excelsis.

But ȝette God wold not leue hym so,
but more meschef send him opon,
for alder sones other two
he sloght, as ȝe schun her anone.

His sons Alexander and Aristobulus also he slew.

Alisaunder, Aristoble tho,
that striuen whit him a littul before,
he hade suspect of gyltes moo,
the greuet him vyle sore.

They had tried to poison him

For one þat was wit hom priue,
the whiche thai tristes in al thing,
had disc[reue]t, leue ȝe me,
hor covnseil holle to the keng,

And told how thai haden hym bihight
grete ȝiftes and eke richesse
to poysoun Heroud, ȝif he myght,
and þis to hym was told expresse.

His barbour confesset eke al-so
that him was heght a grete wynning
of tho sones bothe two
to kutte his throte in berd shauyng,

and bribed his barber to kill him.

For Alisaunder to hym con say
that in a nold mon was no tryst
thagh he kempt day for day
his hore lokkes, when þat him lust,

3479 MS. discomfort *corrected, see note.* 3489 *Following line is deleted, viz.*: ther faud he sayde þat hit whas gode.

For to make him seme ȝungly,
ther-fore he sayde þat hit was gode
for to deliuer him hastely,
that al his lif hade ben so wode. [fol. 54 *b*.] 3496

Herod put them to death.

Qveñ that Heravde herd this thing,
greuet he was gretly tho
And onon bout tarying
made to sle hom both two, 3500

Antipater was envious of his nephews,

And made his aldest son his aiꝛ̃,
Antipat*er* that callide was,
but he cast Heraude to appaiꝛ̃
sone after, as boke mynde mas. 3504

ffor Heraude pleside in alle thing
his sones childir that he hade slayn,
Antipat*er* hade no likyng
ne of þat dede was he not fayn, 3508

and plotted against Herod.

And lest he hade chaunget his wille
And deseride hy*m* any way,
with venym he cast hy*m* to spille,
that was told Heraude soth to say. 3512

He was imprisoned.

Queñ þat Heraude herd of þis thyng,
Anon he put hy*m* in *prisoun*,
til he myȝt for his trespassyng
punysch hy*m* as was resou*n*. 3516

The Emperor said: 'Better be Herod's swine than his children.'

Queñ þe emp*er*ouꝛ̃ herde say
that kyng Heraude has thus done,
he saide hy*m* hade leue*r*, in gode fay
be Heraudes swyn þeñ Heraude sone, 3520

ffor sithe*n* that he co*n*ue*r*tet was
to Iewes faith 7 hor lyuyng,
to sle swyne he sparet has
And slayn his sones olde 7 ȝyng. 3524

Qven Heraude of gret elde wes,
sixti ȝer̄ 7 therto ten,
for veniaunce of his wrecchidnes
he swal 7 stank both feet 7 knen,

And a strong feu*er* eke hade he
And al his body in sich swellyng
that for gret stench, leue ȝe me,
negh̄ hy*m* miȝt no mo*n* be dwellyng.

Qven Iewes herden þat he ferd so,
liȝt 7 likyng þēn þai wer̄
that þai shuld be delyu*er*et þo
of þat tiraunt *in* sich maner̄.

Qvēn this was told Heraude onon
that Iewes enioiet of his wo,
gret lordes son*us* eu*er*ichone
he putt in p*r*isou*n* sone tho,

And praiet his sust*er* Salome
that ho shuld, quēn þat he wer̄ dede,
sle hom alt̄ 7 lett non fle,
And ho grauntide to do his rede,

ffor he wilnet soueraynly
that mēn shuld reme 7 sorewe make
quēn he wer̄ dede, þo men for-thy
gyltlesly he made to take,

That ȝif Iewes nold not þēn
reme for hy*m* qvēn he wer̄ gone,
thay myȝt reme for þes o*þ*er mēn
that he bad so sle eu*er*ichone,

ffor he desyrit̄ at his deȝyng
that ich mon shuld make dele,
And for his deth ne his p*ar*tyng
wold no mon reme he wist wele.

[fol. 55 *a*.]

At seventy years old Herod grew very sick.

When the Jews rejoiced,

Herod imprisoned their lords,

and bade his sister Salome slay them at his death;

then the Jews would mourn.

3532, 3556 MS. nomon.

Herod tried to kill himself,

Theñ [h]ad Heraude þis maner̃
queñ he hade eten 7 wold wende
to par̃ an appul, ȝif any wer̃,
And ete þat atte last ende. 3560

So toke he a knyf in hy
As thagh he thoȝt nothing amys,
And waitet þ*er* was no mon by
for styke hy*m*-self he wold i-wys. 3564

and his death was reported.

But on frend þ*er* was negh stondy*n*g̃
And toke þe knyf out of his honde, [fol. 55 *b*.]
And for this dede was told tithing
that Heraude was dede al þe londe. 3568

At this news Antipater rejoiced,

When Antipat*er* herd of this,
his sone that so in prisou*n* wasse,
muche myrthe forsothe iwisse
for his fader deth̃ he maas. 3572

and Herod had him beheaded.

When Heroud herd̃ þat he did so,
anone he made gurd̃ of his hede,
and Archelaus him leuyng̃ tho
he maad his heir̃ when he wer̃ dede. 3576

Five days later Herod died, and Salome released the prisoners.

Thenne after̃-ward̃ the fift daye
deghet Heroud̃ wrecchetly,
and his suster, soth̃ to saye,
deliueret the prisones in hye, 3580

The whiche Heroud̃ hade beden before
schulden be slayn, when he wer̃ deed,
ho thoght ho schulde see hym no mor̃
and took hir to a better rede. 3584

Thus endet Heroud, as rede we,
but what tyme and also ȝer̃,
her-after anone ȝe schun see
datat the tyme fulle enter. 3588

3557 MS. bad. 3563 MS. nomon.

Petrus in Histore capitulo xlv°.

This ȝeꝛ was born the gode saint Iohan,
Euangelist that callet his,
Imonꝫ the aposteles euerichone
wit Crist none louet was so wel i-wis. 3592

John the Evangelist was born the year Herod died.

And also in this selue ȝeꝛ
deghet Heroud þat cruel kenꝫ,
that regnet in Iude boute weꝛ
seuen and thritte ȝeꝛ duringꝫ. 3596

Eusebius libro primo capitulo vij°.

Now ȝe schun here a wikketnysse
that Heroudꝛ did at his deghinꝫ,
he commavndet his men expresse [fol. 56 *a.*]
go to the tempel for any-thinꝫ, 3600

Herod ordered the books in the temple to be burned

And brenne al bokes thai mighten finde
of Iewes store and begynnynꝫ,
that no monn schuldꝛ haue after mynde
that before him was any kenꝫ, 3604

for he supposet in that maneꝛ
a grete nome to wyn him i-wis,
ȝif mynde of other forȝeten were
and his nome so broȝt huppe amys, 3608

to increase the fame of his own reign.

but ȝette haden Iewes in trosory
at hoome tho bokes euerichone,
so Heroudes wiles witerly
aftuꝛ his degȟt ther seruet him none. 3612

But the Jews had the books at home.

Anno Augusti xlvii° 7 gracie vij°. Item Petrus in Histore capitulo li°.

This ȝeꝛ at aungeles forwarning
come Ihesu aȝayn to Iude,
after sex ȝeꝛ duelling
in Egipt, as sone rede we. 3616

Jesus returned from Egypt,

and the prophecy was fulfilled.

thenne was fulfillet, as knowen trwe,
that Ysay told before leuyng,
that God wold calle his sone Ihesu
from Egipt, as I schal oū myng.

Ex Egipto vocaui filium meum &c.
Anno Augusti liij° 7 gracie xii°.

Jesus disputed with the doctors in the temple.

this 3er Ihesu funde was
In tempel wit doctours sputyng,
that alle men wonderten of the grace
that he had thenne in forthe-shoyng.

Anno Augusti lvij° 7 gracie xv°.

Octavian was poisoned by his wife.

This 3er deghet Octauiain
the worthy emperour of Rome,
puysnet as mony before hauen,
and of his wif þat wenym come.

He was beloved of all men;

This lord so wel beloued was
wiht al naciouns, nys no nay, [fol. 56 *b*.]
that was neuer noon had such grace
with stronge and couthe, al in gode fay.

men from India brought him tribute;

ffor men of Inde fer in the est
that know neuer route ther before,
senden hym tribut most and lest,
so deden thay to no nother 3ore.

kings kept his bridle.

Summe kenges from hor remmes went
and habit of Rome token hom opon
to kepe hys bridul wihit gode entent
in worscip of that worthy mon.

He was eager for men's love.

To senatoures he was benigne,
to tho tha[t] louet studfast ay,
to cacche loue ful straunge and digne,
ther-as loued he went neuer away.

3635 MS. hym *interlined.* 3638 MS. of *interlined.*
3639 MS. kede; *the* d *has been altered.*

In lettrur he was excellent,
for al the seuen ars cuthe he,
of speche was none in londe lent
that hade suche schowyng, leue ȝe me,

He knew all the seven arts,

Was neuer day from hom schuld pass
that he nold rede or elles write
or elles occupiet he was
of grete materes forto dispuyte.

and every day he either read or wrote or discussed great matters.

Ysidorus libro primo: de x. litera.

This emperour fonde furst i-wys
x. lettre, as well rede I,
in stude of whiche bifor amys
C. s. men teken wyterly.

He invented the letter *x*

And that tyme right wel founden hit was
schap of the croice to represent,
for verray schap of croyce hit has
for Crist that tyme in lond was lent,

in the shape of a cross.

The wyche on croice wold by vs alle
like that lettre thenne new made,
ther-fore hyt wolde best by-falle [fol. 57 *a*.]
that tyme in boke for to be hade.

*De septuagesima 7 eius institucione.**

Of Septuagesme speke we,
the which for lewet de-clare wol I
what worde septuegesme may be
and whi hit maad was wyterly.

Septuagesima begins on the day Alleluia stops, and lasts till the Saturday after Easter,

Septuagesme bygynnes that day
that *alleluya* closet is,
and lastes to the Setter-day
in the Ester weke i-wis.

3658 MS. o *of* croice *interlined;* hit was has *deleted after* croice.
3663 *At the top of the page in a late hand is written* munara concurrunt deus est agi tanta maris et. 3664 MS. *Final letter of* be *smeared.*
* MS. instuticione.

70 days.

In quych time, soth to say,
sixty daies 7 ten þer bene,
that exposicioun is verray
of septuagesme with-out wene. 3676

Prima causa quare septuagesima instituta est.

Septuagesima was ordained for three reasons.

Ion Beleth, þat a gret clerk was,
thre skilles showes, as I shal say,
qvi holi chirch ordeynt has
septuagesme thus vset ay. 3680

(1) After the ascension, Thursday was honoured like Sunday

At holi chirch bigynnyng
sone after Cristes ascencioun,
holi fadirs thēn lyuyng
maden þis constitucioun, 3684

That in worship of that day
that Crist from heuen to erth went,
Thursday shuld be honouret ay
As Sonday is with gode entent. 3688

ffor sithen our kynde so honoures was
And broȝt that day to heuen blis,
therfore, as boke mynde mas,
the mor thai worshipet hit i-wys, 3692

by procession to Olivet.

And maden open processioun
Apostles dede to represent,
that thai did with deuocioun
to Oliuete quēn þai with hym went. [fol. 57 b.] 3696

Later the Church honoured martyrs instead;

But afterward ful mony a ȝer,
quen martirs wer so thik slayn,
to honour hor festes 7 make hom der
holi chirch was glad 7 fayn. 3700

And laften þat solemnite
to honour sayntes 7 hor day,
for to gret charge hit had be
forto serue both, soth to say. 3704

ȝet in recompensacioun
of þat solemnite lettide so,
holi chirch bi gode resoun
one weke of fastyng ordeynt tho

but in recompense a week of fasting was ordered before Lent.

Bifore len to *n* forto be,
that al shuld not go out of mynde,
And septuagesme, leue ȝe me,
that weke þai callide*n*, as I fynde.

And so come this nome on plas,
septuagesme, as er saide I,
And holden that nome sithe*n* it has,
As I fynde in trewe story.

This is Septuagesima.

Secunda causa quare septuagesima fuerat instituta.

Anothe*r* cause alegge I may
qvy septuagesme ordeynt was,
In significacioun, soth to say,
As þe same Ion mynde mas,

ffor septuagesme in gode fay
may signifie for ou*r* trespas
time of ou*r* puttyng away
from paradise þat ioyful plas,

(2) It signifies the time of our exile from Paradise,

ffor ou*r* forme-fadir sȳn
exilet vs from þat same blis,
til þat Crist come forto wȳn
that wele aȝayn forsoth i-wys.

But al-þa[ȝ] Crist vs so for-boȝt
after ou*r* deth, ȝif we gode we*r*, [fol. 58 *a*.]
to come to blis, ȝet wold he noȝt
that Adam sȳn we*r* fully cle*r*,

ffor qvo-se*r* lyuen most at lykyng,
we*r* neuer bout tribulacioun
sithen þe worldes bygynnyng
quyl body 7 soule to-geder be moun.

a period of tribulation;

3729 MS. al þat.

Therfore fro time Adam did mys
til þe day of dome shal be
I may calle, forsoth i-wys,
time of trespas, leue ȝe me,

And time also of exilyng
this world is now 7 eu*er* ȝet was,
ffor ay qvil we ben heꝛ lyuyng
trauaile we han for ouꝛ tr*es*pas.

we shall never have rest in this life.

for al-thagh we thurȝe Cr*istes* deth
wheñ we deȝen comen to blis,
qvil in þe body is lif or breth
fulle rest shul we neu*er* haf i-wis.

Our exile is in periods of seven.

And this time qvil we exilet bene
bi seu*en* days is ay turnyng,
And closet also bout wene
In seuen thousande ȝeꝛ r*en*nyng.

The ascension was 6,000 years after the creation,

ffor aft*er* clerkes opiniou*n*
from þe worldes bygy*nn*yng
til Ih*es*u Cr*istes* ascenc*ioun*
sex thousande ȝeꝛ weꝛ, bout lesyng,

A principio mu*n*di * usq*ue* ad finem.

and the world shall end in the seventh millennium,

And from thethen forth i-wys
til þe world shal endid be,
the seuen thousande taken is,
but aft*er* þat time witen not we

but just when, no man knews.

Hou long þe world shal last i-wys,
for þat t*er*me may no mon se
saue God hy*m*-self, leues wel this,
by no gode autorite.

In the sixth age we were restored to hope,

But *in* this six eld, as I say, [fol. 58 *b*.]
we that vnwisely exilet weꝛ,
to hope of ioy that lastes ay
restoret we weꝛ in gode man*er*e.

* MS. mundi *inserted.* 3762 MS. nomon.

After our doyng day for day
And gode lyuying qvil we ben her,
quen we ben dede, trist we may
thurȝe *Cristes* deth to won in fer,

if we live well;

ffor thurȝe fulloght in gode fay
of Adams gylt we wesch vs cler,
then gostly exil went away
And we restoret to first power.

for baptism washes the stain of Adam's sin.

Therfore iche ȝer noȝt amys
vside is and alway has,
qven septuagesme bigunnen is,
time of exilyng 7 trespas,

In Septuagesima we stop singing Alleluia,

We bigy*n*nen to wayue i-wis
song of ioy 7 of solas,
Alleluya, nothing amys,
til time come rep*re*sentyng gras.

On pasch euen, ȝe sene wel þis,
Alleluya aȝayn mon tas,
And then bygy*n*nes a newe blis
quēn holi chirch þat mynde mas,

till Easter Eve;

only one Alleluia is sung then,

But one *alleluya* bout mo
we syngen þēn, to rep*re*sent
that in þe sext eld thurȝe *Crist* tho
hope of fulle ioy we han hent.

A tracte þen is after suyng,
the quych wel may signifie
that gret trauail her lyuyng
suffre we most continuely

and a tract afterward to signify travail.

To fulfille Goddis biddyng
til we mou*n* com to his *mercy*,
ffor *in* þe seuent eld, bout lesyng,
dede bitides vs bodily. [fol. 59 *a*.]

Death is the seventh age,

3787 MS. anewe.

the eighth is resurrection.

þen̄ in þe ezt eld, bout lesyng,
from deth to lif, as rede I,
er þen̄ no rest is ne lykyng
to no mon lyuyng fullily. 3804

Septima etas est moriencium, octaua resurgencium.

So the sixt elde wonnen is
the wele from quich we wayuet weꝛ,
the seuent eld þat is deth i-wys,
that bodily we most haue heꝛ. 3808

þen̄ afterward shal we not mys
the ioy þat is in heuen cleꝛ,
Ihesu bryng vs to þat blys,
that Mary of hir body beꝛ! 3812

At the end of Septuagesima we sing two Alleluias

Therfore that selue Saterday
that septuagesme shal endet be,
two *alleluyas*, in gode fay,
both to-gedir syngen we, 3816

as a sign of the double merit of a good life.

In significacioun
that double merit shul we haue,
ȝif we godely lif moun,
ouꝛ saule from sȳn forto saue. 3820

Then septuagesme, as saide I,
that tokenys monkynde exilyng,
makes an ende al fullily
And we in ioy euer-lastyng. 3824

[*T*]e[*rti*]a* causa *quare septuag*esima *est instituta.*

The thrid cause assigne I may,
As ȝe fully leue moun,
qvy hit was ordeynt in gode fay,
was for representacioun. 3828

3804 MS. nomon. 3818 MS. haue *deleted after* merit.
3823 MS. anende. * MS. Septīa.

ffor septuagesme, with-oute*n* we*r*,
repr*es*entes subiectio*un*
that Iewes ten 7 sixty 3e*r*
hade in Babuloyn *in* bando*un*. 3832

(3) Septuagesima betokens the 70 years' captivity of the Jews.

And right as thay in that daunger [fol. 59 *b*.]
layden dou*n* murthes, so in prusou*n*
als song of murthe we lyueng her
layn dou*n* this tyme by gode resou*n*. 3836

They laid aside all rejoicing.

ffor as the Byble mynde mas,
Nabugodononosor the keng
took Ierusalem that holy place
And made in Babiloyne hor wonny[n]g, 3840

Nebuchanezzar carried them to Babylon,

And al was for hor owen trespasse
that thay ne deden Goddes biddyng;
thenne laft thay song and al solace
And sayden whil that was endurynge: 3844

because they had forsaken God.

Quomodo cantabimus canticum in terra aliena.

'Goddes song how schuld we syng,
thus lengyng in a straunge londe?
more mater we han of mournyng
whil we ben hoden thus in bonde.' 3848

'How shall we sing God's song in a strange land?'

But after in the sexte 3ere
leue thay haden to go a3ayne,
thenne maden thay murthe in hor maner,
and wer at Goddes byddyng bayn. 3852

After 60 years they rejoiced in leave to go home:

therfore on pasche euen i-wys
one *alleluy* wel syngen we
to represent hor grete blys,
that in the sexty 3ere schuld be. 3856

so we on Easter Even sing one Alleluia.

But foor-as-muche as thay tho
trauaileden ten 3ere tenderly
fforto twynne Babiloyne fro
whit hor goddes that dyd hom ny, 3860

As they toiled 10 years in getting home,

3833 MS. as *corrected from* an, ad *deleted after* that. 3834 MS murthes *corrected from* mutthes. 3835 MS. lyueng *corrected from* lyuyng. 3836 MS. tyme *corrected from* tyne. 3837 MS. mas *deleted after* byble. 3842 MS. Goddes *corrected from* godes.

In caryage from place to place
so hoom flyttyng that foolk in fere,
ther-fore holy chirche maas
a mynd ther-of in thys manẽr,

so we sing a tract after the Alleluia.

And one pasche euen solempnely
singyn a tracte no thyng amys [fol. 60 *a*.]
anone after the *alleluy*,
that tokenes trauayl wel i-wys.

But at the end of Septuagesima we sing two Alleluias to signify their rejoicing.

But thenne Setu[r]day nextte suyng
when septuagesme an ende maas,
two *alleluyes* boute lesyng
holy chirche togeder taas,

That ful ioy may singnyfy
when thay wer in hor londe in reste,
thenne mi3ht thay sing solempnely
this canticuler wel of the best:

* *Laud*ate *dom*inum *o*mnes *g*entes *&c.*

Their captivity betokens our life of toil.

this time of takyng & exil
of Iewes that in thraldom wer̃,
tokens trauail 7 *per*il
whil we in world bene lyuyng her̃.

As they were delivered after 60 years, so Christ redeemed us in the sixth age.

ffor ri3t as thay from that any
In þe sexty 3er̃ wer̃ bro3t,
so in þe sext elde wit*er*ly
Crist of bitt*er* bale vs bo3t.

As they toiled to get home, so must we do good deeds.

And as thay trauailet day by day
to flitte hor goddes home agayn,
so most we in this elde ay
In gode dedes to make vs fayn.

We must come to death and then to the period of perfect rest,

Thẽn to þe seuent eld that deth is
nedelynges we most come to,
And theñ to *per*fite rest i-wys
3if we bifore woln godely do,

3864 MS. amynd. 3866 MS. tracte *interlined and* trete *deleted*.
3876 MS. wel *interlined*. * *Written in margin*. 3882 MS. bo3t *deleted after* wer̃.

And sing þer double *Alleluy*
euer-more with-outen ende,
To quych thurȝe his mercy
he make vs worthy forto wende!

and ever-more sing a double Alleluia.

De sexagesima 7 eius institucione.

Sexagesme is bygynyng
opon þat selue Sononday
that we this offys con syng,
Exurge domine, in gode fay,

Sexagesima begins the Sunday that we sing 'Exurge Domine',

next after septuagesme suyng,
And in pasch weke endes ay
on Wednesday, by acountyng,
As I shal ful sone say.

[fol. 60 *b*.]

and ends the Wednesday after Easter.

Instituta est sexagesima propter recompensacionem, significacionem 7 representacionem, vt patet inferius.

Sexagesme wel ordeynt was
first in recompensacioun
of fastyng þat popes conen whace
by gode deliberacioun,

Sexagesima was ordained (1) as a compensation for fasting,

And also as boke mynd mas
In representacioun
of our forbying to þat plas
that we so lost aȝeyn resoun.

(2) as a representation of our redemption,

The thrid cause was in tokenyng,
As I shal ful sone telle,
of wydowhode, with-out lesyng,
that holi chirch in con dwelle.

(3) as a sign of the widowhood of the Church,

Holi chirche wydohode
I may calle, as thinkes me,
time that apostles bode
the holi gost with hert fre

when the apostles waited for the Holy Ghost after the ascension,

3895 MS. thurgh *deleted before* quych; *and* To *inserted*.

After Cristes ascencioun
quyl thay weꝛ in hor praieꝛ,
that widohode we calle moun
of holi chirch, as ȝe shyn heꝛ. 3924

or, as some say, the widowhood extends from the ascension to the Last Judgement.

But ȝet by sum opinioun
holi chirch widohode
Mich larger may be tane
theñ that time that þai so abode, 3928

That is from þe ascencioun
euen into þe worldes ende,
qveñ Crist shal deme vs by resoun
And aꝑt þat gode ben with hym wende. 3932

Theñ Crist 7 holy chirch also
shyn be feghet both in feꝛ,
As I shal er þat I go [fol. 61*a*.]
sone declaꝛ owe more cleꝛ. 3936

* *Quod instituta est propter recompensacionem.*

(1) Sexagesima was ordained for compensation.

As to þe first cause i-wys,
that is recompensacioun, *nota.*
hit was ordeynt not amys,
As I shal preue by gode resoun. 3940

Pope Melchizedek and Pope Silvester ordered that after the fast of Friday

Two popes godely ordeynt þis,
Melchisedech, Siluestre also,
sithen Seterday after Friday ys
next day suyng onon tho, 3944

And on Friday skilfully
In penaunce ich mon most be
of fastyng, prayer specialy,
for God þeñ deghet on rode tre, 3948

men should eat twice on Saturday,

Therfore thay ordeynt Seterday
iche mon forto ete twye,
that to gret fastyng in gode fay
hor kynde to mych shuld not destruy. 3952

* *Written in margin.*

Theñ in recompensac*i*oun
of þis fastyng laide dou*n* so,
one weke bifore þe lentou*n*
thai ordeynt time of fastyng tho,

and in compensation last one week before Lent:

And sexagesme calden hitt,
this weke þat so ordeynt was,
And this nome thus by my witt
of se[x]agesme com first on plas.

this week is Sexagesima.

* *ij°* *prop*ter [*signific*]*ac*ionem.

Anoþ*er* cause I may showe
qvi se[x]agesme was ordeynt so,
In tokenyng fully ȝe shul knowe
of widohode, as I saide tho.

(2) Sexagesima was ordained as a sign of the widowhood of the Church.

Qveñ Crist to heue*n* blis went,
Apostles destitute þe*n* weꝛ,
And that was widohode v*er*rayment
of holi chirch, as I say heꝛ.

When Christ went to heaven, the Church was widowed.

And sexagesme may signifie
wydohode wel leue ȝe me,
As bifore declaret I
the time, as ȝe mou*n* sothly se. [fol. 61 *b.*]

But in fulle reconselyng
of holy kirk þat widow was
to Ih*es*u Crist ouꝛ heue*n* kyng
that so stegh to heue*n* plas,

But the Church was left two wings to fly to her spouse Christ:

therfore to chirch in his absence
was left two wynges wit*er*ly
to fliȝe with to his p*re*sence
And come to Crist hir spouse þ*er*by.

3960, 3962 MS. septuagesme. * MS. recompensac*ionem*, *Written in margin.* 3967 MS. that *corrected from* thas.

Due ale sunt sex opera misericordie 7 decem precepta decalogi.

one is the six works of mercy, the other is the ten commandments.

That one wyng I may wel call
the sex wercus of mercy,
that oþer wyng, as wel wyl falle,
the ten comaundementes don duly. 3984

So Sexagesima is six times ten.

therfore sexagesme i-wis
on Englisch is as mich to say,
As sex sith ten nothing amys,
or ten sith six, preue hit I may. 3988

By sex I may wel vnderstonde
the sex wercus of mercy,
by ten lagh ȝyuen of Goddus honde,
the ten comaundementes truly. 3992

And the two wynges so laft he
In erth that we with hom shuld flie
to blis, ȝif we about be
to fulfulle hom fullylie. 3996

* *iij*^{a} *ratio propter representacionem.*

(3) Sexagesima was ordained as representation of our redemption.

The thrid cause, ȝe mot be kent,
why sexagesme ordeynt was,
myȝt be wel to represent
that God forboȝt vs thurgh his gras. 4000

Man was redeemed to fill the place of Lucifer

To fulfulle, as was resoun,
bi long processe þat ilk plas
þat Lucifer, quēn he fel doun,
thurȝe pride so foule lost has. 4004

and the 10th order of angels, who fell with him.

By ten I vnderstonde heꝛ
mon þat was made to ful aȝayn
An order lost by Lucifeꝛ
of angels that to hym weꝛ bayn. [fol. 62 *a*.] 4008

* *Written in margin.*

Thēn to fulfille þat tent plas
mon was made, as clerc*us* sayn,
that Lucifer for his trespas
thurȝe þride lost, nys not to layn.

But quēn that plas fulfillet is
that so was lorn for Lucifer̄,
thēn shal be dom*us*-day i-wys
And gener*a*l risyng, bout wer̄.

ffor þat plas, leue wel þis,
may wel be-token, as I say her̄,
the tent order þat diden omys
of angels þat wer̄ most cler̄.

Also bi six I vnd*er*stonde
the sex dedis of charite,
þat forto bryng vs out of bonde
God shewide sone, as ȝe shyn se.

Quich dedis I wil not wonde
to reherce, riȝt as did he
that with his frelie flesch wold fonde
of thraldom forto make vs fre.

The first was þe incarnacioun,
the secunde his natiuite,
the thrid his gret passioun,
the furth quēn to helle went he,

The fift his resurrecc*i*oun,
the sext time worshipt wer̄ we
qvēn our̄ kynde atte Asscenc*i*oun
Abuf alle heuens havcet he.

Then sexagesme as I con say
endures, qvo-so wel wil seke,
riȝt into þe Wedenesday
þat is in þe Aster weke,

This place will be filled at the Last Judgement.

Six represents the acts by which Christ redeemed us:

incarnation, nativity, passion, descent into hell,

resurrection, and ascension.

Sexagesima lasts till the Wednesday after Easter,

when we sing:

On qvich Wedenesday songen is
At þe bygy*n*nyng of þe mas
this ilke selue offys [fol. 62 *b*.]
that I shal specifie er I pas:

Venite benedicti patris mei &c, expo*sitio *in lingua materna.*

'Come, ye blessed of my father, take your joy.

'My fadir blesside, com*us* to me,
takes þe ioy that ordeynt is
to owe, er made was stone or tre,
In heue*n* þer-as is endles blis,'

Well done. Welcome to my father.'

So that, 'wel done,' þis shul þai he͞r
And vsen þes werc*us* of mercy,
'welcu*m* to my fadir dere,'
As in Latyn now saide I.

Heaven's gates will open.

Thēn heue*n* ȝate*s* shul openyd be
that spouse to spouse may com þat way,
holi chirche, as er saide we,
to Crist as hit was wilnet ay.

The epistle says to be stiff in tribulation,

Therfore we reden ȝe mou*n* se
In þe epistle of þis Sonday,
in tribulacio*un* stif to be
And suffre as Paule did, soth to say:

*Ad Corinth*ios *P*aulus*: Liben*ter *suffer*tis *insipientes &c.*

and the gospel counsels us to good deeds.

And i*n* the gospel eke also
to gode dedis we counseiled bene,
worthy to God that we be tho
And make þis saide, as may be sene:

venite benedicti patris mei.

The Church, which was in tribulation the first Sunday,

thēn holi chirche þat saide bifore
the first Sonday at mas
this offys, dredyng wonder sore
As ho in tribulacio*un* was:

4944 MS. s *deleted after* I. * MS. I *deleted after* pa*t*ris.
4064 MS. may *corrected from* man.

Circumdederunt me gemitus mortis.

this secunde Sonday comfortid is,
And praies to Crist in this manere,
that he wil rise þat kyng of blis
weret fro wo* þen þat þai weꝛ:

now prays Christ to rise as king of bliss.

Officium: Exurge, quare obdormis domine.

But in thre maners, as I fynde, [fol. 63 *a.*]
And for thre thinges, in gode fay,
holy chirch vs to vnbynde
by this offys wel moun pray: † *Exurge* ꝛc.

This prayer is threefold:

ffor sum in holi chirch þer bene
that han gret tribulacioun
And neuer ouer-comen, as wel is sene,
ffor no maner temptacioun.

those never overcome by tribulation

And for alle sich as moun do so
this offys songen is oright
to comfort hom in sich wo
And make hor langouꝛ more liȝt.

are comforted;

Other ther ben als, in gode fay,
that gret tribulacioun han,
but suffre hit moun þai by no way,
but in hit caȝt 7 sone tan.

those caught in trouble

And for alle sich it nedis i-wys
to syng þis offys *exurge*,
to make hom rise þat don omys
In fondyng sone so faynt to be.

are encouraged to rise;

The thrid þer ben, as rede I,
that ben not fondet with no wo,
ne ffallen not in no maner ny
but perseueraunt ay ben so.

those not in trouble

4072 MS. wo wo þen þat þai in weꝛ. † *Written in margin.*
4079 MS. of *deleted after* neuer.

are encouraged to persevere.

And for alle sich þis ilke offys
Exurge songen is oright,
to haue *perseuer*aunce, as best is,
In gode purpos þat þai ben pi3t.

The gospel also refers to these three kinds of people.

And to þes degres thre
Acordes þe gospel of þis day,
that Crist expovnes, 3e mou*n* se,
hy*m*-self exp*r*esly, soth to say.

De quinquagesima 7 eius institucione.

Quinquagesima lasts from the Sunday whenwesing 'Esto mihi' to Easter; Day.

Qvinquagesme is enduryng
from þat ilk Sononday
that we thys office conu*n* syng [fol. 63 *b*.]
that her wreton is verray:
*Esto michi in deu*m *protectorem*
And be trw of-cowntyng
hit endes opon Este*r* day.
whi hyt was ordenyt and what thyng,
now expressele wol I say.

Instituta est quinquagesima propter supplecionem, significacionem 7 representacionem.

Quinquagesima was instituted (1) as compensation in fasting, (2) as a sign of forgiveness, and (3) as a representation.

Ordenyt hyt was in fulfyllyng
on Sonu*n*dayes when we mounot faste,
And also in bytocu*n*ny[n]g
of for-3yfnys at the last,
The thrid in representyng
of serten thyngws don by-fore,
as I wol sone to our lykyng
de-clar the mater las and mor.

Primo propter supplecionem.

(1) This fast was ordained as compensation for fasting.

The first cause wher-for and whi
quinquagesme ordynet was,
for forty dayes contynwely
Crist fast, as gospel mynd mas,

4110 MS. hit *inserted.*
4116 MS. *This verse is written in the margin.*

Whiche fastyng fullily
we schulde fulfyl whit hert fre,
and teche our fles so truly
on vrthe wonnyng as dyd he.

We should complete the 40 days of Christ's fast.

And in al lentun securly
but syx and threfte dayes ben
for-to fast [o]n conablee,
exceptyng Sonu*n*dayes, wel ȝe senne.

We fast 36 days in Lent,

ffor of Sonu*n*dayes fast not we
ffor dyuerse cause, ȝe whyt mou*n*.
on ys for reuerens, leue ȝe me,
of Cristes resurection,

but not on Sundays, because we reverence the resurrection,

And sethyn twyes Crist ete that day, [fol. 64 *a*.]
as wyttenes the ewangyly,—
ones when he come in fay,
the ȝates stoken wel and styfley,

and because Christ ate twice on Sunday (once with his disciples when the gates were shut

To hys desypulles, sothe to say,
when thay p*ro*freden hert-ly
rostyt fysche in gode aray,
and oney, also as rede I,

The secund tyme that day ete he
toward Emaus as he went,—
ther-fore on Sonu*n*day fast not we
ensawmpul of Crist thas so ws kent.

and again at Emmaus).

Ther-fore to fulfylle by reson
fawrty dayes of fastyng,
fawr dayes byfore clene lenton
we fastu*n* in dayes fulfefullyng,

So we fast four days before Lent

And in recompensacion
of Sonu*n*dayes in that tyme comyng,
In the whiche we eten mou*n*
twye lefully whyt-out synnyng.

in compensation for the Sundays when we may eat twice.

4131 MS. wnconablee *corrected from* wnconablye. 4135 MS. l *deleted before* ys. 4144 MS. only *corrected to* oney. 4146 MS. he *interlined*. 4149 MS. fawrty *deleted after* reson.

But the clergy fast two days before Ash Wednesday

But 3et men of religion
two dayes by-for askewedenysday
by gode consyderacion
fastun in maner I schal say,

to surpass the people.

For sythyn hor ordir and degre
passes the popul in on maner,
hor *perfeccioun*, leue 3e me,
most be schwes more cler.

thws one weke by-for lenton
Of fastyng fully ordenyt is,
and quinquagesme by gode reson
cald hyt is nothyng amys.

Secundo institucia est quinquagesna propter significacionem.

(2) Quinquagesima was ordained as a sign of forgiveness.

On* anothyr cause I myn
whi quinquagesme ordenyt was,
in tokenyng of our synne
was playn remission and grace, [fol. 64 *b*.]

The 50th year was the Jubilee,

ffor al-way the fyfty 3ere
has ben 3er of iubile,
that al men bounden in daunger
weren releschet and maad fre,

when debtors and prisoners were released.

Also who-ser in dette wer
for-3iuen thenne was he,
or taken as for prisoner
deliueret wel in vch degre,

If we are clean of sin, we shall be redeemed from the devil.

So that of synne if we be cler
thurgh schrift and *in* ful charite,
from the deuel and his power
thys tyme forboght that we schun be.

4163 MS. *This verse is written in the margin.* 4169 MS. Oon.
4182 MS. *in interlined.* 4183 MS. from *corrected from* form.

Qualiter annus iubeleus primo fuerat introductus.
Petrus in Historiis Scolasticis.

Now er that I fur̃ go
I wyl tel what ys iubile,
as Ierom and Petre both two
witnessen, as rede we. 4188

The meaning of Jubilee is found in Jerome and Peter.

when Abraham, as I sayd bifore,
hade slayne faur kenges graciously
And deliueret las and more
Loth and al hys company, 4192

When Abraham delivered Lot from the four kings,

By-cause of that delieraunce
Iubile toke a bygynyng,
whein Habraham felle that happy chaunce
his brother out of bale to bryng. 4196

he began the Jubilee.

Iobel enim dicatur remissio vel inicium.

Iubile is as miche to say
as remissioun or bygynnyng;
for grete remission felle that day
as Lothes so azayn comyng. 4200

It means remission or beginning.

Alia causa quare annus iubileus fuerat introductus.

And als Loth that taken was
and broght azayn in this maner
was thenne, as boke mynde mas,
of elde fully fyfte 3er̃. [fol. 65 *a.*] 4204

Lot was 50 years old.

Alia causa.

Or elles one cause wel migh be
for fyfty 3er ful passes wer
after that God spake, leue 3e me,
whit Habraham hys derlyng der, 4208

50 years had passed since God called Abraham.

And bad hym go out of hys contre
to a lond he couth hy[m] lere,
in whiche reches he had gret plente,
and also childer both in fer. 4212

4203 MS. a *deleted before* mynde. 4206 MS. passes *corrected from* passet.

Vnde habetur Genesis xij°: Egredere de terra tua, 7 de cognacione tua, 7 veni in terram, quam monstrabo tibi.

Abraham knew that the stars were favourable every 50th year.

And other cause assingnes is
Whi thay worschypet iubile,
By-cause Abraham couthe wys
of sterres cource grete sotilte, 4216

And by-cause that he segh this,
that elamentes so distempre
in fyfty ȝer nothyng amys
to esy cource schuld turnet be, 4220

Ther-fore in the fyfty ȝer
he wold schulde be a ȝer of grace,
and euer sythynne whyt-outen wer
contynuely mon vset has. 4224

Tercia racio est quare quinquagesima est instituta propter representacionem.

(3) Quinquagesima was ordained as a representation of early events:

The thryde cause by myn entent
whi quinquagesme ordeynet was
as wel was forto represent
thyng done byfore as tyme of grace. 4228

the Jubilee, in the 50th year,

for as I sayd right now byfore,
bonde-men in the fyfty ȝer
wer made fre, as was vset ȝore,
And that tyme put out of daunger. 4232

the giving of the Law to Moses, which was the 50th day after the sacrifice of the lamb

Also in the fyfty day
after the lombe sacret was,
the lawe to Moyses, leue ȝe may, [fol. 65 *b.*]
was ȝiuen thenne thurght Goddes grace. 4236

(the third book tells this story),

But more expresse this story
of the lombes offering
the thryde book rede he, rede I,
And ther shal he fynde thys thyng, 4240

4213 MS. s *of* assingnes *corrected from* t. 4215 MS. cl *deleted before* couthe. 4232 MS. d *deleted before* of. 4233 MS. ȝer *deleted before* day.

Wo-ser wol fynde fullily
hys purpos to gode ligkyng,
[loke wele 7 certaynly due linee absunt.
And in þat boke he shal fynde þat þynge.] 4244

Al-so the fyfty day i-wys
from Cristes resurection,
the Holy Gost from heuen blysse
to erthe for mon was sent doun,. 4248

and the coming of the Holy Ghost on the 50th day after the resurrection.

Therfore thys noumbur of fyfty
blesset dedes may represent,
As I bifore con specify
And thaght ow her be myn entent. 4252

Nota quod tria sunt necessaria que proponuntur in epistola 7 in euangilio huius diei.

Thre nedeful thyngus, takes in mynde,
that in the epistel bene to-day
and in the gospel, as I fynde,
that preuen penaunce nedeful ay. 4256

The epistle and the gospel give three reasons why penance is needed.

The furst of hom is charite,
that in the epistel expresset is,
and thus bygynnes, ȝe moun se,
as her is written wel i-wys. 4260

Charity is expressed in the epistle :

Si linguis hominum loquar, 7 angilorum, caritatem autem non habeam, factus sum velut es 7c.

Paule says thagh he had that grace
to speke as aungel and as moñ,
and charite failet in that caas,
vertu fynd he ne con, 4264

Paul said if he could speak like an angel and lacked charity, he had no virtue,

Saue as metal that wer sounyng
that turnet no more p[ro]fyt to,
or as a chymbe began to tyng,
no more gode ther-whit might he do ; 4268

save as sounding metal or a tinkling cymbal;

4243–4 *lacking in MS., supplied from Add.* 38666. 4253 MS. inmynde. 4266 MS. pfyt. 4267 MS. chymbe *corrected from* chynbe.

if he had the grace of prophecy and faith to move hills and lacked charity, he was worth nothing.

And þat he had grace of prophecy, [fol. 66 *a.*]
and couth al maner wordly wyt,
and bileuet stidfastly
that he mighe make hulles to flytte, 4272

And failet that vertu of charite,
he says that no-thin[g] worth he wer,
and mo suche poyntes puttes he
in his epistel, as ȝe moun ler. 4276

Secundum est memoria passionis, ut * *in principio euangelii huius diei.*

Remembrance of the passion told in the gospel incites man to penance and contrition:

In the gospel eke al-so
hit mynnes on Cristes passioun
to excite monnes wille tho
to penaunce and contricion, 4280

And ys sette at bigyn[n]yng
in the selue ewangely,
as I in Latyn schal ou myng;
how Ihesu spake in prophecy:— 4284

Ecce ascendimus Ierosolima 7c. †

going to Jerusalem Christ said: 'All prophecies shall be fulfilled';

Criste sayde to Ierusalem goynng,
'lo now we gone to that cite,
fulfyllet sal be althing
of prophetes spoken bifor of me.' 4288

he should be taken, abused and slain,

Whit folk he sayd he schuld be hent,
scornet, scourget, sputte opon,
and when he wer schamely schent,
after slayne bothe God and mon; 4292

but the third day he would rise.

But rise he wolde the thrydde day,
as he tolde hym-selfe byfore,
so by thys gospel, I may say,
mynde of hys passion meues more 4296

4269 MS. þat *written above the line.* * MS. it. 4279 MS. t *of* excite *written over a smudge.* 4281 MS. bigynmyng.
† *Written in margin.*

A mon to penaunce a*n*d to pray
for-ȝiuenesse that he s[ynn]et sore
and after by contrite verray,
thenne any leson other lore.

Tercium est fydes que intelligitur per illuminacionem ceci, vt in euangelio huius diei.

The thridde thing̃ that nedeful ys [fol. 66 *b.*]
to make our̃ penaunce acceptable
ys werrai faithe forsothe i-wisse,
for boute hit mou*n* we noght be able.

Faith, which makes our penance acceptable,

And that may vnderstonden be
by the gospel of this day,
and that blind mon̄ þat God maad se,
for sad faithe he hade and werray,

may be learned from the gospel story of the blind man who was healed;

And that witnesse God almight
by his awne worde i-wisse,
that Crist sayde when he gaf him sight̃,
as her̃ in Latyn wreten his:

Respice, fides tua saluum te fecit.

'Se,' q*uo*d Crist, and thenne segħ he,
that long̃ tyme was blind before,
'thi beleue has sauet the
Of penaunce thow has tholet tho.'

Christ said: 'Thy faith has cured thee.'

So may I preue tho werkes thre
that in epistel and gospel ys,
faithe, mynd and ful charite
bien ful nedeful all̄ i-wis.

Faith, remembrance, and charity are all needful;

for sad faithe maad our werkes be
acceptable to God almight,
For imposseble, leue ȝe me,
boute faithe to plese God oright.

for faith makes our works acceptable;

4298 MS. semet, s *deleted before* he *and* set *after*.

Sine fide impossibile est placere deo.*

remembrance of the passion lightens penance, as Gregory says:

Mind, as in Cristes passioun,
makes our penaunce more light,
as Gregori witnesse by resoun,
and I to telle now haue i-tight : [fol. 67 *a*.] 4328

Gregorius: Si passio Christi ad memoriam reducitur, nichil est, quod non equo animo toleretur.

'If we think on Christ's passion, all pain is light'

'ȝif Cristes passioun be in mynde,
no pyne for him we thole may
that [n]is light, ȝif we be kynd,
and better suffer hit we mone aye.' 4332

and charity makes for steadfastness,

The thridde vertu of charite
mas tho other studfast aye,
for ther-as thinȝ may louet be,
mon nys not werry be no waye, 4336

as Gregory says: 'Where love fails in deeds, it is of no worth.'

And witnesse saynt Gregore,
As I to specify am in-tent,
that loue is noght wurth̄ witerlye,
Ther loue in dede ys negligent. 4340

Gregorius: Amor dei non potest esse ociosus, operatur enim magna, si est, si autem operari negligitur, amor non est.

The mass grows in grace on each of these three Sundays:

Also be good skil preue I may
that the office of the masse
these thre weeks vche Sonunday
grouinȝ to grace all̄-waye was. 4344

'Circumdederunt' indicates doubt of grace;

for atte furst begynnynȝ,
Circumdederunt singun we,
As holi chirch wer̄ mysleuynȝ
þat any grace of syn̄ shuld be; 4348

* MS. palacere. 4327 MS. grory, *in margin* gregori; beres o *deleted after* witnesse. 4331 MS. *reads* his *for* nis. *Vv.* 4347–4348 *written in the margin.*

but the next Sonnenday comming
comfortet more sum-what wer we,
and i[n] hope of grace prayng
wit this office, *Exurge,*

In whice we prayn to God, rise
and noght for-sake vs in grete nede,
and we als waxen more wyse
that misbileueden in our dede;

but now this thridde Sonnodaye
as men that comfortet ben oright
[For he ys our governour ever 7 ay
As hit ys in þe office dyght.]

on the next Sunday 'Exurge' prays for help;

on the third Sunday we are comforted,

Officium misse: Esse michi domine in deum protectorem.*

In whice office, sothe to say,
holy chirche to God almight
four thinges special con pray,
as I to telle now haue i-tight.

and we pray to God for four things:

Protectioun and confermyng,
of four thes arn the furst two,
helpe also and good ledyng,
We prayen aftere eke also.

protection, strengthening, help, and guidance.

for alle men in erthe leuyng,
outher þai bien wele other wo,
grace or gult, wit-oute lesing,
one of the faur gos no mon fro.

Every man needs one of these four:

Thenne for suche as ben in grace
he praes of confirmacioun
for to kepe hym fro trespas
and falling by temptacioun.

those in grace need strengthening;

Vv. 4359–4360 *lacking in MS., supplied from Add.* 38666. * MS. michi *corrected from* miche. 4367 MS. *second* o *of* good *inserted.*

Officio misse huius diei: Quoniam firmamentum.

those guilty of sin need help to rise;

to hom that bien in gult of synne
he prayes of helpe to rise in hye
and of the deueles bond to twinne,
as this office con specifye. 4380

Vt patet in officio: Et in locum ref[u]gii vt saluum me facias.*

those in adversity need protection;

To hom that tholen aduersite
he prayes afture protectioun,
that God bring hom into prosperite
oute of hor persecucioun. 4384

Vnde in officio: Esto michi in deum protectorem.

those in prosperity need guidance.

ffor mony men so wel [þa]y bien
that hom-self ne know thai noght,
ny that ioy conen tha[i] not sen
ho[w] godely God for hom has wrogħt; 4388

Therfore to pray aftur ledyng
to hom that bene in suche blysse,
I holde hit a ful nedeful thing, [fol. 68 *a*.]
lest thai gout of the waye amysse. 4392

Quinquagesima ends on Easter Day.

then quinquagesme, as I [s]a[i]de heȝ,
endes opoun Aster-daye,
for then we risen clene and cleȝ
thurgħ penaunce done beforȝ in faye. 4396

De quadragesima 7 eius institucione.†

Quadragesima is called Lent.

Of quadragesme now speke we,
that clene lentoun callet ys,
and diuerse causes ȝe schun se
whi we worschipen hit i-wis. 4400

It begins the Sunday on which we sing: 'Inuocauit me'.

Quadragesme, as knouen ȝe,
begynnes that Sonday, not amys,
that at masse *Inuocauit me*
Ys sungun welle for the office, 4404

* MS. refigii. † MS. institicōē. 4387 MS. that.
4388 MS. hor. 4393 MS. hade.

and taken hit his ful skilfully,
as I thenke now for to saye,
for by hit semes that mercy
grauntet is fully in fay.

For holy chirche at begynnyng
opon the furst Sonne*n*day •
Circumdederunt conen syng
In tribulacio*un* and afraye,

The secounde Sonneday vppe rising
Exurge ful welle songen thai,
the thridde whit ful hope p*ra*yng
Esto michi to Goddes paye.

now holy chirche showes expresse
graciously that herd is he
and broght of wo and grete tr[is]t[e]sse
be this song, *Inuocauit me.*

Now wol I that ȝe knowen this,
that in lentou*n* sicurly
two and fourty dayes ther is
whit the Sonnedayes, as say I,

Of whiche novmber to take away [fol. 68 *b.*]
Sixe Sonnodayes hit enduring,
sixe and thritte dayes in fay
Leuen that tyme of fasting,

the whiche sexe and thritte dayes
arn teythe dayes of all the ȝer,
good accompt who-seuer arayes
schal finde hit so wit-outen wer.

For thre hundret dayes i-wis
and therto fiue and sixtye
in a ȝere fulle ther is,
and teythe of tho, sixe and therty.

On the first Sunday 'Circumdederunt' is sung,

on the next 'Exurge', on the third 'Esto mihi',

and now 'Inuocauit' shows that God has brought us out of woe.

Lent has 42 days;

counting out six Sundays, we have 36 days of fasting, one

tenth of the days of the year.

4414 MS. urg *of* Exurge *inserted.* 4418 MS. is *inserted.*
4419 MS. tretisse.

But since Christ fasted 40 days, we fast on Ash Wednesday and the three days following.

But bycause that God al-might
fast fourte dayes fullilye,
therfore fouꝛ be-iiij oright
we fasten to make ful fourty,

That is oñ Askewednesdaye
and the thre dayes aftuꝛ hit,
to folowe Cristes fastinꝫ aye
in novmbur of dayes thurgħ our witte.

Quare in hoc numero quadragenario ieiunium obseruamus, triplex racio assignatur.

(1) The first reason why we fast 40 days is from Augustine:

Now wol I telle wherfore and whi
fourty dayes fasten we,
th[r]e causes here apertelye
I finde be good autorite.

the furst cause says saint Austyn
whi fourte dayes fasten we
ny no mo ny ther-withynne,
But euen fourty, ȝe schun se.

Matthew names 40 generations between Adam and Christ;

Matheu in his euangely
from Abraham til Crist comen was
Generacions euen fourty
He settes, as book, mynd maas,

as Christ suffered in the 40th generation,

And fro Crist light in-to moñ-kynde [fol. 69 *a*.]
in fourty generacioun
vs of bale to vnbynde
And to blis make vs boun,

Right as he that tyme doun light
vs to deliuer in-to lee
out of pyne [we] weꝛ in pyght
Thurgħ dethe opoñ the rode tre,

4445 MS. itelle. 4464 MS. pyne *deleted after* Thurgħ.

So that tyme we shul us dyght
thurght good life wit him to be,
and aȝayn oure foo to fight,
that maad us bonde that furst weꝛ fre.

so we must prepare ourselves to fight our foe.

Secunda causa quare in hoc quadragenario ieiunium obseruamus.

The secounde cause is, as says he,
for in this generacioun
that fourtit is, traual most we,
Her we come to perfectioun,

(2) We fast 40 days because we must toil to repay our salvation in the 40th generation.

and alle ouꝛ lifꝰ in penaunce be
in this tyme of redempcioun,
that gos be fourte, ȝe mone se,
in whiche felle ouꝛ saluacioun.

ffor al-thagh God vs so forboght
in this tyme goyng be fourty,
he wol not þat we haue for noght
that blis that he con for vs bye,

But we trauail in dede and thoght
for to serue hym princepally,
that suche wele so for vs wroght
and so ouercome oure enemy.

Also Ihesu heuen kenge
afture his resurrectioun
was fourty dayes her dwelling
er he to blisse maad hym boun, [fol. 69 *b*.]

Jesus stayed on earth 40 days after his resurrection,

Whiche dwellyng [b]e-liken I may
to the fourty generacion,
in whiche forboght we ben for ay
to sekernesse of saluacioun.

which may be likened to the 40th generation.

4489 MS. he liken.

Terciam causam assignat magister Prepositiuus in Summa.

(3) We fast 40 days because

The thridde cause, I wol how say,
but I pray ow takes entent,
whi this tyme is in penaunce ay
fourty dayes, ȝe schun be kent.

*Quatuor partes hominum.**

both the world and the year are in four parts,

The worlde, [ȝ]e witten, dalt hit ys
in four parties, leue ȝe me,
and a ȝer also i-wys
in four parties, ȝe moun se.

man is made of four elements,

And mon̄ of four elementȝ maad̄,
fuyr and aire, water and stone,
for stone of erthe bygynnyng hade,
stone and erthe I holde bothe one.

man has four complexions,

And mon also made ys oright
of four complexiones couenable,
of sanguine, colre, ys vche wight,
fflum, or elles malencoly.

the new law is in four gospels,

The new lawe also ys sette
in four ewangilistes lore,
so bi four withouten lette
gone alle the thinges sayde bifore.

the old law was given in 10 commandments,

Also by ten comon̄dementȝ
the olde lawe wel ordeynet was,
and to bothe lawes with grete offense
oft tyme we doon trespasse.

and we must obey both.

Ther-fore to bothe amende most be,
ȝif we to blisse woln be worthy,
bi ten sithe four, as ȝe schun se,
and four sithe ten, as telle wol I.

4496 MS. s *deleted before* ȝe.
4497 MS. ȝs *for* ȝe.
* *Written in margin.*
4507 MS. four *deleted after* of.

Takes hede now, I ow pray,
to vnderstond this thing oriȝht, [fol. 70 *a*.]
by noumbre of teñ, as I ȝow say,
the olde lawe to vs was dyȝt,

The newe lawe god 7 *ver*ray
by fauꝛ ewangelisteȝ lore,
so by faure 7 teñ ouꝛ fay
ys schewet frely vs byfore.

fauꝛ sitħ teñ that is faurty,
7 teñ sitħ fauꝛ faurty also,
so noumbre of teñ to multiplie
fauꝛ is set to, may not be fro.

And so by noumbre of teñ i-wis
the olde lawe ȝiueñ to vs was,
7 now confermet wel hit is
By noumbre of fauꝛ in tyme of *grace*.

Therfore sitheñ that we doñ amys
aȝain both laweȝ to trespasse,
skilful thing is, me thinkes this,
to both amend vs in this cas,

And by noumbre of fauꝛ and teñ,
syñ fauꝛ syth teñ makes faurty,
amend vs knelyng oñ ouꝛ kneñ
faurty dayes to aske *mer*cy.

Also, as I said byfore,
of fauꝛ elements made is moñ,
wheche faure by clerkes lore
hañ places in *him* to leng opoñ.

For in oure egheñ fuyr ther is,
in tong and eres aire wol faſt,
in p*ri*ue membres wat*er* i-wis,
erthe in hondes 7 limmes aſt.

4524

4528

Four times 10 is 40;

4532

so the old law of 10 is confirmed by the new law of four.

4536

Since we transgress both laws,

4540

we must do penance 40 days.

4544

Man is made of four elements,

4548

fire, air, water, and earth;

4552

4539 MS. skilfulthing.

fire brings with it uneasiness, air misery,

In eghe͂n therfore is bysenes,
for fuyr ther most abundaunt is; [fol. 70 *b*.]
in tong and eres wrecchednesse,
ther-as aire maisters vs amys;

water lechery, and earth cruelty.

In priue membres lecchery,
ther-as wat*er* has wonyng;
in hondes and alle lymmes by
crueschip of erthe comyng.

Man should be punished for these sins by four times 10.

Therfore sithe͂n we of such mater
byn̄ mad, in which synne is regnyng,
and gon̄ by faur̄, ȝe sene wel here,
me thing that hit is skilful thing

By faur̄ sith ten we punischet be
of thing that we han̄ don̄ amys,
syn̄ old lawe 7 newe, ȝe moun se,
by ten̄ 7 faur̄ fulfillet is.

Gregorius in omelia ponit alias tres rationes.

Gregory gives three other reasons for a 40-day fast.

Sayn̄ Gregory in his omely
schowes thes skilles that I shal say,
whi faurty daies continuely
we fasten̄ byfore Pasche daie.

(1) The 10 commandments must be completed by the four books of the gospel.

For the ten̄ co*m*mandements
7 the ve*r*tue of hom̄ co*m*mynge
shuld be fulfillet bout offence
by newe lawe in all̄ thing.

Faur̄ bokes of the ewangely
confirmen̄ all̄ thing don̄ bifore
in the old lawe, as say I,
that laft was vs by Moiseȝ lore.

ffor nouther lawe ne profecye
vset in the old testament
was neue*r* fulfillet fullily
til Crist com̄ and hit vs kent.

4564 MS. skilfulthing. 4578 MS. confirmen̄ *corrected from* confermen̄.

Now sithen in flesche that dedely is
our soule lenges, as wetten ȝe, [fol. 71 *a*.]
the whiche fleschely body i-wys
of four elamentes made ys he,

(2) The fleshly body made of four elements should be punished;

And by that fleschely wylfulnesse
Goddes byddyng breken we,
ther-fore that flesche for to distresse
gode resoun ys, as thinkes me.

Sithen old lawe gos by ten
the new by four, as wreten ys hit,
by faur sithe ten to punische men
me think hit wel done by my wyt,

so we fast 40 days.

And faurty dayes for to fast,
syn four sythe ten euen fourty ys,
thus four and ten by my cast
ys sette togeder wel i-wys.

And from this day to Pasche day
six wikes ther bene 7 no mo,
7 in the six wikes ay
euen faurty daies and two,

(3) In six weeks are 42 days;

Of the whech take away
six Sonnendayes, at comptyng so,
in abstinence ther leues, I lay,
six 7 thritte daies tho.

counting out six Sundays, 36 days remain,

Then contenes all the ȝere
thre hundret daies fyue 7 sixte,
7 teithe of th[o], withouten were,
is sixt 7 thritte, as said I.

one-tenth of the whole year;

Thus teith we our flesche in fer
to God be dayes deuoutely,
as witnesse Goddes derlyng der,
the holi pope sain Gregori.

so we give a tithe of our flesh to God.

4594 MS. t *deleted after* wreten. 4598 MS. four *corrected from* fourty. 4611 MS. the.

Quare non obseruamus ieiunium eo tempore quo Christus ieiunauit . Magister Iohannes Beleth.

Our fasting is not at the time of Christ's;

Now is to knowe a nedefull thing [fol. 71 b.]
to which I rede ow take gode hede,
whi we hold not oure fastyng
that tyme that Crist did, as was nede.

his fast followed Twelfth Day in his 30th year.

For Crist, as I haue told by-fore,
was folowet opon the twolft daie,
when he of elde was bout more
bygynning thritte ȝer in fai,

Then his fasting began he
of faurty daies, as I fynd,
faur skilles whi so don not we
schowe I wil whil I haue mynde.

Prima causa. Magister Iohannes Beleth.

John Beleth gives four reasons for this:

Agret clerk, that callet is
Iohn Beleth, as rede I,
thes causes schewes not amys,
is gode to haue in memorie.

(1) If we wish to rise with Christ,

'ȝif we wilne,' he sais, 'to rise
with Ihesu Crist at his rising,
fonde we for to make vs hise
with holi dedes of fasting.

since he suffered before resurrection, we must suffer before Easter.

'For sithen Crist suffret passioun
er he rose the thrid daie,
skil hit is 7 gode raisoun
we souffre so before in faye,

'That we to rise moun be bovn
with him that tyme worthily ay,
clene bout any corrupcioun
7 wemme of synne clene put away.'

Secunda causa. Item Iohannes Beleth.

The secund cause, as says he,
for Iues agayn̄ hom̄ broȝt were [fol. 72 *a.*]
from̄ Egipt lond in-to Iude
this selfe tyme 7 all̄ in fere

(2) At this time when the Jews were brought out of Egypt into Judaea

Be Moiseȝ seruand Iosue,
as in Exodi ȝe moun lere,
this ilk chapetre that wol se
that is titlet holly here. Exodi xiiij°.

by Joshua, as we read in Exodus,

Also eft when̄ thai were tan̄
7 in Babiloin broȝt in bond,
this tyme turnet aȝain thai han̄
with grete ioye to hor awne lond,

and again when they were delivered out of Babylon,

7 that schewus apertely
by euidence gode and expresse,
for riȝt when̄ thai were commen in hie,
Pasche day with hom̄ worshipt was.

they celebrated the Passover in their own land.

Therfore to do as dyden thai,
the clerk sais, skilful thing hit is
this tyme to fasȝt, in gode fay,
7 mend that we han̄ don̄ amys,

So we should fast

That we moun opon̄ Astur-day
from̄ Egipt, Babiloin both i-wis,
be deliueret faire away
o bondaghe in-to mych blys,

that we may be delivered on Easter Day from Egypt and Babylon,

That is to wit, from̄ worldus woo
7 the dewlus knot of synne
to that ioy that lasteȝ oo,
of heuen blys that neuer shal blyn̄.

that is, the world's woe and the devil's knot of sin.

Who-seuer this story all̄ wold see
of the Iewes aȝayne-comyng [fol. 72 *b.*]
from Babiloyne to hor cuntre,
in Ester he schal fynd this thyng.

This story is found in Esther.

After v. 4646 *this line is deleted*: From̄ egipt iues aȝayn̄ hom̄ broȝt were.

Tercia causa. Item Magister Iohannes Beleth.

(3) As lechery is most troublesome in the spring,

'The thrid cause,' says Maister Iohan,
'gos sumwat by way of kynde,
for lechery thys tyme in moñ
most feruent regnys, as I fynd,

'And mon has more temptacioun
al-way this tyme of the ȝer
thenne any other, leue ȝe moun,
groing hete ymong vs her.

we must fast then to withstand it.

'Ther-fore that fondyng to wiht-stond,
that we han so flesche likyng,
to fast and pray we mosten fonde
this tyme to be *in* gode tempryng.

'That suche fleschely temptacion
bring vs in no mor tene,
to suffer assay we this sesoun
leste synne on vs to muche be sene.'

Quarta causa, statym post ieiunium debemus corpus domini accipere.

(4) We should receive the sacrament after abstinence,

The furthe cause, in gode fay,
opon reson foundet ys,
ffor Goddes body we schulden ay
receyue clene and not amys,

And w[*ith*] abstenence verray
of mete and drinke whit-out fayntys
m[e]ke hym-self a mon wel may,
and wildeschip so wel wayue i-wys;

Ther-fore after suche fastyng,
hit semes clene that we schuld be
And eke worthi in al thyng
to receyue his body fre.

4685 MS. wihtstond *corrected from* wihit-tond. *deleted after* gode, *in inserted.* 4688 MS. lykyng 4697 MS. whiche. 4699 MS. make.

And ensaumpul we mou*n* take,
as our faderes han vs kent,
and as book mynd conen make [fol. 73 *a.*]
in the Olde Testament,

as our fathers did in the Old Testament,

ffor er thay maken sacrifice
of the lompe on Pasche day,
thay th[o]ghten, as men that wer wyse
pleysaunt be to Goddes pay,

And eten erbes þat bytter wer
and honysokles as I say,
the wiche abaten in gode maner
fleschely lust by al way,

for the Jews ate bitter herbs before the Passover.

That thay might clene and worthi be
to sacre that lombe after hor lawe;
ensampel of wiche sewen now we,
And after hor doyng for to draw,

And this tyme pyne vs whit fastyng
forto receyue worthily
the lombe of lyfe to his liking,
that whit his blode so con vs by.

*De ieiunio quatuor tempor*um.

*De ieiunio quatuor tempor*um.

Now of fastyng speke we
of four tymes of the 3er,
that lewet callen, as witten 3e,
vmbring dayes and fasting der,

The fasting four times a year is called Ember Days.

whiche dayes by autorite
of Pope Calixt ordenes wer,
four tymes four sithe dayes thre,
for sertayn cause, as schun her.

It was instituted by Pope Calixtus for four three-day periods.

4707 MS. co *deleted before* mynd. w *deleted before* now.

4719 MS. *The beginning of a*

(1) We fast in each of the four seasons.

The furst cause, God hit wotte,
for Marche is hote and moyste i-wys.
And somer is dry and hote,
heruest colde and dry ay is,

Wynter colde and moiste also,
Hyt ys ay by way of kynde,
ther-fore we fasten these tymes oo
For these causes, as I fynde.

In March we restrain lechery,

In Marche moyste and hote, say I, [fol. 73 *b.*]
We fasten to restreyne oright
hote sturing of lechorye,
that in that mone as most might.

in summer we wish to conquer avarice,

In somer that is dry and hote,
We fasten to wayue auerice
that thenne ys regnyng, God hyt woote,
and men a-bundaunt to that vice.

in autumn we lessen our pride, in winter we fight malice and envy;

In heruest that is cold and drye,
we fasten to a-bate pruyde;
in wynter regnes malice, enuye,
ther-for we fasten that ilke tyde.

as every man is troubled with some of these sins,

ffor vche moñ that is lyuyng
has part of sum complexion
to these tymes acordyng,
ther-fore me thynke hit gode resou*n*

every man ought to fast these four times.

To fast tho tymes of the ȝer,
and from these flesly wylles fle,
that of meschef ben grete mater
by way of kynde, as ȝe mou*n* se.

Secunda causa quare quater in anno ieiunamus.

The secunde cause qwy fast we
these four tymes of the ȝer,
schillfully may this be,
that I thenke to schew her.

4735 MS. iw *deleted after* hote. 4736 MS. d *deleted before* colde.
4763 MS. this be *deleted before* may.

In Marche ys the forme fastyng
In the furst weke of lenton,
that holy tyme bygynnyng
vices in vs degh mou*n*,

(2) In March the vices springing up should die down;

ffor sythen that lechery ys spryngyng;
that tyme gode ys we make vs bou*n*
stifly to be with-stondyng
suche fleschely temptacion.

as plants grow, so should we rise to virtue from sin.

Sithen that herbe and eke tre
by-gynnes thenne to spryng and sprede,
in vertues ther-fore spryng we
from syn rising, as I rede.

fol. 74 *a*.

In somer in the witsone weke
we fasten eft with gode entent
to receyue w[i]th hert meke
the Holy Gost that thenne is sent.

In summer we fast in Whitsun-week to receive the Holy Ghost;

And riȝt as þat Gost from aboue
In fourme of fuyr to vs is sent,
so shyn our hert*es* in gret luf
thurȝe sich fastyng be feruent.

as the Holy Ghost came in fire, so from fasting should our hearts glow with love.

In Septembre þe thrid time is
that we fasten in this maner̄,
for then̄ fruytes, ȝe knowen þis,
gederide ar for al þe ȝer̄,

In September we fast when the fruits are gathered in,

Þer*fore* þat time to fast 7 pray
that fruytes sauely mou*n* com in̄,
skilful thing it is in fay
that God that time on vs wil mȳn,

so that God may yield us fruits of good works.

And fruytes of gode werc*us* tho
mou*n* ȝeld to God alweldyng,
that sustinaunce sendis for vs so
Aȝayn wynt*er* then̄ comyng.

4770 MS. di *deleted after* that. *After* 4773 *this line is deleted*: bygynnes then to sprede and spryng sprede; *the* then *is inserted, the first* sprede *is marked* b, *and* spryng a. 4776 MS. syn *corrected from* sym. 4779 MS. gode entent *deleted after* wth.

In December when the plants die,

In December also fasten we
the ferth time with deuocioun,
quēn herbes deȝen 7 lef of tre
fades 7 theñ falles doun,

we fast that we may die unto sin before Christmas.

As to þe world so shulden we
deȝe of vices, 7 make vs boun
Aȝaynus his natiuite,
that worthily welcum hym we moun.

Tercia causa quare quater in anno ieiunamus ad imitandum iudeos in veteri testamento.

(3) Our four fasts correspond with the four fasts of the Old Testament :

The thrid cause of þis fastyng
is forto sewe with gode entent
our fadirs dede, as in that thyng
of þe Olde Testament.

before the Passover, Whitsunday,

ffor as we fynden so fastide thay [fol. 74 *b*.]
ffour times of þe ȝer;
bifore pasches þe first was ay,
And bifore qvitsonday in fere,

Scenopegia, and Encaenia.

bifore the fest of cenophegy,
And þe fest of encenny eke;
quat ben þes festes telle wyl I,
that ow nede no firre to seke.

Pascha, id est *transitus*, quia *tunc Christus transiuit de morte ad vitam*, vel *Iudei de Egipto per Mare Rubrum ad patriam redierunt.*

Passover means return, as Christ returned from the dead,

Pasche is as mich to say
As goyng aȝayn, as preues this,
for Crist from deth on Pasch day
to lif turnet with gret blis.

and the Jews returned from Egypt into Judea.

Also in boke rede we
of þe Olde Testament,
that Iewes aȝayn into Iude
form Egipt theñ wer sent.

De ingressu Israel in Egiptum 7 exitu de Egipto.

But how to Egipt comen thay
And thai broȝt weꝛ hom aȝayn,
er I go firre I wol say,
the gret of hit wol do ȝou gayn.

How the Jews went to Egypt is told in Genesis.

In the first boke reden we,
that is cald Genesis,
that Ioseph sold was for monee
Into Egipt al omys,

Joseph was sold into Egypt.

In quich londe rocoueret he
thurgh God so mych blis,
that thurgh þere kyng of his meyne
most maister he was i-wys.

He became a ruler.

So felle of hunger seuen ȝeꝛ
thurȝe-out that londe continuely,
that Iosephes breþer comen in feꝛ
At hym liflode forto by.

In the seven years of famine Joseph's brethren came to buy food,

And so, shortly forto telle, [fol. 75 *a*.]
Iacob þe fadir was after sent
In time of hunger þer to dwelle,
And meyne that with hym weꝛ lent.

and with Jacob many others came too.

So lenget thai child after child
ful mony ȝeꝛ, þat greuet hom sore
In daunger, 7 þer men weꝛ wilde,
and alway daunger more 7 more.

They dwelt there for generations in subjection.

Quat maner sorow soffride thay
the text of holi writt wil telle,
for ȝif I shuld al teꝛꝛ in fay
al to long heꝛ shuld I dwelle.

But atte last, shortly to showe,
quēn mony veniaunces fallen weꝛ
to Kyng Pharao mony way,
that gryȝt to shutt hom of daungeꝛ.

At last when many sorrows had fallen on Pharaoh,

4852 MS. alto.

they went home.
With mych blys hom comen thay
Into hor cuntre alle in feꝛ,
thurȝe Goddis myȝt a wonder way
takes hede 7 ȝe shyn heꝛ, 4860

The Red Sea let God's people through and drowned the Egyptians.
ffor the Rede Se hym with-drogh,
Goddes peple hom comyng,
And men of Egypt drovnet 7 slogh,
that after hom wrangly weꝛ suyng. 4864

The people sang for joy.
Thēn Goddes folk was fayn inogh,
And this song thai couthen syng,
for Egipt louret 7 thay logh
restoret so to hor likyng. 4868

Cantemus domino, gloriose enim magnificatus est.

They celebrated the Passover at this time of the year.
And quēn þai home thus comen weꝛ,
Anon thai maden pasch day
euen this selue time of þe ȝeꝛ,
And we worshipen hit now ay. 4872

Passover means going,
Therfore, as I tolde now heꝛ,
pasch as mych is to say
As goyng auther fer or neꝛ,
As that time so diden thay. 4876

a reminder of their home-coming.
And ther pasches hade bygynnyng, [fol. 75 *b*.]
quych fest neuer was made bifore,
And in mynde of hor hoom-comyng
so honuret thai hit eüer more. 4880

They offered a lamb in token of Christ,
And in that fest to hor offryng
A lomb thai toke thurȝe Goddes lore,
that well miȝt be in tokenyng
of Crist, þat suffrid paynus sore; 4884

who is the lamb of life.
ffor he is verray lomb of lif
that offrid hym-self on rode tre
forto stynt the deules strif,
And that weꝛ thral to make hom fre, 4888

4859 MS. awonder. 4880 MS. th *deleted after* thai.

ffrom deth also to lif he went,
therfore this fest may callid be
goyng, as I haue nowe ow kent,
for fro deth to lif ȝode he.

As he went from death to life, so this fast may be called the going.

*De festo pentecostes 7 quare fuit sic vocatum a Iudeis 7 primo celebratum. Pentecostes dicitur a penta, quod est quinque, 7 coste, quod est decem, quia quinquies decem * dies erant a die agni immolati vsque ad legem datam, 7 a resurreccione Christi vsque ad missionem spiritus sancti.*

Now of þe secunde solemnite
that Iewes maden, as I saide her̃,
And quat pentecost may be,
declar̃ I wil in gode maner̃.

Pentecost is the second fast of the Jews.

Pentecost is as mich to say
As fyfe sith ten, for so preue I,
for from pasches into þat day
ar fifty daies witerly.

It means 5 times 10, for it is 50 days after the Passover;

And als in þe Olde Testament
from pasch day, as I saide bifore,
that þe lomb with gode entent
was offrid of our̃ faders ȝore,

from the offering of the lamb

Into þat day of pentecoste,
In quych þe lagh ȝyuen was
to Moyses that God louede moste,
fifty daies fully thow has.

to the giving of the law to Moses is 50 days.

ffor the old lagh witerly. [fol. 76 *a*.]
to hym in fuyr̃ was ȝiuen tho,
And in fuyr̃ thurȝe his mercy
the Holi Gost to vs also.

The old law was given in fire, and the Holy Ghost came in fire,

And the fifty day i-wys
from pasch day þe laȝe ȝyuen was,
And the fifty day with blys
the Holi Gost was sent thurȝe gras.

the one 50 days after Passover, the other 50 days after the resurrection.

* MS decem *is inserted.*

To harmonize the old law with the new, on the 50th day

Therfore to make wel acordyng
the old laȝe 7 þe newe in feȓ,
the fifty day, with-out lesyng,
And þe self time of þe ȝeȓ 4920

Jesus sent his spirit in fire

Ihesu Crist ouȓ heuen kyng
sende his gost doun to his heȓ
In fourme of fuyȓ on hym to myng,
As to Moyses in al maneȓ. 4924

on Mount Sinai, where the law had been given to Moses.

Thus in þe mount of Synay
was ȝyuen the laȝe to Moyses tho,
the Holi Gost als, nys no nay,
In mount Synay eke also. 4928

The Holy Ghost is the confirmation of both laws.

This preues that þe Holi Gost
is verray confirmacioun
of both laȝes mater most,
In quych lys al perfeccioun, 4932

The Jews honour both feasts;

So þat þe Iewes ȝet þis day,
In quat place þai ben dwellyng,
honouren þes two festis ay
this selue time in alle thing. 4936

they celebrate their return from Egypt,

But one entencioun han thay
And we anoþer in ouȓ doyng,
ffor thei so honouren pasch day
bi-cause of hor aȝayn-comyng, 4940

we celebrate Christ's resurrection;

And this fest worshipen we
ffor Cristes resurreccioun,
ffor from deth þeñ turnet he
to life for ouȓ saluacioun. 4944

they celebrate Whitsunday for the giving of the law, we for the coming of the Holy Ghost.

Witsontide als worship þai, [fol. 76 b.]
for hor laȝe was ȝyuen hom tho,
And we worshipen þat ilk day
for sendyng of his gost also. 4948

De festo Scenofegie 7 qualiter fuerat introductum. Quare apparet Senophegia festum tabernaculorum in memoriam quadraginta Annorum quibus fuerant in deserto.

The thrid fest I speke of her
that Iewes fastediden so bifore,
scenophegy with-outen wer
callide it was, is callid ful 3ore,

The third Jewish fast, called Scenopegia, lasts one week after September 15.

And honourede þe fiftene day
of Septembre monyth ich 3er,
And al a seueny3t, nys no nay,
thai mensket hit in gode maner.

And cause now I shal 3ou say,
for sumtime Iewes wer dwellyng
fourty 3er from toun away
In desert at gret likyng,

The Jews dwelt 40 years in tents in the desert;

And thēn in tentis dwellid thay
And with manna fed i-wys,
therfore in mynde of this thing ay
this fest was honouret with gret blys;

as a memorial they celebrate the feast of tents.

And fest of tentis callide it was,
for certeyn wonyng hade thei non,
but tentis pi3ten in diuerse plas,
As men that ay wer boun to gone.

De quarto festo vocato encennia niorum.

The furth fest thei fast bifore,
Encennia hit callide was,
ffor temple halowyng 7 no more
this name skilfully hit has.

The fourth Jewish feast, Encaenia, is for the consecration of the temple.

And, as Ierom makes mynde,
the Iewes temple was halowet thrye,
enes in Septembre, as I fynde,
by Salomon kyng solempnely.

In September Solomon blessed it;

in March the Jews, who had come from Babylon, blessed it ;

Eft quēn þe Iewes comen weꝛ [fol. 77 *a*.]
from Babyloyn out of bandoun,
halowide it was, as I say heꝛ,
In March with gret deuocioun. 4980

in December, when Antiochus had defiled it, Judas Maccabaeus blessed it,

the thrid time halowet was hit,
quēn Antiochus þe grete kyng
defoulide hit 7 Iewis flitt
with mavmetry þer-iñ dwellyng. 4984

Iudas Machabeus tho
halowide theñ hit, as I ȝou say,
In Decembre, after sich wo
euen þe fyue 7 thritty day, 4988

and this was the blessing honoured in Jesus' time.

And that halowyng vset was
In Cristes time, as rede we,
and as sayn Ion heꝛ mynde mas
by this clause, as ȝe moun se: 4992

Iohannes x: ffacta sunt Encennia in Ierusolimis, 7 yemps erat.

As our fathers did, we fast four times.

therfore to sewe ouꝛ faders dede
that fouꝛ sith fasten in this maneꝛ,
therfore fouꝛ sith hit is nede
we fasten, that now lyuen heꝛ. 4996

Quinta ratio quare quatuor in anno ieiunamus. Ieronimus 7 Iohannes Damascenus.

(5) We fast four times in the year because

The fift cause qvy fasten we
fouꝛ times of þe ȝeꝛ,
wel 7 skilfully may be
for þis skil, þat ȝe shyn [heꝛ]. 5000

man is of four complexions:

ffor mon, as I saide now riȝt,
of fouꝛ complexions made is,
of sanguine, colrie, is iche wight,
malencolie or fleme i-wys. 5004

4986 MS. theñ *marked for deletion.* 5000 MS. se.

sang*u*ine *in* March has most my3t
to meue mon to do amys,
Colre in som*er* day 7 ny3t
maistres þeñ qv*er*-so he is,

In heruest malencoly regnyng,
In wynt*er* fleme, I saide bifore,
And of alle thes ich mon lyuyng [fol. 77 *b*.]
has su*m*quat, ouþ*er* las oþ*er* more.

Therfore in Marche fasten we
sang*u*ine stifly to with-stonde
And fleschly wille, for cause is he
of leccherie in iche londe,

ffor qvo-so most is made of hit,
lecchourou*s* 7 li3tsu*m* is,
therfore to wayfe that be ou*r* wit
this time we fasten wel i-wys.

In som*er* we fasten forto qvace
colre that þeñ aboundaunt is,
for qvo-so most of hit has,
wrawes 7 treccherous is i-wys;

Therfore in som*er* fasten we
queñ that colre is regnyng,
sich mys-mat*er*, leue 3e me,
stifly to be with-stondyng.

In heruest fast we, as þe wise,
forto ou*er*-come skilfully
Malencoly 7 couetise,
that in that time has maistry,

ffor qvo-so most of hit has,
coueytous he is kyndly,
And mournyng, as boke mynde mas,
that Isidre writes wit*er*ly.

In wynt*er* fleme, as I fynde,
is aboundaunt most kene,
ffor þeñ wat*er* 7 eke wynde
is most violent, bout wene,

sanguine has power in March, choler in the summer,

melancholy in the autumn, phlegm in winter.

In March we fast to withstand lechery;

in summer we try to quell wrath;

in autumn we strive to overcome melancholy and covetousness;

in winter we fight phlegm and sloth.

And thai þat most han of þat kynde,
slawe þai ben, as oft is sene,
And maset also in hor mynde,
of þat complexioun þat bene.

Therfore þat mater forto qvace,
we fasten þat time of þe ȝer̃, [fol. 78 *a*.]
thus four̃ complexiouns þow has
forto with-stonde in gode maner̃.

Sexta ratio, quoniam ver comparatur aeri, estas igni, autumpnus terre, hiemps aque.

(6) We fast four times in the year because March is likened to air, summer to fire,

The sext cause may wel be
for March time liknet is
to þe air̃, as reden we,
somer to fuyr, nothing amys,

autumn to earth, and winter to water.

heruest to þe erth her̃,
wynter to water witerly,
And to þes times of þe ȝer̃
four̃ complexiouns lykken I.

In March we fast to overcome the air of pride,

Therfore in Marche we fasten ay
that in March may ouer-comen be
Aire of pride to Goddis pay,
sithen þat in vs so maistres he.

in summer to overcome fire and heat of covetousness,

In somer fasten we also
that fuyr̃ 7 hete 7 couetise
may be exteynt, 7 sich wo
wayuet wel to make vs wise.

in autumn to put away the earth and cold of hidden malice,

In heruest is þe thrid fastyng,
erth 7 cold to put away,
of priuey malice in hert dwellyng
to þat complexioun acordyng ay.

and in winter to get rid of the water of instability.

In wynter fastyng ordeynt wes
to putt liȝtship out of mynde,
And water of vnstidfastnes
Acordyng to þat, as I fynde.

Septima ratio, quoniam ver refertur Ad puericiam, estas ad adolescenciam, Autumpnus ad maturitatem, yems ad senectutem.

The seuent cause, as clercus sayn,
qvy we thus fasten may wel be,
for March is liknet, is noȝt to layn,
to childhede wel, as reden we.

(7) We fast four times in the year because March is likened to childhood,

Somer to ȝouth liknet is,
that groȝyng time is cald expres,
heruest to monnes eld i-wys,
in whiche is kyndle soburnes,

[fol. 78 *b.*]

summer to youth, autumn to the age of sobriety,

Winter to elde wihthouten wer
is likenet to wel and skilfully,
wen mon is passit sixty ȝer,
in four our lif thus diuise I.

and winter to the years after 60.

In Marche therfore fasten we ay
that we moun verray childer be
by innocentschip, as I say,
and clannes of lyf, leue ȝe me.

In March we fast that we may be innocent like children,

In somer faste we, in gode fay,
that w[e] moun ȝong be of pouste,
alle vices to putte away
thurgh studfastenesse in that degre.

in summer that we may be young in power to put away sin,

In heruest fast we witterly
to be sober and meke also,
as to mon̄ falles couenable
when ȝouth and wildschip * is ago.

in autumn that we may be sober in age,

In winter fasten we boute faynyng,
to be old and wise i-wys
by holy dedes and gode lyuyng,
as that clerkes leues this,

and in winter that we may be old and wise in holy deeds

Or to amende by suche fastyng
that we han done byfore amys,
in tho eldees God despising
so to amende vs gode hit is.

or that we may make amends for our sins.

5075 MS. k *deleted after first* is. 5081 MS. i *of* wihthouten *inserted.*
5090 MS. wo. 5096 MS. ȝwildschip.

Octaua racio. Magister Willelmus Altissiodorensis 7 Ieronimus.

(8) We fast four times in the year to amend our guilt.

The eght cause schowes expresse
tho clerkes in Latyn alleget her.
for to amende by suche gode-nesse
our gultyng four tyme[s] of the 3er,

We fast on Wednesday because Christ was then sold to the Jews,

And our fasting dayes thre,
Wednsday, Fryday, and Setterday,
ffor Wednesse-day solde was, reden we,
Crist to the Iewes, in gode fay,

on Friday for his death, and on Saturday for his lying in the tomb.

On Friday deghet he on the tre;
Setter-day in sepultre lay, [fol. 79 *a*.]
for sorowe of moder and his meisne
that day we fasten, sothe to say.

De imperatoribus. Martinus. Anno gracie xvj°, Tiberius erectus est in imperatorem post mortem Octouiani.

Tiberius succeeded Octavian and ruled 18 years before Christ's death

Tiberius was made this 3er
emperour after Octouian,
and eghten 3er, withouten wer,
regnet er that Crist was tane,

and five years afterward.

And after Cristes passion
fyue 3er fully regnet he,
thas mas in alle, 3e knowe moun,
euen twenty 3er and thre.

He was Octavian's stepson,

Octouianes wyues sone he was
by a husbond ho hade bifore,
wise in armes in vche place,
and to world happy euermore.

learned and cunning.

In lettrur he was ful cunnyng
and wonder slegh als, as I rede,
other then wille schop of-scho-wyng,
and his wille noght schowe til nede.

5131 MS. i *or* in *inserted after* schop.

Mon that he louet, hit was semyng
alway wrotht whit as he wer,
and to hem that he louet no-thing,
made glad contennaunce and gode cher.

He dissembled his likes and dislikes;

In al his werkes wel abydyng
he was, as Iosephus witenesse her,
And as schowde by hys doyng
in w[or]lde lyuyng, as ȝe moun ler.

he was steadfast at his work.

ffor in what lond, whitoute lesing,
that he made any officer,
he suffert hom alway so lenging
And neuermore chaunget in no maner.

He never changed his officers in the provinces,

And cause whi that so did he, [fol. 79 *b.*]
hit was the peple forto spare,
men asket what the cause might be,
And this was al-way his vnsware:

because he wished to spare the people;

Nam procuratores, inquit, tanto dominantur grauius,
quanto breuius.

'ffor procuratoures and officeres,
the lasse wille thay han maistry,
the more greuouse bene of maneres
hor sugetes forto do any.'

'The shorter the term of office the more troublesome the officer.'

And this ensaumple shewet he
to make hyt sothe that he con say,
of a mon that he con se
lay ones woundet in the way,

This is shown by the reply of a wounded man

Was bytten with fleghes bitterly,
come by a frende and for the best
steret these fleghes that diden hym ny
for to gete hym better rest.

bitten by flies, which a friend waved away:

Thenne sayde the seke mon to hym tho,
'frende, thow dos me now grete wogh,
the fleghes that thow puttes me fro
now thay haden eten inogh,

'Thou dost me great harm; these flies had eaten their fill;

5140 MS. woelde. 5160 MS. for *in margin.*

the new ones will grieve me more.'

'And lasse thay greuet whil thay wer ful;
now wol thay, when thow art away,
hongrily take sadder pul,
and greue more then bifore in fay.'

And right so in the selue maner
hit fares by officeres i-wys,
that hopen to stonde but one ȝer
nuyen the more and done amys.

De nouo vitri temperamento. Ysidorus libro xvj° capitulo.

A man found a way to make glass malleable like gold.

We reden in Rome a moñ ther was
this emperoures tyme lyuyng,
that a temprur founden has
to make glas big and eke bowing;

As stif as siluer or golde is
Or other metal to be wroght;
when the emperour herd of this,
that mōn was sone bi-for hym broght. [fol 80 *a*.]

The emperor asked whether any other man knew the process.

Whenne he bifore hym come i-wys,
the emperour sone at hym soght,
whether a[n]y monnes wyt saue hys
of that temprur knew ogħt.

The man said: 'No.'

And he vnswaret and sayd nay,
ther was no mon knewe hy[t] saue he,
hym-selfe furst fonde hit in gode fay
by fe[r] seching and sotilte.

The emperor had him slain to preserve the value of gold.

When the emp[*er*]our knewe thys thing,
bad sle hym sone in al maner,
for ȝif that ilke crafte sulde spring,
siluer ne gold noght worthy wer.

5173 MS. amoñ. 5183 MS. amy.

Anno gracie xix°, Tiberii iiij°.

This ȝer deghet that c[uo]ynt clerke, Ouide, that exilet was
out of Rome for wikket werke
in one boke that he mad thenne has, 5196

The whiche book was of paramur,
al forto teche men for to wow,
and broght mony in grete langour
for kokewald wer mo thenne i-nowe, 5200

And mony ladyes of that cite
defoulet thurght hys token tho,
the emperesse als defoulet he,
and thurgh his token mony mo. 5204

Ther-fore from Rome he was exilet
in-to the yle of Pounce i-wys,
for by hym wymmen wer bigilet
and mony made to do amys. 5208

Ther-fore an-other book he made
was callet of suche loue remedy,
to amonde that he done hade
and teche wymmen to wayue that ny, 5212

In whiche book these verses sette he,
that by-ny[t]h[e] arn writen her
in Latyn, as ȝe wel moun se,
that semet he ruet his doyng der: [fol. 80 *b.*] 5216

Ovid died, who was exiled for a wicked book

on love,

which had caused much corruption.

He went from Rome to the isle of Pontus,

where he wrote a book to amend the wrong he had caused by the first,

and to record his repentance.

Naso minus prudens artem dum tradit amandi,
doctrine pretium triste magister habet.

Anno gracie xxvij°, Tiberii xij°.

This ȝer Pilate was after sent and made hegh iustice in Iude,
vnder whom toke iuggemynt
Ihesu Crist to deth on tre. 5220

Pilate was sent to Judea.

5193 MS. couynt. 5194 MS. exlet; *in margin* exilet. 5199 MS. langour *corrected from* langourus, *and* langour *written in margin.* 5203 MS. de *deleted before* als. 5214 MS. by-nyght.

His birth and death are told in the Passion;

But of his burthe and byggynynge
loke her-after and knowe ȝe mour,
and also wayte of his endyng
in Ihesu Cristes passion.

also the story of Judas, and how Jerusalem was destroyed.

Of Iudas also, sothe [to] say,
thowe sal fynde in the selue place,
and how Ierusalem rede thow may
thurgh vengeaunce after destruet was.

*Anno gracie xxx° 7 Tiberii xvij°.**

John the Baptist began to preach and baptize in Judea; he baptized Jesus

Iohan the Baptist this selue ȝer
bigan to preche al in Iude,
baptiȝet also fer and ner,
and tolde that forgoer was he
to Ihesu Crist, þat Marie ber,
And baptist hym, as reden we,
the eȝt Ide of Ianuer,
twelfe daies from his natiuite,

on Sunday, and on Monday Jesus began his 40 days of fasting,

that fel þen as a Sononday,
And Monday after next suyng
lad to desert, þat nys no nay,
Of fourty daies bigan fastyng.

led by the Holy Ghost into the desert.

With þe Holi Gost lad was he
Into desert, as sais Gregory
In his 5 Omelie, leue ȝe me,
And with non eul gost witerly.

The devil tempted him,

When he had fourty daies fast
After þe time he baptist was,
the deul temptide hym atte last,
As the gospelle mynde mas.

and was overcome.

but Crist for alle þe deulis cast
ouer-come hym wel tho in þat cas, [fol. 81 *a*.]
for he supplauntide long time past
our forme fadir out of his plas.

* *This line written in the margin.* 5240 MS. Am *deleted before* Of.

But thagh Adam ouer-comen weꝛ
7 laft þe ioy of Paradise
thurȝe þe deul 7 his poweꝛ,
that so ouer-come hym by coyntise,

He that was God 7 mon in feꝛ
restoret hym that was warre 7 wys
I shal ȝou teꝛꝛ in quat maneꝛ,
As Gregory sais with-ôut fayntis.

The deul temptide vntrewly
ouꝛ forme fadir al amys
with thre synnus, sais Gregory,
forto bryng hym out of blis.

The first of hom was glotery,
the secunde vayngloríe i-wys,
the thrid auarise, as say I,
thurȝe quych þe deul thēn made hym his.

With glotery he bigilet hym tho
quēn þat he shewide hym the tre
And the fruyt of hit also
that swete 7 faiꝛ was forto se,

With vayn-glorie he did hym wo
quēn he hiȝt hom both to be
like goddes, þer-as weꝛ no mo
but one God 7 persouns thre.

*Eritis sicut dii. Genesis.**

In auarise thay temptide weꝛ
quēn þat he het hom forto knawe
gode 7 eul both in feꝛ
by this word, þat I shal showe:

Genesis, eodem capitulo: Scientes bonum 7 malum.

'Auarise,' sais sayn Gregory,
'sovnes not onely in monee,
but in heȝenes witerly
And couetise of gret degre;'

Though the devil drove Adam out of Paradise

Jesus restored him, as Gregory tells.

The devil tempted Adam with three sins,

gluttony, vainglory, and avarice:

with gluttony in showing him the fruit of the tree;

with vainglory in promising them to be like gods;

with avarice in promising them knowledge of good and evil

(for avarice is the desire not only for money but for high position).

* MS. Genesis *written in the margin.*

ffor [qven] mōn wilnes gret maistry [fol. 81 *b*.]
of heȝenes oꝛ of digñite,
Gregory in his omely
sais that couetouse is he. 5288

Satan hoped to overcome Christ with the same three sins.

Thus gilet Sathan sotily
Adam foul by sy*nnus* thre,
And supposide wel *þer*-by
haf combride Crist, so leue ȝe me, 5292

1. Gluttony:

And tho wiles eu*er*ychone
Assaide on Crist þat ilk day,
thurȝe glote*ry* first to be his fone
this ilke worde quēn he con say: 5296

Si filius dei es, dic vt lapides isti fiant.

'If thou be God's son, make these stones bread.'

'ȝif þou be Goddis sone,' saide he,
'make of thes stones brede in hie.'
ther temptid he hy*m*, ȝe may wel se,
riȝt as Adam in glotery. 5300

Christ said that man lives not only by bread but by God's word.

But Crist knewe wel his sotiltie,
And saide that mon lifd not only
by brede, but Goddes word most be
saule sustinauns sikerly. 5304

Non in solo pane viuit homo set in omni verbo quod procedit de ore dei.

The devil feared at being overcome in the first trial.

Then was the deul adred ful sore,
ffor atte forme ouer-come*n* was he,
but ȝet he thoȝt to fonde hy*m* more
the secunde time, as ȝe shyn se. 5308

2. Vain-glory: 'If thou be God's son, come down and appear in this place.'

And temptid hy*m* bi vayn-glory
qveñ he þis word saide write*n* heꝛ,
'ȝif þow be Goddes son almyȝty,
come dou*n* 7 in þis plas appeꝛ.' 5312

After 5285 *this line deleted*: of couetise or gret degre.

Si filius dei es, mitte te deorsum.

Thēn Crist concludet hym with cumfort
and holi writt alegget þēr,
'writen hit is þat God thi lord
thow shalt not fonde but honour 7 hēr.'

'Thou shalt not tempt but honor God.'

Non temptabis dominum deum tuum. [fol. 82 *a.*]

the thrid time he temptid wes
by auarise, 7 thēn was thrie
quēn he showide hym expres
al þe world þer oponlye,

3. Avarice:

And saide, 'al this I wil ȝif þe,
ȝif þow wilt mekly knele adoun
And with gode wille worship me,
thou shalt hafe al this tour 7 toun.'

'All the world will I give thee, if thou wilt worship me.'

Hec omnia dabo tibi, si cadens adoraueris me.

theñ [t]o the deul onsuaride he
with a fulle conclusioun,
'God thi lord byhoues the
to honour 7 serue, be alway boun.'

'Thou shalt serve the lord thy God.'

Dominum deum tuum adorabis, 7 illi soli seruies.

Al thus iñ þis selue manēr,
And bi þes sleghtes alle thre
that Adam broȝt was in daungēr,
Crist ouercome Sathan, ȝe moun se.

De miraculo Christi 7 apostolorum vocacione.

After þat Crist thus fulghet was
Þe eȝt Ide of Ianuēr,
And fulfillid his fastyng has
ffourty dais, as I saide hēr,

After Christ's fasting,

The next pasches after þēn suyng
to þe temple come he in hye,
And men þer sellyng 7 bying
putt hom out apertly,

on the next Passover he cast the buyers and sellers out of the temple.

5325 MS. ty *for* to. 5326 MS. afulle.

He chose as disciples

And saide his fadir wonyng
shuld not be hous of marchandye.
the self ȝer̄, bout lesyng,
Crist cald to hym this company,

Peter, Andrew, Philip, and Nathanael.

Peter 7 Andrewe eke also,
Philip 7 Natanaele,
that he ches with hym forto go
from worldes woo to saule hele.

He turned water into wine.

The next ȝer̄ after, as rede I,
Crist turnet water into wyne [fol. 82 *b*.]
the self day of epiphany,
As in his cronicles sais Martyn.

He and his followers baptized many people in Judaea.

And after that sone, as I rede,
Crist 7 his chosen meigne
baptiseden, as witnesses Bede,
mich peple in Iudee.

The next Passover John the Baptist was imprisoned for a year,

The next pasch̄ þēn suyng
Ion þe baptist prisonet was
ffor his fulghing 7 preching,
And one ȝer̄ ful was in þat plas.

and Jesus healed a man sick of the palsy,

And on that selue pasch day
And Iewes saboth sikerly,
helet Ihesu, soth to say,
A mon þat hade þe parlesy

who had been sick 38 years.

Biside a fisch-pole, nys no nay,
As specifies þe euangely,
that aght 7 thritty ȝer̄ so lay
In that seknes with gret any.

He chose his 12 apostles.

And after that þe selue ȝer̄,
Crist into a hulle he went,
And ther̄ he ches men to hym der̄,
his twelue apostlis, 7 hom kent.

5343 MS. s *deleted after* self. 5364 MS. Amon.
5370 MS. ahulle.

And Luk witnes bout weꝛ
Bertilmewe 7 Thomas of Inde
weꝛ that time chosen both in feꝛ,
And to *pr*eche sent, as I fynde.

Theñ aft*er* þe thrid pasch day
Ion þe baptist hedet was,
aft*er* a fulle ȝeꝛ, in gode fay,
Þat he was *pr*isonet in that plas.

In þe epiphany nex tho
God showide a miracle ful apert,
quēn with fiue loues 7 fisches two
he fed fyue thousande *in* desert.

Queñ þat ȝeꝛ fully was gone,
bifore þe ferth pasch day,
Crist suffrid deth for vs ichone [fol. 83 *a*.]
on rode tre, that nys no nay.

Luke says that Bartholomew and Thomas of India were then sent to preach.

After the third Passover, John the Baptist was beheaded.

At the next Epiphany Jesus fed 5,000 with five loaves and two small fishes.

Before the next Passover, Jesus died on the cross

De passione Christi. Anno gracie xxx°, Tiberii xviij°.

This ȝeꝛ dezet ouꝛ heuen kyng
the eght kalende of Auerylle,
to wȳn mon-kynde hor wonyng
that lost was bi þe deulis wille.

As Cassidre beris witnes,
At none quēn he was deed þat day
bifel so gret a thesternes
was neu*er* non sich bifore in fay,

ffor sterres þeñ weꝛ seen expres
At hegh none, that nys no nay,
As thik as euer bifore wes
About mydnyȝt, and as verray.

And erth-qvake was so violent
that cites mony weꝛ shaken doun,
And roches also al to-rent,
As writen is in þe passioun.

He died on the eighth Kalend of April.

Darkness fell at noonday;

and the stars were seen as at midnight.

An earthquake shook down cities and rent rocks.

5403 MS. alto rent.

Petre scisse sunt ꝛ̄d. Ex quinque vt patet passio Christi fuit ex dolore amar[a], ex illusione despecta, 7 vtilitate multiplici fructuosa, et dolor causabatur.*

Christ's passion was (1) bitter, (2) insulting,

Cristes passioun, heuen kyng,
of sorow bitter was 7 breme,
dispitouse also bi scornyng,
to deth quēn thai hym so con deme, 5408

(3) fruitful of good to man.

but ȝet hit was for mony a thing
nedful, fruytful vs to wheme,
for his langour wan vs likyng,
And forto lagh þat er con reme. 5412

(1) Christ's passion was bitter in five ways.

ffyue causes I fynde, in gode fay,
qvi Cristes sorowe more shuld be
thēn euer was any, soth to say,
the first of hom now ȝe shyn se. 5416

Prima causa doloris, quia ignominiosa.

His passion was shameful, for Calvary was the place to punish the guilty,

ffor his passioun shameful was,
for shameful stid hit was don iñ,
At Caluarie, þer-as was plas [fol. 83 b.]
to punysch gulty for hor syñ. 5420

and the cross was a punishment for thieves.

Also his deth was shameful eke
And sclaunderouse in cite 7 shire,
for hym þai dampnet that was so meke
to foulist deth thay miȝt conspiꝛ̄. 5424

Quia morte turpissima condempnatus est.

ffor the croys was ordeynt theñ
to heng on thef 7 trespasouꝛ̄,
thaȝe hit now be knelide on kneñ
And worshipide with so gret honouꝛ̄. 5428

Vnde Augustinus: Crux, que erat supplicium latronum, nunc transit ad frontes imperatorum.

'The cross once woe for thieves, is now set on emperors' heads.'

Therfore Austyn witnes þis,
'the croys that eꝛ̄ was theues wo
on emperoures hedes sette is,
And in world now worshippide so.' 5432

* MS. amaro. 5409 MS. athing.

Sithen God ordeynt so þerfore
sich honour for he henget þer-on,
hit semus he ordeynt mich more
In heuen of ioy 7 blis for mon,

Greater bliss is ordained for man.

As he did for hym that was wys,
that thef þat leuet on his lore,
that he se[n]de first to Paradys
bifore alle sayntes þat weꝛ bifore.

as for the thief on the cross who went to Paradise.

therfore sais þe prophecy
with wiccut men wo suffrid he,
And theues that diden gret any
honget by hym on rode tre.

By the prophecy Christ suffered with wicked men.

Et cum iniquis deputatus est.

But ȝet þat one þer sauet was
for his bileue 7 repentaunce,
that oþer of hom hade no gras
to ask mercy in his penaunce.

The one thief was saved, the other was not.

Therfore sais Austyn openly
quat testament made Crist on croys,
qvich word now reherce wil I, [fol. 84 *a*.]
that spoken weꝛ with delful voys.

Augustine gives the testament of Christ.

Testamentum Christi in cruce, Augustinus: Auctor ipse pietatis in cruce pendens in secularibus negociis pietatis officia diuidebat, persecucionem apostolis, pacem discipulis, corpus Iudeis, patri spiritum, virgini paranimphum, latroni paradisum, peccatoribus infernum, crucem christianis penitentibus commendabat.

Crist, Auctor 7 prince of pite,
hengyng on croice for monnus sȳn,
for hor nedis þus ordeynt he
his testament, queñ he wold twyñ.

Nota bene testamentum Christi.

Christ made his testament for man's needs.

Apostles persecucioun,
disciples pes assignet he,
his body þer al redy boun
to Iewes that nailed hym on tre;

He gave to his apostles persecution; to his disciples peace; to the Jews his body;

5439 MS. seide *for* sende.

to his father his spirit; to his mother a protector;

His gost to his fadir he sent,
And to his mod*er*, swete Mary,
A loker forto take entent
to hir thēn in that gret any;

to one thief Paradise; to the other hell;

To þe thef þat þer was lent
That m*er*cy asket mekely
to P*a*radise he con p*re*sent,
that o*þer* to helle went in hy;

also to sinful men hell;

And helle to sȳnful m*en* ȝaf he,
that to amende we*ȝ* not in wille,
With-out ende *þer* forto be,
His hest for thay wold not fulfille;

to repentant Christians his cross.

To Cristen þat repentaunt we*ȝ*
his croys he ȝaf with gode entent,
thus at his deth diuiset he*ȝ*
Ihesu Crist his testament.

He gave his cross to obtain mercy for men;

But to expou*n* apertly
qvy he his croys assignet so,
hit was forto gete mon m*er*cy,
And for trespas to suffr*e* wo.

whatever restrains sin is a cross.

For as Bede beres wittenesse, [fol. 84 *b*.]
a cr[os]ce ys penaunce, leue ȝe me, Crux apte a cruciatu dicitur.
for what thing that may synne restresse,
a verray crosce may callet be.

*Secund*o *in eo, quod passio eius fuit iniusta.*

His passion was bitter, for they made three false accusations:

The secunde cause, I may wel say,
qwhi that hys payne more noyuse was,
for of thre poyntes false in faye
thay accuseden hym in that case.

that he forbade tribute; that he usurped a king's honour;

One was thay sayden that he forbede
ȝelde tribute to the emperour,
to the secunde thay token hede
that he vsurpet kenges honour,

5482 MS. and crice, *with* criste *in margin.*
5484 MS. crice, *with* crosce *in margin.*

The thridde for thay herden hym say
that he was God sone almight,
thus in thre poynntes that ilke day
thay accuset hym whit vnright.

and that he said he was God's son.

Therfore agayn þes poynt*es* thre
that thai accuset h*ym* to be shent,
opon Gode Friday syngen we
thre excusac*iouns* h*ym* p*re*sent.

For these accusations, on Good Friday we sing three answers,

Popule meus quid feci tibi aut quis.*

In quich excusac*iouns* thre
Crist vmbraides hom openly
of thre gode dedis þat don hade he
byfore to hom *in* gret any.

in which Christ reminds men of his good deeds:

The first upbraideng he hom mas,
was how þat he of Egypt londe
deliu*eret* hom from al manas,
ther-as bifore þai weꝛ in bonde.

he brought them out of Egypt;

Vt patet in versibus: Quia eduxi te de terra Egipti, parasti crucem saluatori tuo.

The secunde repref hit was
hou þat he fed hom fourti ȝeꝛ
In desert 7 vncouth plas
with m*a*nna in m*e*ruelouse maneꝛ,

for 40 years he fed them in the desert, and led them home;

And also did hom sich gras [fol. 85 *a.*]
to lede hom out of alle daungeꝛ
to hor cuntre, for any cas,
As men that weꝛ to hym ful deꝛ.

Quia eduxi vos per desertum quadragynta Annis ꝛ̄d.

The thrid upbraide is hou þat he
plauntide hom for his vineꝛ,
'hou miȝt thai theñ so bitt*er* be
to ordeyn croice so for me heꝛ?'

and he planted them for his vineyard.

* MS. aut quis *added by a different hand.*

Quid vltra ꝛc. Ego plantaui te ꝛc.

Instead of refusing tribute, he gave it;

Therfore first, þer-as thai sayn
that pay tribut wold he noȝt,
he vpbraides hom agayn
of tribute ȝift hou he hom broȝt. 5524

as king he fed them in the desert;

Ther-as thay sayn he cald hym kyng,
thai shuld haue thonkid hym his gode dede,
that as kyng in myslikyng
In desert fed hom in gret nede. 5528

as God's son he gave them Jeru salem

Als thai repreuet hym that he saide
that verray Goddis son was he,
mich he miȝt better hom vpbraide
that he ȝaf hom londe in gret lee, 5532

and made them his vineyard.

And his vineȝerd made hom i-wys,
quich vineȝerd I may vnderstonde
is Ierusalem, that flour is,
I-myddes þe worlde most esy londe. 5536

Tercio quia ab amicis dampnatus est.

His passion was bitter because he was condemned by his friends.

The thrid cause is, sitheñ he was
dampnet of hom þat shuld haue bene
his frendes kyndlie in that cas
And not sich sorowe on hym sene; 5540

Less strange would be condemnation by his enemies

For las wonder had ben i-wys
ȝif he of enmys suffride hade
to quych he done hade er amys,
sich manas thaȝe he hade made, 5544

or by strangers.

Or of aliens 7 straungers
that had not knowen hym bifore, [fol. 85 *b*.]
but of his frendes 7 verray feres
he tholet that greuet mich þe more, 5548

As the Psalter says;

And of his frende als suffride he
that of on rote comen wer,
therfore þe Sauter ȝe shyn se
to hor dede wel acordes her. 5552

Amici mei 7 proximi mei, aduersum me appropinquauerunt 7 steterunt. Item Iob xxx° capitulo: Noti mei quasi Alieni recesserunt A me.

'Frendes 7 neghburs in gret nede
Aȝayn me stoden ful stifly,'
And frendis flowen, as Iob con rede,
As vncouth meñ in most any.

'Friends and neighbours opposed me'; and Job said his friends departed.

Of sich men also suffrid he
that he had don ful mich fore,
As sayn Ion writes, ȝe moun se,
the verray gospel ow bifore.

He suffered from men for whom he had done much.

Iohannes viij°: Multa bona opera operatus sum vobis, propter quod opus vultis me occidere.

And Bede in is meditacioun
spekes to Crist in this maneꝛ
with ful gret deuocioun,
As in Latyn is writen heꝛ,—

As Bede says in Latin

ffor write Latyn may I not spaꝛ
to sich as han vnderstondyng,
but after þe Latyn I wil declaꝛ
In Englisch, lewide to haue likyng.

(I write Latin for the learned, English for laymen):

Beda: O bone Ihesu, quam dulciter cum hominibus conuersatus es, quam magna 7 abundantissima largitus es eis, quam dura 7 Aspera pro eis passus es, dura verba, duriora verbera, durissima crucis tormenta.

'Swete Ihesu,' sais sayn Bede,
'how swetely to monnus likyng
with mon to help hym in gret nede
thi-self mon was with hom wonyng!

'Sweet Jesus, how sweetly thou hast helped man,

'Hou mich gode 7 quat plente [fol. 86 *a*.]
ȝyuen hom graciously þou has,
hard 7 sharp with hert fre
suffret forto gete hom gras,

how much thou hast given him, and suffered for him

5561 MS. is *inserted*.

hard words, harder beating, and hardest of all the cross.

'Harde wordes, harder betyng,
And, that hardest of alle was,
gret tourment on croice hongyng
after al this gret manas!'

Quarto ratione teneritudinis corporis.

His passion was bitter because of the delicacy of his body.

The furth cause is, in gode fay,
qvy that his passioun greuet more
thēn any oþer monnus may,—
And I shal say 3ou skil qverfore.

As we read in the Book of Kings:

ffor, as we reden in holi writte,
Boke of Kynges þat calde is,
In liknes as to monnus witt
bi Crist to Dauid was saide þis:

Regum penultimo: Ipse est quasi tenerimus ligni vermiculus.

'Most tender worm is he.'

'Most tender worm,' he sais, 'is he';
for more tendre thing ther nys
thenne worme that bredes in a tre,
therfore he likenet hym so i-wys.

Christ, as born of a woman without man's seed, must have been tender;

And Crist most nedely tendre be
that was not geten by monnes seed,
but of a wommon flesche toke he,
therfor tendre he most be nede.

so Bede says:

The[r]-fore to Iewes whit hert fre
spekes the gode clerk· sayn Bede
these Latyn wordes, that 3e schun se,
good ys to hom 3e take hede.

Beda: O Iudei, lapides estis, set lapidem percutitis molliorem, de quo resonat tynnitus pietatis 7 ebullit oleum caritatis.

'Ye Jews are stones in your hearts,

'3e Iewes,' says sayn Bede the clerke,
'stones 3e ben, I may wel say,
as wel is sene by our werke,
for harde hertes 3e han to-day,

5591 MS. atre. 5597 MS. Thefi-fore.

'ffor a softer stone thenne ȝe [fol. 86 *b*.] for ye beat on a softer stone than ye.'
ȝe beten opon ful bytterly,
of whiche sounes soune of pite
and oyle of charite largely.' 5608

[*Quint*]o* *ex eo, quod fuit eius penav niuersalis, quia per omnes partes 7 per omnes sensus, primo per visum.*

The fift maner hit greuet sore, His passion was bitter because the pain was in all his five senses.
for his pyne was in vche place
from hede to hele, bihinde, bifore,
and alle his wittes he pynet was. 5612

ffurst sorow he had as in his sight, His sight was pained by tears, as Paul says,
Thurgh teres that of hys eghen went,
and Poule epistel speke oright
to the Ebrues that he sent. 5616

Ther-to acordes Bede i-wys, and Bede agrees;
that teres opon the croice sched he,
for mon, that muche hade done amys,
might haue compassion hym to se. 5620

Beda: Ascendit in altum, vt longius audiretur, fortiter clamauit, vt nullus excuseretur, clamor lacrimas addidit, vt homo compateretur.

Bede says that he went on hegh he climbed the cross that his cry might be heard far and near;
opon the harde rode tre,
forto be herd bothe fer and neght
wordes that ther-on speke he. 5624

Stifly he cryet that no mon tho and he shed tears.
schuld fynde an excusacion,
wihit crye sched teres bothe two
of hym to haue compassioun. 5628

Other teres I fynde also He also wept at pronouncing woe on Jerusalem, and at Lazarus' resurrection.
he sched twye, as men rede moun,
to Ierusalem pronouncyng wo,
an Laȝeres resurreccioun. 5632

* MS. Pº. 5616 MS. to *corrected from* he.

The tears for Lazarus were for love,

So that I may wel say that [þ]rye
God sched teres her lyuyng;
the furst for loue sched tendre-ly
to se Laȝere ther deed lyyng;

the tears over Jerusalem were for pity,

The secunde teres, leue ȝe me, [fol. 87 *a*.]
wheren sched for grete compasion
that he had for that fayre cite
that he wyste schulde be dr[i]uen don;

and the tears on the cross were for sorrow.

The thriddes teres as this day
for sorow weren sched, men may wel se,
when tha[t] he opon Good Friday
sched teres opon the rode tre.

Of the first tears men said: 'He loved him;'

That the furst teres of loue wer,
I may preue by autorite,
by mennes wordes that wer ner,
and sayden, 'he louet hym, ȝe moun se.'

Ecce qualiter amabat eum.

the second tears were for pity

The secunde teres, as sayde I,
wheren for grete compasioun
that he had for the muche any
that was comyng toward that touñ;

when he foretold the fall of the city;

ffor he told ther in prophecy
that hyt schuld be driuen doun,
for thay kenewe not God al-mighty
and tyme of hor saluacioun.

Cum apropinquasset Ihesus Ierusalem, fleuit super illam ℣. *Et infra in eodem capitulo: Non relinquetur lapis super lapidem, eo quod non cognoueris tempus visitacionis tue.*

the third tears were for the sorrow and penance that he endured.

But teres that he sched thys day
weren for sorowe that had he
and penaunce, no tung telle may,
so henging opon rode tre.

5633 MS. crye *for* þrye. 5635 MS. s *deleted before* loue.

ij° in auditu, cum ei obprobria 7 blasfemie irrogate sunt.

The secunde maner, by hering pynet he was ful pitousely, when he herd Iewes fast crying that he wolde Moyses lawe destruye. 5664

Obprobria Christi 7 blasfemie.

His hearing was pained by the Jews' blasphemy.

And als in mony an-other thing thay fondet to do hym any, but four prerogatiues had that keng to maister hom whit, as tel wol I. 5668

As king he had four prerogatives.

Habuit primo excellentissimam nobilitatem. [fol. 87 *b.*]

ffirst he hade excellent nobelte, forto godhede ȝif we shyn go, verray Goddes sone was he, And heȝest heuen he com fro. 5672

He had excellent nobility, for he was God's son,

As to þe monhede, I may say that he was comen of kynges blode, therfore both God 7 kyng verray I may preue hym, that was so gode, 5676

and came of king's blood,

And in-as-mich as he was mon And comen of kynges kyndly, kyng in erth I calle hym con, And keng of heuen als verrayly. 5680

king on earth and in heaven,

Thus preue his noblete, kyng of kenges men may hym calle, And lord of lordes, non sich as he, ffor of al wele he is þe walle. 5684

king of kings and lord of lords.

Prope est rex regum 7 dominus dominancium.

Agayn quich noblay speken þai repreuyng vnresonably hym, that was Goddes son verray, smyth sone calde hym hokerly. 5688

In spite of this nobility, they called him smith's son,

Matheus xiij° : Nonne iste est filius fabri ? Nonne mater eius dicitur Maria ? Secundo habuit ineffabilem veritatem.

He had truth, as he called himself the way, the truth, and the life ;

Sothnes he hade in hym also,
As hym-self saide in erth her̃
that he was way to wayue our̃ wo,
sothnes, and lif all̃ thre in fer̃. 5692

Ego sum, via veritas 7 vita.

against which they cried :

Agayn þat sothnes speken thay,
As writes þe gode sayn Ion i-wys,
repreuyng hym that he shuld say
thing that wer̃ fals 7 al amys. 5696

Iohannes viij° : Tu de te ipso testimonium perhibes, testimonium tuum non est verum.

'He was false.'

'Lo her̃,' þai saiden, 'he was fals,'
that was walle of al sothnes,
way 7 lif in hym was als,
As I saide bifore expres. 5700

Such truth had not Pilate at Jesus' judgement,

But sich sothnes had not Pilate, [fol. 88 *a*.]
quēn Ihesu Crist bifore hym come,
that of sothnes laft þe riȝt gate
And for hym falsly ordeynt dome. 5704

for he began with truth and departed from it.

for he bigan his iugement
with sothnes, as I shal ȝou say,
but from þat way ful sone he went
for wordly dede that ilk day. 5708

When he first examined Jesus, he said :

ffor quēn he hade first tenderly
examinet hou þe cause stode,
he fonde gret malys 7 enuy
In hom, 7 in Ihesu but gode, 5712

'I find no wrong in him.' The Jews threatened the emperor's displeasure.

And saide, 'in hym cause fynde I none.'
then̄ wer̃ þai ferd lest he shuld wende,
And saiden, 'ȝif þou let þis mon gone,
thou nart not þe emperoures frende.' 5716

Si hunc dimittis, non es amicus Cesaris.

Then dred he indignacioun
of þe emperour time comyng,
And delyueret a3ayn resoun
Ihesu to deth bout tarying.

and he in fear delivered Jesus to death.

Tercio habuit insuperabilem potestatem.

Also Crist hade, leuen we,
So fulle mi3t 7 eke power
that mi3t no way ouer-comen be,
As Ion þe euangelist witnes her:

Jesus had power not to be overcome,

Omnia per ipsum facta sunt 7 sine ipso factum est nihil.

'Alle thing,' he saide, 'by hym ben made,
And bout hym is made no thing,'
3et a3ayn þis þe Iewes hade
Agayn resoun a3ayn-pittyng.

for all things were made by him.

Mattheus xii° : Hic non eicit demonia nisi in Belzebub principe demoniorum.

Thai saide quēn he hade helide one
that with an eul gost nyet was,
that he by oþer power none
thēn deulis power wro3t so has.

The Jews said that he worked with the help of devils,

Item Mattheus xxvii° : Alios saluos fecit, seipsum non potest ꝛ̄ꝺ.

Also þai saide that holpen hade he [fol. 88 *b.*]
mony bifore out of hor tene,
but saue hym-self from rode tre
my3t he not thēn, as wel was sene.

and that though he had helped others, he could not save himself.

'lo her,' þai saide, 'he hade no my3t,'
of quych þe contrary preue I may,
As schowide was ry3t in hor si3t
quēn he was taken þe selue day;

But the contrary is proved by the power of his voice at his capture,

For alle that wer at his takyng
with his voice he drof hom doun,
ffor as thai to hym wer comyng
And forto sese hym redy boun,

when they all fell down at his first word.

he asket hom qvo þai soȝt so.
'Ihesu of Naȝareth,' saide þay,
And fellen doun onon riȝt tho
the first worde that he con say. 5748

Quem queritis? Ihesum Nazarenum, 7 continuo ceciderunt in terram.

Augustine says:

opon this spekes saynt Austyn,
And sais ful wel 7 witterly
that I shal first say in Latyn
And in Englisch openly: 5752

Augustinus: Vna vox turbam odiis ferocem, armis terribilem sine vllo telo percussit, reppulit, strauit virtute latentis diuinitatis. Quid iudicaturus faciet, qui iudicandus hoc fecit? Quid regnaturus poterit, qui moriturus hoc fecit?

'One voice laid all the people low;

'One voice,' sais Austyn, 'drof al doun
long-straȝt laide 7 put aȝayn
wode peple 7 to bataile boun
wel armet 7 of mich mayn; 5756

without weapon by his hidden godhead he mastered them.

'With-out weppen, saue voys i-wys
And hudde godhede hym with-in̄,
so maistride he that diden omys,
on his myȝt that þai shuld myn̄. 5760

What will such a king do in judgement?

'How hope ȝe sich a kyng con do,
qven̄ he shal sitt on iugement,
That so his iugement goyng to
with voice his enmys shamely shent? 5764

What may he not do in his own realm, when at his death he did so much?'

'Quat hope ȝe that he be of myȝt [fol. 89 *a*.]
to do in his revme quēn he is,
that to þe deth goyng that nyȝt
so foule feride hom as in this?' 5768

5754 MS. longstraȝt, adoun *deleted after* put. 5761 MS. akyng.

Quarto habuit singularem bonitatem, quia nemo bonus nisi solus Deus.

the furth *ver*tu þat hade he,
to quich þai putten obiect*ioun*,
that was excellent bounte,
As I may p*reue* 3ow by resou*n*.

Jesus had goodness,

ffor, as is writen in holy writt,
nomon is gode with-out*en* vice,
saue only God, leues wel hit,
to wayue al sȳn may be so wys;

for only God is without sin,

ffor seue*n* sith in one day,
I fynde, a ri3twis mon shal falle,
but Cristis godnes in gode fay
Appaiȓ my3t not þe Iewes alle.

and a righteous man sins seven times in one day.

*Sepcies in die cadit iust*us.

3et a3ayn*us* his gret godnes
putten þe Iewes ap*er*tly,
And saide*n* a syn̄ful mon he wes,
As sayn Ion mas mynde wit*er*ly.

Yet the Jews said that he was sinful;

Iohannes vi°: Nos scimus, quia hic homo peccator est, quia seductor est in sermone.

'We knowe*n*,' saide þe Iewes tho,
'that this mon ful synful is,
And fondes by worde to do vs wo,
And bigile vs alle omys.'

'We know that this man is trying to deceive us;

Lucas: Commouit populum docens per vniuersam Iudeam incipiens a Galilea vsque huc.

Also þai saide*n* þ*er* þat he
meuet þe peple wonder*ly*
thur3e-out Iude 7 Galile
And taght hom so ap*er*tely.

he has aroused the people throughout Judaea and Galilee;

5786 MS. asynful.

also he tried to destroy Moses' law.

Also thai saide with al his myȝt
Moyses laȝe he wold destrye,
As ȝe mou*n* se heꝛ in ore siȝt,
Ion witnes hit ap*er*tly. 5796

Iohannes ix°: Non est hic homo a Deo, qui [fol. 89 *b.*]
Sabbatum non custodit.

This man is not of God, for he keeps not the holy day.'

'this mon', þai saide, 'þat is heꝛ
nys not on Goddis bihalue i-wys,
that kepis not in gode maneꝛ
his hali-day, as þe laȝe is.' 5800

Tercio fuit eius dolor [*in*] *odoratu.**

Jesus' sense of smell was assailed by an ill savour from men's bodies,

the thrid sorow þat he hade
was of sauou*r* al vnswete,
And gret stynk þ*er* was made
with me*n*nus carayns forto mete. 5804

for the bodies of criminals were on Calvary,

for on that mou*n*t of Caluarie
weꝛ meñ punyscht for hor sȳn,
And stynkyng bodies mony by
And wiccut aiꝛ that plas with-iñ. 5808

which means bare skulls;

ffor Caluarie is as mich to say
As balletship of hedes baꝛ
of meñ quēn flesch is al away,
And sich weꝛ mony lyi*n*g thaꝛ 5812

headless bodies were lying there.

Of meñ gyrd of þe hede bifore,
And lying þ*er* al opunly;
And therfore þat mou*n*t thurȝe clercus lore
was callide mou*n*t of Caluary, 5816

so that in smelly*n*g Crist had gret tene
quēn he was comen to þat plas,
thus in thre wittes, with-out wene,
wonder*l*y he pynet was. 5820

* *Latin written in the margin.*

*Quarto in gustu.**

The furth penaunȝs was in tastyng,
for quēn he criet, 'I am thirsty,'
Aisel 7 myrre thai con hym bryng
with atter medelide hastily,

His taste suffered when they brought him vinegar, myrrh, and gall,

That he thurȝe aisel drynkyng
to þe deth myȝt soner hy,
And thay that weꝛ to hym kepyng
Soner shutt of hor baly.

that he might die the quicker;

ffor hit was Iewes opinioun
Aisel shuld bryng hym sone to deth,
And mirre shuld sone dryue doun
forto suffre of hit þe breth,

for vinegar and myrrh and gall were thought injurious.

And of atter þe bitternes [fol. 90 *a*.]
In tastyng hit shuld do hym tene,
And poysoun hym sone in that destres,
this was hor thoȝt, as wel was sene.

Quinto in tactu.

The fift sorow was in touchyng,
for al þe places of his body
ffrom hede to hele, bout lesyng,
al was to-torne dispitusly.

His touch suffered, for all his body was torn.

And that alle wittes nyet weꝛ,
Bernarde preues apertly,
As I shal rehers ȝou heꝛ,
leret 7 lewide to lerne þer-by.

Bernard shows this:

Bernardus: Caput angelicis tremebundum spiritibus densitate spinarum pungitur, facies pulcra pre filiis hominum sputis Iudeorum deturpatur, oculi lucidiores sole caligantur in morte, aures, que audiunt angelicos cantus, audiunt peccatorum insultus, os, quod docet angelos, felle 7 aceto potatur, pedes, quorum scabellum adoratur, quoniam sanctum est,

* *Latin written in the margin.*

cruci clauo affiguntur, manus, que formauerunt celos, cruce, sunt extense 7 clauis affixe, corpus verberatur, latus lancea perforatur, et quid plura? Non remansit in eo nisi lingua, vt pro peccatoribus exoraret 7 matrem discipulo commendaret.

his head was pricked with thorns;

Sayn Bernard first at Cristes hede
bygynnes forto speke expres,
And al þe body nothing is lede
that he ne tellis ich distres

That he tholet, as was sene,
In body 7 wittes two.
for first hys hede with thornus kene
ful bitterly was stongen tho.

his face was spit upon;

The fairest face þat euer had mon
that time for vs was shamly shent
with sputyng hokerly þer-on,
for monnus hele sich harm he hent.

his eyes were darkened in death;

His eȝen þat weꝛ more cleꝛ
thēn þe soñe is in his kynde,
wiht delful dethe made thester wer, [fol. 90 *b.*]
that dele hit ys to haue in mynde.

his ears heard the rejoicings of sinners: his mouth tasted gall and vinegar;

His eres, that heren angel song,
herden the sinful men gladyng;
that mouthe, that tagh aungeles ymong,
atter and aysel had to drynke.

his feet were nailed to the cross,

The fete that so worthy wer
mon cusse the stole thay stonden on
for holines, as he says her,
wiht nayle wer fechet the rode opon.

and his hands also;

The hondes, that mad heuen blisse,
on croice wer sprad dyspitouesly
and wihit nayles ficchit amys,
to bryng mon-kynd out of anye.

5862 MS. lyking *deleted after* men. 5863 MS. ō *of* ymong *inserted.*

His body was beten her and ther,
no place laft on hit vntorne,
hys syde was perset wiht a sper,
to releue that wer forlorne.

His body was beaten, his side pierced with a spear

So nothing laft saue tong onely,
thas he for synful men might pray,
and to bytake hys moder Mary
to hys disciple to kepe that day.

so only his tongue was left to pray for sinners, and to give Mary to John.

Secundo fuit eius passio illusione despecta, vt patet infra.

The secunde principal poynt is thys
of Ihesu Cristes passioun,
that of scornes hit was iwys
despitouse and azayn resoun.

(2) Christ's passion was insulting in the fourfold mocking.

Prima illusio in domo Anne.

ffor four sithe foule he scornet was,
As I sale tel apertely,
the furst in byschopes hous Annas
when he was taken anone in hy,

He was mocked in the house of Annas,

Ther tholet he buffetes and spyttyng
and despites mony moo,
and ouer hys eghen also hulyng,
he suld not se thay diden so.

buffeted and spit upon, and his eyes covered.

Ther-fore withe grete deuocioun [fol. 91 *a*.]
Bernarde spekes to Crist expresse,
hauyng of hym compassioun *Bernardus.*
and thinking how he pynet was:

Bernard says:

*Wltum tuum, domine bone Ihesu, desiderabilem, in quem desiderant angeli prosp[i]cere, sputys inquinauerunt, manibus percusserunt, velo * pro derisione operuerunt, nec amaris uulneribus pepercerunt.*

'Thi semblaunt,' he says, 'lord Ihesu,
that aungeles wilnen forto se,
harmet was bothe huyde and hew
whit sputtyng that was cast on the,

'Thy face that angels long for was defiled,

5876 MS. l relie *deleted after* to. 5878 MS. that *corrected from* thas.
5889 MS. fore *deleted after* Ther. * MS. volo.

smitten and hid with a veil; thou hast suffered this for me.'

'Wiht hor hondes smytten thi face
and hilden it wit a vaile a-boue,
and bitter woundis þe ȝiuen was,
al þis þou tholid lord for me loue.'

*Secundo fuit illus*us *in domo Herodis.*

Jesus was mocked in Herod's house, and clad in white;

The secunde hokur þat Ihesu hade
was in Herodes house þo kyng,
þat as a fole 7 madde hym made
to clethe hym so in quite clethyng;

for when Pilate sent Jesus to Herod,

ffor, as þo gospel makus mynde,
quen Pilate send oure lord Ihesu
to Heroude forto bete 7 bynde
and deme after þat he knewe,

Herod returned him in white clothes because he would not speak.

Heroude sende hym sone aȝayn
scornefully in quite clethyng,
ffor to hym wold he nothyng sayn
ne onsware after his wilnyng.

Bernard says, speaking as Christ:

Therfore touchyng þis mater
spekus Bernard opunly,
in Cristis nome riȝt as it wer,
To Iheues þat diden þis any:

Bernardus: Tu homo es 7 habes sertum de floribus 7 ego Deus habeo coronam spineam. [fol. 91 *b*.]

'Thou hast a garland of flowers, I a crown of thorns;

'Thow mon,' sais he, 'garlond þou has
of flouris faire 7 bryȝt schynyng,
and for me, God, a crowne þou mas
of thornes strong 7 scharp stingyng.

*Item Bernard*us *in persona Christi: Tu habes cyrotecas in manibus 7 ego clauos ferreos.*

thou hast gloves, while I have nails in my hands;

Also Bernard in Cristis nome
sais, 'gloues þou hast, mon, on þi honde,
7 I þurgh myne with mikul schome
haue nailis driuen wit bittir bonde.

5904 MS. 1 *deleted after* þou. 5909 MS. mynde *deleted after* gospel. 5920 MS. *Second* e *of* Iheues *inserted.*

Item Bernardus: Tu in albis vestibus tripudias 7 ego pro te derisus ab Herode fui in veste alba, tu tripudias cum pedibus 7 ego 7 cum pedibus laboraui pro te.

'Thow daunces aboute in quite clethyng,
and I in quite azayn was sent
ffrom Heroude to Pilate in hethyng,
siche harmes for þi hele I hent.

thou dancest in white, while I was sent from Herod in white;

'Þou daunces wit fete in gret likyng,
And my feete arn schomely schent
for tene on rode tre trauelyng,
to vntegh þe is myn entent.

thy feet dance, while mine are hurt on the cross;

Item Bernardus: Tu in choreis brachia extendis in modum crucis in gaudium 7 ego ea in cruce extensa habui in obprobrium, ego in cruce dolui 7 tu in cruce exultas.

'Thow in þo ryng of carolyng
spredis þin armes furth from the,
And I on croice have hom spredyng
schamely, as men movn see.

thou spreadest thy arms in the ring of the dance, I mine on the cross;

'Þus on croice I was sorowyng
of thraldam, mon, to make þe fre,
And þou in croice gret mirth makyng,
I mynde on þe, þou noon on me. [fol. 92 *a*.]

thus I sorrow for thee, while thou makest mirth;

Item Bernardus: Tu habes latus apertum signum vane glorie 7 ego latus fossum habui pro te. Tamen reuertere ad me 7 ego suscipiam te.

'Thow has side opon for vayn-glorie,
And I side stongen, sene it is,
neuer-þe-latter to me þou hie
and I wil take þe to my blis.'

thy side is bare from vanity, mine is pierced.'

Tres cause notantur quare Christus tacuit coram Herode, Pilato 7 Iudeis.

Thre causis þer ben quy þat Ihesu
was stille so in examinyng
of Pilate, Heroude, 7 Iewes vntrewe,
þat fondede[n] hym in mony a thyng.

For three reasons Jesus was silent at his examination.

5952 MS. fondeden.

because these men were unworthy to hear his answer;

The first cause was witturly
for Cristis onsware forto here
alle þo men were vnworthy
þat te[m]pt hym in þat manere.

because as Eve sinned by speech, he must make amends by silence;

The secunde cause was Eues offense,
for ho in speche synnet sore,
*per*fore Ihesu by silence
most mende þat ho so did before.

and because they mocked his answers.

Tho thrid cause was witt*er*ly,
for alle þyng þat vnswaret he,
þai dispisiden hokurly
And fonden chalange, leue ȝe me.

Tercio fuit illusus in domo Pilati.

Jesus was mocked in Pilate's house, where the soldiers clad him in purple,

The thrid dispite þat had Ihesu
was in Pilate house i-wis,
per in a mantil of purpur hew
þo knyȝtis cladden hym al a-mys,

gave him a reed and a crown of thorns,

And a rede putten in his honde
And thornen crowne opoñ his hede,
ffor, as thay sayden, keng of that londe [fol.92 *b*.]
he claymet al aȝayne hor rede;

and hailed him king of the Jews.

and thenne thay gretten hym kneling,
as he sat in that aray,
al in hoker and hething,
'hayl keyng of Iewes,' sayden thay.

Aue rex Iudiorum. Nota de corona.

The crown was of sharp sea-rushes,

That corouñ of thornes, as leuet is,
of se-rusches maad hit was,
that as scharpe ben, leue wel this,
as thornes and as muche scharp has;

which pierced him to the brain,

So scharp thai wirne and so biting
that to the brayne thay ficchit we[r],
as Bernard telles in his teching,
and as in Latyn is writen her̃:

5980 MS. s *deleted after* and; scharp *repeated.*

Bernardus: Capud illud diuinum multiplici spinarum densitate vsque ad cerebrum confixum est.

sayn Bernard sais þat Cristes hede — as Bernard says.
with thik thornus sharp 7 kene
riȝt to þe brayn til he was dede
was thrast thurȝe-out, as wel was sene. 5988

De anima tres sunt opiniones, vt infra.

now is to wit in qvat plas — His soul dwelt in three parts of his body:
his saule hade principal wonyng,
ffor in thre stides soȝt hit was
In hert 7 hede 7 blode rennyng. 5992

first þat þe saule shuld haue his se — in the heart, for the gospel says
in monnus hert principaly,
that preues this autorite,
Goddes word of þe euangely:— 5996

De corde exeunt cogitaciones.

God sais þat thoȝtes ay ben boun — that thoughts dwell in the heart;
out of þe hert to be comyng,
þerfore bi sum opinioun
therꝰ shuld þe saule haue his wonyng. 6000

or in þe blode hit may wel be, [fol. 93 *a*.] — in the blood, for the soul of man and beast is in the blood;
As wel witnes holi writ
that monnus 7 bestes soule has se
In þe blode 7 þer is hitt. 6004

Vnde habetur in Leuitico: Anima omnis carnis in sanguine est.

or ellis in the hede it is — or in the head, for Christ bowed his head when he yielded the ghost.
bi force of this autorite,
for quen Crist deȝet, ȝe knowen þis,
boȝyng his hede þe gost ȝeld he. 6008

Et inclinato capite emisit spiritum.

but forto preue bi gode assay — The Jews sought his soul in three places:
And dede qverꝰ þat his soule miȝt be,
the Iewes soȝten as this day
his saule in alle þes places thre, 6012

his head they pierced with the crown of thorns;

ffor i*n* þe hede with al-hor mayn
thai soȝt his saule, as was wel sene,
with croun of thorn*us* to þe brayn,
to loke þer-iñ ȝif hit had bene. 6016

his blood they shed when they nailed his feet and hands;

In blode þai soȝten hit also
queñ thai openet his vayn*us* wide,
In fete 7 honde both two
with nailes sharp on ich side. 6020

and his heart they pierced with a spear.

In hert þai soȝten with gret wo
when þai p*er*cet hit with a speꝛ
so that out nedelyngis hit most go,
thay soȝten hit so wide qveꝛ. 6024

For these insults we honour him on Good Friday

And for thes ilk despites thre
that Crist hade imong oþ*er* wo,
on Gode Friday syngen we
thre honourynge*s* aȝaynes tho; 6028

by thrice kneeling and singing 'Hagios'.

Agyos with deuocioun
thrye knelyng deuoutly,
for thrie for ouꝛ saluacioun
scornet he was dispitously. 6032

Tercio fuit eius passio multiplici vtilitate fructuosa. [fol. 93 *b*.]

(3) His passion was needful

The thrid p*r*incipal þoynt of alle,
As I saide at bigy*n*nyng,
was that his passioun wold wel falle
to be nedful in mony a thing, 6036

and fruitful in three ways:

And frutful also in gode fay
In thre mane*r*s ȝe shyn se,
thaȝe hit [f]ul delful weꝛ þat day,
nedful hit was as in thes thre. 6040

6028 MS. aȝaynes *has the* yn *rubbed out.* 6033 MS. e *of* The *erased.*
6039 MS. suld.

Triplex vtilitas, id est peccatorum remissio, gracie collacio 7 glorie exhibicio.

ffor mon-kynde bi his passioun
of Adam sȳn vnbounden was,
that calle I of sȳn remissioun.
the secunde poynt was gift of gras,

for remission of sin, for gift of grace,

The thrid is ioy with-out endyng
that by his deth [h]e wonen has,
qveñ that we of this world shul wende
And mendet be of our trespas.

and for endless joy.

Therfore saynt Austyn wel con say
that Ihesu Crist our saueour
with his deth wesch sȳn away
that was 7 is 7 als comyng.

Augustine says that Jesus washed away past, present, and future sin:

Augustinus: Culpam deleuit Christus presentem, preteritam 7 futuram.

ffor sȳn that was don bifore
he forgaf at his dezyng,
And sȳn þat theñ was greuyng sore
he droze meñ fro with his prechyng,

at his death he forgave past sin, by his preaching he drew men from present sin,

And grace he grantide to las 7 more
forto wayue sȳn comyng,
to alle meñ that in wille wore
to seche þat gras 7 hyt suyng.

and his grace he granted to overcome future sin.

ffour skilles I fynde, in gode fay,
that his passioun nedful was,
As I shal expresly say,
And as saynt Austyn mynde mas.

His passion was needful for four reasons:

Augustinus: Modus nostre redempcionis fuit [fol. 94 *a*.] *acceptissimus ad placandum Deum, congruentissimus ad curandum morbum, efficacissimus ad extrahendum*

6046 MS. deth de.

genus humanum 7 prudentissimus ad expugnandum generis humani inimicum.

it was acceptable to God, fitted to heal ills,

ffor to grete God it was i-wys
most acceptable 7 likyng,
And forto hele þat ferd amys
most couenable of any thyng,

powerful to save men, and able to expel the devil.

And forto bryng into blis
hit was most of power tho,
And most sleȝe way, leue wel this,
to ouer-come the deul ouꝛ fo.

His passion was acceptable to God, as Anselm says;

ffirst to preue his passioun
to God most acceptable was,
ȝe shyn se bi gode resoun
As saynt Ancelme mynde mas.

Anselmus: Nichil asperius 7 difficilius potest homo pati ad honorem Dei sponte 7 non ex debito quam mortem.

'Nothing is so hard as for man to die for God,

'No thing', he sais, 'so bitter is
ne non so heuy to go tille,
As mon for God 7 heuen blis
to suffre deth with gode wille.

and nothing pleases God more.'

'Ne more may nomon tō God do
to plese hym with deuoutly,
theñ forto offir his lif hym to
And deth to suffir bodily.'

Paul says that Jesus was a savoury sacrifice to God.

Therfore Paule sais bi Ihesu,
hym-self to God theñ offrid he
In sacrifyce his wille to sewe,
that swetly sauouret, leue ȝe me.

6065 MS. pel *deleted after* god.

Ad Ephesios iiij°: Tradidit semet ipsum oblacionem 7 hostiam Deo in odorem suauitatis.*

But how þat Crist was sacrifise
to make his fader monnus frende,
7 restoret vs to be hys,
I schal declare ow er I wende. [fol. 94 *b*.] 6092

He was a sacrifice to propitiate God for men:

Augustinus de Trinitate: Quid tam grate suscipi posset, quam caro sacrificii nostri corpus effectum sacerdotis nostri Christi? Vt qu[oniam] † quatuor considerantur in omni sacrificio: videlicet cui offeratur 7 quid offeratur, pro quibus offeratur 7 quis offerat, exponitur in lingua materna.

'what maner thing', sais saynt Austyne,
'more derworth may taken be
then Cristis body to suffre pyne,
that verray preste is, leue ȝe me? 6096

'What more precious sacrifice can there be than Christ's body?

'And hauyng consideracioun
to four poyntes þat he con say,
I may preue þat his passioun
vnknytt þe deulis bonde to-day. 6100

Four points are to be considered in any sacrifice;

'ffor mon þat offres he mot se
to qvom he offres, 7 quat thing,
for qvom that offrande eke shal be,
And qvo als makes that offryng. 6104

to whom it is offered, the offering, for whom it is offered, and who offers it.

'As towchinge offring maad this day,
Ihesu Crist that offring was,
offrer al-so in good faye,
for offering of hym-self he maas. 6108

Jesus was the offering and the offerer;

'To restore vs as he may
to his fader, that offering taas;
thus offring, offrer, sothe to say,
and offring-taker eke ȝowe has. 6112

he offered himself to his father;

* MS. Ad *corrected from* Ade. † *quantum*.
6107 MS. ab s *deleted after* offrer.

he was offered for man.'

'the furthe was mon he offret fore
to make *in* hym as one to be,
to wone wihit hym for euermore
in heuen blisse, right as dose he.' 6116

Augustine tells how we are reconciled by Christ:

Also how and in quat maner
by Crist reconcilet so ben we,
saynt Austyn says, as ȝe schun here, [fol. 95 *a*.]
that Crist these four most nedely be. 6120

Augustinus: Christus est sacerdos, sacrificium, Deus 7 templum. Sacerdos, per quem sumus reconciliati, sacrificium quo sumus reconciliati, templum, quo sumus reconciliati.*

he was priest and sacrifice,

ffor prest he was, I may wel say,
thurgh whom reconcilet we wer tho,
and sacrafice calle hym I may
that for vs suffert suche wo, 6124

God and temple,

God also, that nys no nay,
to whom reconselet so wer we,
and temple hit was done in that day
withouten drede also was he. 6128

for a good man is God's temple.

For a gode mon of lyuyng
Goddes temple callet is,
therfore to calle hym so, methynke
I may say wel and not amys. 6132

Secundo passio Christi fuit congruentissima ad curandum morbum.

His passion was fitted to heal ills,

As to the secund nedeful thing
that come of Cristesse passion,
medicyn moost acordyng
hit was to bring vs of baundoun. 6136

6114 MS. *in written above a deletion.* * MS. *Second* i of reconciliati *inserted.* 6129 MS. For *added in the margin.* 6135 MS. of *deleted after* moost.

The wichche acording medicyn
had thre poyntes,* ȝe schun se,
tyme and place to do hit inne,
and maner of doyng, ther ben thre.

for it was a precious medicine in the time, the place, and the manner.

Primo ex parte temporis.

As to the tyme, I may wel say
hyt was done resonably,
for Adam made was that ilke day
that Crist deghet vs to for-by,

As to time, Adam was made on the day Christ died,

On a Fryday, in gode fay,
and Marche mone als, as rede I,
ther-fore our synne to put away
thay wel semet witerly. [fol. 95 *b.*]

on a Friday in March,

And that selue day iwys
conceyuet was he of may Mary,
and that day wanne aȝayne that blisse
that Ad*a*m lost vnhappily.

and Christ was conceived on that day.

so that tyme of hys passiou*n*
for these causes rekenet her,
I may preue by gode reson,
was ordenyt in ful gode maner.

Tercio ex parte loci.

as to the place hyt was done inne,
skylful hit was fo[r] causes thre
aȝayne our wele so forto wynne
inmyddes the world, as reden we.

As to the place, it was in the midst of the world,

ffor Ierusalem, clerke[s] sayn,
in-myddes the worlde ys set iwys,
therfore to wynne ther-aȝayne
skilful hit was and not amys

(that is, in Jerusalem),

6138 MS poyntes *repeated.*
6150 MS. he *erased before* was; ho *written for* he.
6156 MS. resou*n deleted after* gode.

so that his passion might prevail on every side.

That vertu of hys passion
on vche syde might bote be,
ffor by Sathanas treson
schent was vche side, leue ȝe me. 6168

Jerusalem was common, Calvary special,

and þat londe co*m*mune I may calle,
Ier*usalem*, þer-as suffurt he.
Bot þo place was specialle
of Caluary, as ȝe schun se. 6172

and the cross his alone.

The croice he deghet on that day
for hym was ordenyt and no moo,
therfore the croice wel calle I may
Hys one place s[peci]al to hym tho. 6176

Heed the explanation of the three places,

But to de-clare wel to our wit
these thre places ap*er*tely,
I pray ow takes hede to hit
and I wol telle ow sone in hye. 6180

common, special, and only.

Thre places I haue nomet her,
co*m*mune, special, and onely, [fol. 96 *a*.]
and what in hom bifore done wer
to ow declare now wol I. 6184

Adam was made in the field of Damascus, a common place;

In co*m*mune place, lond of Iude,
our forme fader formet was,
in a felde, as reden we,
that felde is calle[t] of Damas. 6188

he was buried in a special place, where Christ died;

also buriet was he
in a ful special place
ther-as Crist deghet opon rode tre,
As Grekes story mynde mas, 6192

though the tradition of Joshua differs.

Auttentike thagh hit ne be,
suche opinion that folke has;
but after the boke of Iosue
in Ebron Adam buriet was. 6196

6176 MS. serueal.
6189 MS. buriet *corrected from* buries.

Also by place that was onely
Adam bygylet was i-wys, in loco singulari
by a tre that did hym ny
to ete of hit when he did mys;

By a tree alone Adam was beguiled,

And right as he willesfully
by a tre lost suche a blisse,
Crist on a tre thoght skylfully
to forby that er was his.

and Christ died on a tree.

*Tercio ex parte modo [cu]randi.**

the thrid was maner of hys doyng
that nedet greetly good to be,
forto hele whit suche a thing,
now ȝe moun here that wel did he.

As to manner, the healing was by similarities and by contraries.

ffor that harme so forto hele per contraria 7 similia.
in tow maner bote he soght,
by lykly thing withe forto dele,
And eke contrarius was his thoght.

That he helet by lykly way
wytnesses Austyn witerly,
as her in Latyn ys verray,
And Englische als, as schowe wol I. [fol. 96 *b*.]

Augustine witnesses to the similarities:

Augustinus: Homo homines, mortalis mortales, morte mo[r]tuos liberauit.

Saynt Austyn says, as ȝe schun her,
that mon forboght men that wer lorn,
that dedely was maad dedely der,
and wiht deth maad fre thral biforn.

man redeemed man, a mortal freed mortal men by death.

Ambrosius: Ex terra virgine Adam, Christus ex virgine Per mulierem stulticia, per mulierem sapiencia, nudus Adam, nudus Christus, mors per lingnum, uita per lingnum, in deserto Adam, in deserto Christus.

Also saynt Ambrose, 'mon was made
of clene erthe bout[e] corupcioun,
Criste of a virgine his flesche hade
to make acorde by gode reson.

Ambrose says: 'Man was made of clean earth, Christ of a virgin's flesh;

6199, 6202, 6203 MS. atre. *MS. *generandi*. MS. 6207 athing.
6220 MS. a *deleted after* deth. MS. 6222 w *deleted after* erthe.

woman's folly began evil, woman's son redeemed man;

'By wommon foly furst bigan
When al mon-kynde thurgh hyr was lorne,
wommon aȝayn that wele wel wanne
thurgh Crist al of hir body born. 6228

Adam was naket after his synne, Christ was naked on the cross;

'Adam was naket after his synne
and Crist naket on rode tre,
thus worthily our wele to wynne
thing wel acording vset he. 6232

a tree brought death and life; in a desert Adam was made and Christ fasted.'

'By a tre deth was in broght
and by a tre coom lif aȝayne,
in desert was Adam wroght
and in deserte Criste fast ful fayn.' 6236

We were healed also by contraries:

Thus by way wel a-cording
for-bogh̄t worthily we wer,
and als by medicyn discordyng
helet we wer, as ȝe schun her. 6240

*Per contraria. Gregorius.**

Adam sinned in pride, gluttony, and disobedience;

ffor, as sayn Gregory beres witnesse,
Adam synnet in synnes thre,
pruyde, glotery, vnbuxumnesse,
thurgh̄t whiche harmet so was he. 6244

he wished to be like God, which was pride;

ffor to Goddes worthynesse
he coueytet likly forto be [fol. 97 *a*.]
when he willenet that cunnyngnesse
that goddes haden in hor degre; 6248

for when the deuel hym so bihigh̄t
that thay as goddes sulden be slegh,
pruyde was in his hert pigh̄t
in hope to be heuen on hegh; 6252

he disobeyed God in eating of the forbidden tree;

And in vnbuxumnesse also
He synnet, as ȝe schun wel se,
when God bad hym bifore tho
to ete none appul of that tre, 6256

6226 MS. almon.
6230 MS. *reads* or *for* on.
6233, 6234 MS. atre.
* *Latin written in the margin.*
6252 MS. hope *corrected from* hopen.

Aȝaynes his biddyng willesfully
he fraistet of hyt and did offense,
and so synnet horribly
in this synne in-obedience.

Also he synnet in gloteri
to tast that fruyt so fayr in sight,
whiche th[re] synnes sotily
helet Ihesu ful of might.

And vset ys most communely
contrarius medicyn forto dight
in fi[s]jik and in surgery,
who-ser wol hele a sore oright.

Contraria contrariis curantur.

And to hele prouyde he toke mekenesse
and schewet hit, as I preue may,
and forto hele vnbuxumnesse
hys fader wille fulfullet ay,

and forto hele glotery
fourty days he fast in fere,
thus by contrarius surgery
he helet these thre synnes her.

Therto acordes Paule oright
by thys worde that I sal say,
he meket hymself that lorde of might [fol. 97 *b.*]
maad buxum to the deth that day.

Ad Philippenses ij°: Humiliauit semet ipsum, factus obediens, vsque ad mortem.

As to the forme worde of the clause,
ther-as he sayes he meket hym so,
the[r] helet he pruyde by skylful cause
contrariouse medicyn taking tho.

gluttony caused him to taste the fruit.

Medicines often heal by contraries:

against pride Christ was meek; for disobedience he fulfilled God's will;

against gluttony he fasted 40 days.

As Paul says,

he healed pride by the contrary medicine;

6263 MS. ther. 6267 MS. filik. 6274 MS. fay *deleted after* in.

Humiliauit semet ipsum proprius.

being obedient to his father he healed disobedience:

Ther-as he says that Crist was made
obedient as his fader bidding,
a3aynes unbuxumnesse he hade
buxumnesse medicyn discordyng. 6288

he healed gluttony by thirsting at his death,

Ther-as he says right to the deth
he helet that tyme glotery,
for when he put out dethes breth
he says, 'me thur[s]tes wonderly.' Sicio. 6292

and by abstinence in his life.

And als I fynde al his lif-day
whil that he on erthe went,
in abstinence he liuet ay
of mete and drynke wher he wer lent. 6296

Thus by medicyn acording
and discording bothe in fere
helet vs thene our heuen keng
Whil that he was erthe her. 6300

Tertius modus nostre redempcionis fuit efficacissimus ad attrahendum genus humanum.

Christ's passion was powerful to save men.

The thrid maner of his doyng,
when that Crist vs so for-boght,
was most might-ful in al thing
to drawe mon to hym that he wroght. 6304

He could not better have made men love him.

Better might he not witerly
haue done thenne, as he did that day,
to make mon loue hym tenderly
and turst in hym with hert verray. 6308

Bernard says:

how he drogh vs to hys loue [fol. 98 *a*.]
Bernarde telles, as 3e schun se,
speking to hym in heuen aboue,
in grete deuocioun that hade he. 6312

6285 MS. as *inserted*. 6290 MS. glotery *deleted after* helet.
6292 MS. he *repeated after* says. 6308 MS. th *deleted before* turst.

Bernardus: Super omnia reddit te amabilem, bone Ihesu, calix, quem bibisti, opus nostre redempcionis. Hoc omnino amorem nostrum facile totum sibi vendicat, hoc est, quod nostram deuocionem et blandius allicit † 7 iustus exigit 7 arcius stringit 7 vehementius afficit.*

'Ouer al thing, swete Ihesu,
the penaunce that thow toke for me
mas the louet in hert trewe,
for with that wo for-boght wer we.

'Thy penance makes me love thee.

'And that werke chalenget witerly
vs to loue hym of dewete,
and our deuocioun kyndly
drawes in hert ay to-ward te.

His toil draws our devotion and makes us good.'

'also hit chalanges skilfully
and distreynes vs gode to be,
wiht ful hert and feruently
to loue the ay with hert fre.'

And how he drogh vs with his dede
in hym to hawe effectioun,
the appostel, as I rede,
preues hit by good resoun.

As the apostle Paul says

Qui eciam proprio filio suo non Pepercit, set pro nobis omnibus tradidit illum. Ad Romanos viij°.

Paule says, 'the hegh keng of blisse
his owen sone ne sparet noght,
but for vs alle that deden amys
send hym doun and vs forb[o]ght;

'God did not spare his own son,

'and when he send hym adoun so,
With hym he ȝaf vs al thing;'
therfore to truste hym and nomoo
mater we han at our likyng.

but sent him down with all gifts.'

* oo *deleted after* hoc.
† allicit *corrected from* allicist.
6315 MS. fre *deleted after* hert.
6316 MS. whi *deleted after* for.
6323 MS. t *of* feruently *inserted.*

Quarto fuit prudentissimus ad expugnandum generis humani inimicum. [fol. 98 *b*.]

His passion was able to expel the devil.

The furthe mater, in gode fay,
that he vs of bale broght,
was bi good sleght he con assay
our enemy forto bryng to noght.

Job says: 'His skill brought down our foe.'

And to that sleght wel acordyng
spekes Iob these wordes her,
'his wys sleght', he says, 'doun con bring
our foo to make vs to hym der.'

Job xxvi° : Prudencia eius percussit superbum. Item capitulo vltimo : Numquid poterat cap[er]e Leuiathan hamo ? Leuiathan est serpens 7 assimilatur diabolo.

Job asks whether Leviathan can be taken with a hook.

Also Iob askes a questioun,
whether the nedder Leuiathan,
that to the deuel we liken moun,
With a hook may not be tan.

Christ had concealed his deity as a hook to catch the devil;

Thenne says the glose that Criste had sette
a hud hook by his deite
to cacche the deuel in mennes dette,
as to mon bifore did he.

the bait was manhood with godhead added;

And that mete that he with mette
was Crist al in his humanite,
but moñ-hede was to goddehede sette
to priue the deuel of his pouste.

the devil came for the bait and was caught by the hook.

Thenne come the deul that mete to fette,
whiche mete monnes flesche may be,
And that was thenne, as God byhette,
the deuel with hook that so sette he.

Takyng mete that ther was lede
of mon-kynde, that he made do mys,
with the hook of hys godhede
caght he was right wel iwys.

6338 MS. o *of* broght *inserted.*

Of whiche sleght and eke taking
spekes Austyn, the grete doctour, [fol. 99 *a*.]
and says at Cristes don-comyng
ouer-comen was Sathan and our traytour.

Augustine says: 'At Christ's coming Satan was overcome.'

Augustinus: Venit redemptor 7 victus est deceptor. Item Gregorius: Quid fecit redemptor captiuatori nostro? Tetendit muscipulam cru[c]em suam, posuit in ea escam sanguinem suum.*

'what did God', says Gregory,
'to hym that vs in bondage broght,
but dight his engyne to destruy
that azayn mon-kynde had wroght.

Gregory says: 'God made a trap to destroy man's enemy;

'The holy croice was his engyne,
the mete his body opon hit pight
to put our eneme into pyne
and make monkyndes languour light.'

the cross was the trap, his body the bait.'

Criste wold also his blode ther schede
to breke the chartre that Eue made,
as says Austyn, good ys to hede,
wordes that I wol say ful rade.

Christ's blood was shed to break the charter that Eve made.

Cirographum Eue,† Augustinus: Eva peccatum a diabolo mutuauit, cirographum scripsit, fideiussorem dedit 7 vsura posteritati creuit.

Eue borowet synne at Sathanas
and wrote a chartre to hym of wo,
founden hym a borogh also ho has,
and to hir ospring after tho

Eve took sin from Satan, wrote him a charter, and gave a pledge for herself and her offspring.

Al that meschef lafte ho has
that alwa sprong to one and mo,
As I schal, and I may haue grace,
say more clerele er I go.

ffurste I say ho borowet synne
at the deul and schewet in dede,
when that ho wold not hertly mynne
on Goddes bidding that he bede.

She took sin from the devil when she would not do God's bidding;

* crusem. † Eua *deleted after* Eue.

but yielded to the devil's temptation;

But to his foule suggestioun [fol. 99 *b*.]
enclinet sone and was asent
noght withstonding temptacion,
but breke al hys commaundement. 6396

she wrote a charter in touching the forbidden apple;

A chartre ho wrote als wyterly
when ho putte hir hond to that tre
to touche that appul willesfully
that God forbede hir done schuld be. 6400

she gave pledge for herself and her offspring by making Adam sin with her,

Borgh ho fonde, als sone in hy,
making Adam to synne assent,
so broght ho al hir progeny
in seruage after and schamely schent, 6404

till Christ bought release with his blood;

Thil Crist coome and with Mary mette
And for synne that ho borowet hade,
sched his blode and whit hir dette
and suche a manumissioun made. 6408

Manumissio est litera acquietancie quando natiuus redimitur.

he broke the charter when he harrowed hell;

That chartre he breke that ho wrote so
when he to helle ȝates come,
And took hom oute bothe one and mo
after his dethe by rightwys dome. 6412

he redeemed the pledge when he rose from the dead.

The borgh h[e] broght als of daunger,
when that he rose the thridde day
and to his brether con apper
and made hom knowe hym God verray. 6416

As she made Adam fall, Christ comforts us,

And right as one made Adam to falle
by hyr foule excitacioun,
so Crist comfortes vs one and alle
at his resurectioun, 6420

and gave us the victory.

And made vs by that victori
to vayue synne in our entent,
and Eue of borghode to forbye
at bigynnyng when h[o] was blent. 6424

6405 MS. Thil *changed from* this; *second* o *of* coome *inserted*.
6413 MS. *reads* ho *for* he. 6424 MS. he.

Now for wengaunce of that dede
that Iudas did for coueytise,
Pilate also for grete drede,
the Iewes for en[u]y alle vnwise,

To alle these felle vengaunce i-wys,
as I wol tel er I go away,
but of Pilate that did mys
furst sum-what I wol say.

Vengeance came on Judas, on Pilate, and on the Jews.

I will tell first about Pilate.

*De natiuetate Pilati.**

Sum tyme I rede ther was a keng,
Tirus was that kenges name,
lay by a wenche was fayr and ȝeng,
Pila callet was that dame.

A mulwardes doghter ho was,
on whiche the keng so lyyng by
a sone that tyme geten has
in synne of auoutery.

When hit was born this wommon thoght,
for hit was geten of a keng,
hir fader name vp schuld be broght
and hir one to be lestyng;

And of hir faderes name i-wis,
that Atus heght, and hires also
one name ho made, nothing amys,
and Pilate callet that childe tho.

King Tirus had a son by Pila, the miller's daughter.

The boy was named Pilate from her name and her father's, Atus.

when that child was thre ȝer old,
Pila sent hym to the keng,
the keng was glad thenne, [be] ȝe bolde,
and receyuet hym at likyng.

Thenne had the keng a sone ful der,
and by hys wyf geten was he
and born also the selue ȝer
that Pilate was, as rede we.

At the age of three, he was sent to the king,

who had a legitimate son of the same age.

6428 MS. enmy. * *Latin written in the margin.* 6442 MS. akeng. 6451 MS. thenne ow bolde; g *deleted before* keng. 6453 MS. sayd *deleted before* had; MS. fulder. 6455 MS. born *corrected from* borm.

The boys played together,

These two wer norischet bothe in fere
til thay wer in monnes degre,
and as ȝouthe askes kyndele here
preuedyn of maistryes, leue ȝe me. 6460

but the true prince always won.

But ay the trewele geten chylde
in iustyng and in tournament
And other gamenes that wer wylde, [fol. 100 *b*.]
alway he whit the worschip went. 6464

Pilate plotted his brother's death.

When that Pilate soght this thing
to his brother he had enuye,
and waytet hym tyme at hys liking
forto sle hym priueli. 6468

The king grieved at his son's murder.

When the keng herd of this caas,
that one sone that other had slayne,
of wo and sorowe ful he was,
but when he segh hit wold not gayne, 6472

His council decreed Pilate's death,

After his conseile sone he sent
to witte what best wer forto do;
alle thay demet by one assent
that Pilate the deth schuld go to. 6476

but the king, not wishing to slay his own son,

But ȝet the keng tho hym bithoght
euel after euel ful hard hit wer,
double his sorowe wold he noght
to sle his sone in that maner, 6480

But forto put hym sone away
hym thoght in that cas was the best,
for when he mynnet of that a-fraye
his hert was alway in unrest, 6484

sent him to Rome as hostage for tribute.

And sent hym to Rome anone
in ostage ther for to be,
for he aght tribut ȝore agone
for to ȝiue to that cite. 6488

6457 MS. tow *deleted after* two. 6464 MS. *Second* a *of* alway *inserted*.

One cause was to be gultelesse
of hys sones deth by dome,
and to be schut his cause wes
of tribut he schuld ȝiue to Rome.

Thenne [w]as that tyme *in* Rome also
in ostage right as Pilate was
the kenges sone of Fraunce tho,
and thay weꝛ putte in one place.

but when that Pilate segh that he [fol. 101 *a*.]
was reuerencet for his worthynesse
and more then Pilate of degre
of maneres and of dughtynesse,

Pilate sles hy*m* *pre*ueley,
as he his brother did byfore.
thenne wer the Romaynes in any
and in hertes *g*reuet sore,

And conseileden what best weꝛ
to do with Pilate in that caas,
And thoghten suche a mo*n* was der
to maister schrewes as hy*m*self was.

Thenne was ther an ile negh
Rome myght not maister in no maner,
And for Pilate was schrew and slegh
hom thoght hit best that he ther wer,

That auther by hys wikkettnesse
he might maister hom vchone,
or be slayne in that distresse,
and thus theder thay let hym gone.

But Pilate had a ful insight
whi that he was so theder sent,
and thoght to saue al that he might
his lif of hom that he ner schent.

The French king's son was also in Rome.

Pilate was jealous of him,

and slew him.

The Romans thought Pilate could rule rascals;

an island that had troubled them

they sent him to govern.

But Pilate was prudent,

6489 MS. b *deleted before* to.
6493 MS. *reads* has *for* was.
6507 MS. amon.
6510 MS. nomaner.

and mastered the people,

And what whit prayer, ȝiftes eke,
And distresse ther he segh nede,
this cruel folke he mad right meke
And monly maistret, as I rede.

till they called him Pilate of Pontus.

ffor he so maistret wikket men
And of hom gete the victori,
to his nome wel he caght thenne
Pilate of Pounce ful worthily.

Herod bribed him to become judge in Judaea;

Thenne herd Heroud keng of Iude
his stoutenesse and his sleght also,
send after hym thenne thoght he
to rule the lawe in his londe tho, [fol. 101 *b*.]

And heght hym ȝiftes largeli
to be in Iudee hegh iustice;
he segh auauntage ther wold ly,
and theder come for couetise.

but when Pilate had gathered much wealth,

When he had ben ther a gode while
and gederet siluer grete plente,
he thoght Heroud for to bigyle,
And to Rome a-none gose he,

he purchased the office for life against Herod's will.

And purchacet that ilk office
to terme of liue wiht-out letting,
and of Iude to be iustice
aȝaynes the wille of Heroud keng.

And this is one reason why Herod was angry with Pilate

And this was one cause witerly
that Heroud was wrothe with Pilate,
to purchace in his lond maistri
aȝaynes his wille to hawe astate.

till Pilate sent Jesus to Herod.

So tho two neuer saght wer
til Ihesu Cristes passion,
when that Pilate in meke maner
sent Ihesu, as ȝe rede moun,

6538 MS. a *deleted after* siluer.

To Heroud in clethyng al white;
thenne wex thay frendes for that dede,
for Heroud had ful grete delite
to se Ihesu Crist, as I rede.

So Pilate, as ȝe knowen alle,
sat opon Crist in iuggement,
and demet that lord of wele the walle
to deth and eke to hard tourment.

Thenne was hit tolde the emperour
that he had demet gultlesly
Ihesu Crist our saueour;
thenne send Pilate anone in hy

To excuse hym of that trespas
that to the emperour was tolde,
of Crist that thurgh hym dampnet was, [fol. 102 *a*.]
for ful ferd he was, be ȝe bolde.

So in this tyme felle a sekenesse
opon the emperour wonderly,
that to bring hym of destresse
halp no fi[s]ik ne surgery.

Then was hit told hym of Ihesu
that helet mesel, halt and blinde
onely whit word, that men wel knewe,
and in Iude mon schud hym fynde.

But he that told had ne knowing
that Ihesu so bifore was slayne,
but hopet that he had ben liuing
and to hawe helit hym in ful mayn.

Thenne spake the emperour anone
to Volusian, his priue,
and bad hym forthe that he schud gone
to seche that leche al in Iude,

Pilate condemned Jesus to death.

The emperor was told of Jesus' innocence,

and Pilate tried to excuse himself.

The emperor fell sick;

he was told of Jesus' healing powers,

but not of Jesus' death.

Volusian was sent to seek Jesus,

6554 MS. sa *deleted after* thay. 6569 MS. fel *deleted after* tyme.
6572 MS. filik.

and take him to Rome.

And that he schuld comounde Pilate
to send that leche to hym in hie,
for he wold haue hym algate
to he[l]pe hym oute of hys any. 6588

He told Pilate,

When Volusian comen was
to Pilate from the emperoure,
his ernde he schewes with manace,
thenne was Pilate in grete langour, 6592

who asked 14 days to find Jesus.

And asket dayes ful fourtene
to seche Ihesu wer that he wer̃,
excuset if he might haue bene
by any sleght that he might ler̃. 6596

Volusian learned from Veronica,

So hit bifel in-wit this space
of fourte[en]e dayes, as sayde I,
Volusian a speche has
with a gode vommen priualy,— 6600

a woman dear to Jesus,

Wiche wommon by-fore was [fol. 102 *b*.]
louet with Ihesu derworthely,
and in hym fonde godenesse and grace,
Veronica heght ho weterly,— 6604

that Pilate had slain Jesus.

And asket hir of swete Ihesu.
thenne criet ho, 'alas! alas!'
and sayd that lord ful wel ho kn[e]w
that Pilate slogh witheouten trespas. 6608

Volusian grieved,

Wen Volusian herd of this, Volusian the mesinger from the emperor to Pilate.*
that Crist was slayne that he so solit
woo he was forsothe i-wis
and thoght his gate ther seruet of no3ght. 6612

but Veronica comforted him:

Thenne sayd Veronica to the knight
and bad hym be of god comford,
and sayde ho cowthe schew hym a sight
that schuld fully hele his lorde. 6616

6591 MS. s *deleted before* he. 6596 MS. fourtenee. 6599 MS. aspeche. 6600 MS. priualy *corrected from* priuala. 6607 MS. know.
* *At the left of the text in a much later hand.*

'ffor when my lorde,' sayde this wommon,
'swete Ihesu, was her preching,
forto loke my lord opon
I hade a wonder grete likyng,

'When Jesus was preaching,

'That what tyme so he wer away
that I might haue of hym no sight,
heuy I was that ilke day
and my hert might no-way be light.

I was sad in his absence,

'So to a payntour forthe I went
hys ymage to paynt apertely,
that wat tyme Ihesu wer absent
I might haue a comfort therbi.

and wished a painting of him.

'And as I went so theder-ward
to seche the payntour, sothe to say,
my lorde Ihesu come me to-warde
and asket whider I was in way.

As I went for the painter Jesus met me,

'When that I told hym myn entent
that to the payntour I wolde goo,
my keuerchaf of my hede he hent [fol. 103 *a*.]
and layde hit on hys visage tho.

and put my kerchief on his face,

'Anone his liknesse verrayli
schowet hym on my waile oright,
glad and ioyful thenne was I
and thenket God with al my might.

so that his face showed there.

Ther-fore ȝif that thi lord may se
that ymage and that fayre lickenesse,
trowely therto trust may he
to be clene schwt of his sekenesse.'

The sight of this will cure thy lord.'

Thenne was Volusian swithe glad
And asket whether hit might be boght
for any gold the emperour had,
and ho says, 'nay, that might hit noght,

Volusian could not buy it;

6625 MS. apayntour. 6640 MS. almy.

'I will go with thee and take it.'

'Saue onely with deuocion
And gode beleue in God al-might,
but to go with the I am boun*e*
that ymage forto schew in sight.' 6652

They went to Rome.

So Veronica forthe went Veronica the painter.*
to Rome with that worthi knight
forto schewe with gode entent
that ymage, as ho had bihight. 6656

The knight told of Jesus' death;

When thay to Rome comen wer
the knyght went to the emp[*er*]our
and told his ernde fully enter,
of Ih*es*u Crist our sauiour, 6660

How that Pilate hym had slayne
and the Iewes vnright-wisly,
but 3et one thyng to make hym fayne
he sayd he had ther al-redy. 6664

'A woman has brought his image to cure you.'

'With me is comen a matroun
that his ymage withe hir has broght,
thurgh seght of wicheche saluacioun
wold falle, 3if 3e wer trw of thoght.' 6668

The showing of the image healed the emperor.

When the emperour herd of this, [fol. 103 *b*.]
silken clothis he made to lay
and with grete worschyp eke i-wys
schowet that ymage ther verray. 6672

Anone as he had sight
hole he was of hys sekenesse
and thonket Ih*es*u ful of might
that so had broght hym of distresse. 6676

(That image, the Veronica, is still in Rome.)

And that ymage in-to thys day
in Rome I rede men to se,
and after that wommon, in gode fay,
Veronica callet as rede we. 6680

* *In a much later hand.*

Then send the emperour in hy
after Pilate in to Iude,
and swere he schuld haue no mercy
but schomful dethe that men schud se.

Pilate was summoned.

When he to Rome was broght i-wys
the emperour with wonder tene
sayde for that he had done mys
wroken opon hym wold he bene,

He should be punished with a foul death.

ffor he so foule Ihesu had slayne
no deth to hym might ordenyt be
so lodly, nys not forto layne,
as deseruet thenne had he.

But when Pilate forthe was broght
in-to the emperoures sight,
A sotil sleght he had soght
As I to telle now haue i-tight.

Pilate played a trick:

ffor opon hym that cote he hade
that Ihesu bifore on hym were,
the wiche Mary hys moder hym made,
and seemles was al weuen entere.

he wore Jesus' seamless coat.

When the emperour had a sight
on Pilate so in that aray,
haue wille to harme hym he ne might,
but al his angur went away,

The emperor's anger was softened

And in his egh had al grace;
on this ther merueilet mony one
but from hym when he passet was,
wode wrothe withe hym he was anone,

till Pilate had gone out.

And swere his othe he schulde be dede,
made eft to calle hym hym byforne,
on liue schuld he not be lede
his othe he has apertyly sworn.

The emperor in wrath had him recalled,

6688 MS. *A second* hym *deleted before* wold.

but again favoured him,

But wen he was comen aȝayn
and the emperour seght hym,
of hys come he was fayne
And grawntet hym bothe lif and lym, 6716

so that all marvelled.

And saluet hym al louelily,
on whiche men merweilet mony one,
so did tho emperour witerly
how that his wrathe away was gone. 6720

Veronica said:

When he thus was seruit thrye,
come Veronica anone,
that Pilates sleght con wel aspye
on whiche ther was perceyuet none,* 6724

'Pilate is tricking you by wearing Jesus' coat,

And sayd, 'sir keng, by hys coyntyse
ȝe bene bighilet sotyly,
thys faste thefe that now her ys
weres one clothe vn-worthily, 6728

'He has that wede on hym i-wys
that wroght our lady swete Mary
to Ihesu my lord ful of blisse,
hyr sone that he so con destrye. 6732

which makes him look pleasing to us;

'And whil he hit opon hym has,
this thef [þ]of he vnworthi be,
in our egh he has that grace
that al thing likes ȝow that dos he. 6736

strip the coat from him.'

'But wolde ȝe spoile hym of that wede
by wiche that grace ys geten amys,
that grace schuld schamely from hym schede [fol. 104 *b*.]
and he be knewn as he is.' 6740

Without the coat Pilate looked hateful,

When the emperour herd this thing,
he maad to spoile hym hastily
and after come by-fore the keng,
thenne was he fully his enemy. 6744

6724 MS. was none perceyuet none. 6727 MS. now *written in the margin.* 6736 MS. ȝe (?) *deleted after* that.

Men tolden then the emperour
that merwailet meche in hys maner,
that Mary moder and frely flour
had wroght that wede that he so wer̃.

(Mary had made that coat.)

Thenne comondet he in hy
to putte Pilate in presoun
til he had ordenit wittily
bi consel his damnacioun,

Pilate was put in prison

ffor by doom to hym ȝiuen was
most horible dethe that might be,
therfore the emperour toke hym space
the worst to ordine, leue ȝe me.

to await a horrible death.

When Pilate herd hit schuld be so
that by no way ascape he might,
with his knif in prison tho
he slogh hym-selfe anone in hight.

He slew himself with a knife.

When the emperour hym by-thoght
what dethe Pilate deghet on,
he sayd, 'for-sothe his dethe was noght
but clene aȝayne the kynde of mon.

The emperor said: 'That death is wretched,

'ffor that mon deghet wrecchedly
that slogh hym-self in that maner,
and sparet not hys one body
that kindely schuld be more der̃.'

for it is against nature.'

Thenne teghet thay to hym a stone
that weyet muche and wonderly,
and kesten into Tiber anone,
a reuer rennyng Rome by.

They cast his body into the Tiber.

Anone as he in Tibur was,
deueles gedereden hym aboute [fol. 105 *a*.]
and raysede tempest in that place
that steret bothe stif and stoute,

Devils gathered about him, raised a tempest,

6751 MS. he *written in margin.*
6757 MS. do *deleted after* schuld.
6763 MS. o *of* noght *inserted.*
6772 MS. *First* e *of* reuer *inserted.*

and bore him up and down, night and day.

Now vp now doun the deueles hym bar̃,
7 openly þat meñ might se
day and night in foule maner,
that nyet was al that cite. 6780

He was then cast into the Rhone,

When men of Rome seghen this
that thay for hym might hawe no rest,
thay droghen hym anone i-wys,
and in-to Rone thay hym kest, 6784

beside Vienne,

Bysyde Viegne that water ys,
ther thay hopet he schuld be lest,
and for thing he had done amys
to kest hym ther thay thoght hit best; 6788

which was supposed to be the way to hell.

ffor tha haden this opinioun,
that Viegne was the way to helle;
and a place of malesoun
acording for hym ther forto dwelle. 6792

Viegna, quasi via Iehenne, quia tunc erat locus maledictionis.

The same uproar resulted.

But anoon as he was ther,
deuelis diden as bifore,
and al that cite conen fere
as Rome with mescheues, and wel more. 6796

He was taken to Lausanne,

When that men of that cite
seghen that vengaunce was for hym,
thay beren hym thethen, leue ȝe me,
to cite of Losan vche lym, 6800

where the same disturbance arose.

And ther thay buryet hy[s] body.
then ferden deueles as by-fore,
rayseden tempestes horibly,
that greut al that cite sore, 6804

v. 6778 MS. *written in the margin.* 6784 MS. Rone *corrected from* Rome. 6799 MS. hym *corrected from* hyme. 6800 MS. Losan *corrected from* losans. 6803 MS. tempestes *corrected from* tempestegs.

And beren hym thethen to a pitte,
ther hulles wer on vche syde,
of that scherwe so wer thay schutte [fol. 105 *b.*]
for ther he might best a-byde. 6808

They bore him to a pit among the hills,

And that place was out of the way
mony a myle from vche toun,
And 3et arn deueles ther this day
to trouble men al rede boun, 6812

where devils still haunt him,

That nomon dar come to that place
for ferd of deueles fantasy,
suche his lif and endyng was
as I fynd in sum story. 6816

and frighten people away.

De origine Iude traditoris Dei.

Nowe of bygynnyng of Iudas Nota bene.*
and endyng eke 3e schun hēr,
how he born and geten was,
as I haue red I sal ow lēr. 6820

The birth and death of Judas follows.

In Ierusalem was wonyng
a mon heght Ruben, as rede I,
had a wyfe to his likyng,
Teborea callet was witterly. 6824

In Jerusalem lived Reuben and his wife Tyborea.

So hit bifel opon a night,
as thay bothe in bed lay,
thay dalten to-geder as was right
and afte slepeden bothe thay. 6828

Thenne was the wommon sore affright
for sweuenes that ho met er day,
and to hir husbont sone in hight
wat ho met ho con hym say. 6832

One night she told her husband a fearful dream:

6816 MS. s *deleted after* fynd.
6822 MS. amon.

* *At left of the text.*
6825 MS. anight.

'I dreamed I had borne a child to destroy our nation.'

'Methoght,' ho sayd, 'that I had born
a wikket child, for sothe i-wys,
thurgh wiche our naciou*n* suld be lorne,
for that chilt muche schal do amys.' 6836

He said an evil spirit had tempted her;

When he herd his wyf so telle,
he bad in hit haue no l[e]uyng;
and sayd sum wykket gost of helle
had temptet hir as in that thing. 6840

she was sure of the omen.

and ho sayde sekerly not so, [fol. 106 *a*.]
but if that ho conseyuet hade,
that child suld be grete cause of wo,
and muche moon ther-fore ho mad. 6844

The birth of a son frightened both father and mother.

So afte a sone this womon bere
that fered was fader and moder eke,
and in grete langour als thay wer
a gode conseile for to seke; 6848

They dared neither slay him nor nourish him;

ffor hor sone ther ȝif thay had slayne,
horible dede hit had ibene,
and forto noriche wer thay not fayne
a chylde to bryng hom alle in tene. 6852

so they exposed him on the shore in a basket

But in a basket pryuely
thay putten thys boy when he was borne,
and on a warthe the water by
thay layden hym ther to be forlorne. 6856

made of rushes, watertight.

That ilke basket he was inne
of rusches made hit was i-wys
that no water might in wynne
of one hole, as a tale ys. 6860

The child was borne to the Isle of Scarioth and named from it.

So with se-wawes broght was he
to an ile that Scarioth hight,
and after that ile, as rede we,
nomet he was and by right. 6864

6833 MS. i *corrected from* id. 6838 MS. louyng.
6843 MS. cl *deleted after* grete.

So casuely to se the flode
the whene come to the water-syde,
and se waggyng ther ho stode
that basket, as ho con a-byde,

The queen found the basket.

And made hir men goo after hit,
a knawe schylde thai fond ther-inne
thenne siket ho in hir wytte,
wischet that ho might suchon wynne,

She longed for a child,

ffor childe hir-selfe then had ho noon,
wher-fore ho was ful miselyking,
and hit was fayr of blode and bone
that ho fond in that lepe lyyng. [fol. 106 *b.*]

for she had none of her own.

Thenne the whene hir vmbethoght
by slegh way forto plese the keng,
and that childe by-fore hym broght,
sayd hyt was hires of hys getyng.

She told the king it was his child.

The keng when he segh that sight,
supposet sothe that the whene sayde,
thenne was hys hert ful wonder light
and al hys loue opon his lady.

The king was delighted,

So [in] al the reume grete word was
that the whene a sone had born,
and vche mon grete lykyng has
to se an ayre ther hom byforne.

and the people rejoiced at an heir.

So fel after a li[t]til space
the whene conceyuet of the keng
and bare a sone, none fayrer of face
ny of alle lymmes more likyng.

Soon the queen bore a son of her own.

When these childer waxen were
that thay couthen speke and go,
thay fughten ofte tyme in fere,
And Iudas dyd hym muche wo,

The children quarrelled and Judas often hurt the prince;

6870 MS. aknawe schylde that ford.
6879 MS. ft *deleted after* childe.
6880 MS. be *deleted before* getyng.
6889 MS. liftil.
6891 MS. none *deleted after* sone.
6892 MS. of *corrected from* fof.

the queen was angry,

And hys brother ofte to reme;
ther-of the wene was nothyng payde,
for in hyr hert ho couthe wel deme
hir sone was he not as men sayde.

and beat Judas till people realized the truth.

And ofte tyme ho bete Iudas
and sparet hir one sone al-way,
that atte last knowen hit was
the verray sothe by suche afraye,

Judas slew his brother,

And that Iudas ther bifore
was founden the se-syde by.
thenne was Iudas schomet sore,
and slegh hys brother *p*riuely,

and fled to Pilate's court.

And flagh away in-to Iudee,
when he had done felony.
to Pilates court sone come he, [fol. 107 *a*.]
and was receyuet hastyly;

Like will to like,

ffor ofte tyme a mon may se
and is vset co*m*munely,
thing that is like withe like wol be
and to hit coueite kyndely,

and Pilate was pleased with Judas,

And for Iudas and Pilate als
of maneres weren wel acording,
screw to screw and fals to fals,
Iudas to Pilate was likyng.

who soon became steward of his house.

So in-with a littel space
that Iudas with hym was dwellyng,
most maister of his hous he was
and dispendour of al his thing.

Pilate coveted apples from an orchard,

So hit by-felle opon a day
Pilate in his palays stode
and loke[t] aboute hym vche way
on orchardes as hym thoght gode.

6900 MS. henot.
6902 MS. ab *deleted before* al way.
6913 MS. amon.
6922 MS. Iudas *repeated after* with.
6925 MS. aday.

Thenne was ther an orchard by
in wiche were appele grete plente,
and Pilate wilnet wonderly
to ete of hom that ther segh he.

Thenne that orchard that thay wer inne — which belonged to Judas's father,
was Iudas fadur ȝorde i-wys,
and of tho appul forto wynne
Iudas kest hym al amys.

But that that ȝorde hys faderes was — but each was ignorant of the other.
Iudas had thenne no knowing;
and Ruben hopet hys sone Iudas
had ben ded and noght lyuyng.

So Iudas for to plese Pilâte — Judas stole in to get the fruit.
and to fulfil hys foule delite,
in-to that ȝorde he tase his gate
forto gete Pilate of that fruyte.

Wil that he was that fruyte geting — Reuben found him,
come Ruben, hys fader, segh hym there [fol. 107 *b.*]
of hys appeles fast eting;
and boun of hom away to bere,

And chalanges Iudas of this thing — struggled with him,
ffor hys defaute hym for to fere;
so after chiding was feghting,
in wrathe th[a]y to-geder wer,

So that, schortly for to say, — and was slain.
Iudas slogh Ruben with a stone,
and from that ȝort he tas the way
withe appele[s] to Pilate anone,

And told hym fully of thys caas, — Pilate wished to conceal the deed.
suche a mon how he had slayn;
Pilate sayde syn hit so was,
that wrecchednesse wer gode to layn.

6934 MS. r *deleted after* fadur. 6956 MS. appelet.
6958 MS. amon.

The attendants found Reuben's body

Sone when hit drogh toward night
Ruben was soght witht his meisne,
thenne was he fonden sone in hight
lyyng dede vnder a tre,

and thought he had had an accident.

And thay supposeden fullyly
on sodeyn dethe then dethet he,
for at hys de[ȝ]t was nomon by
how he was slayne that might se.

Pilate gave Judas Reuben's goods and wife.

Thenne Pilate, that had ful power
to mare wodowos wher he wold,
Rubenes godes and wyf in fer
he ȝaf hom Iudas, be ȝe bolde.

So Judas slew his father and married his mother.

Thus Iudas has hys fadur slayne,
weddet hys one moder in hy,
so schope hyt for this schrewet swayne
on vche syde vn-happily.

Judas asked the cause of Tyborea's grief.

ffer after thys opon a day
Tyborea syket wonder sore,
and Iudas wilnet by alway
witte why ho syket and wher-fore.

'My son was drowned,

And ho sayde, 'sir, alas! alas! [fol. 08 *a*.]
vnhappy wommon most am I,
for furst myne owen sone drowenet was
that I bar of my body,

and my husband died a sudden death.'

'And sithen my husbonde in a caas
deghet I not how sodeynly,
wommon I hope more bowte grace
nys noon lyuyng witterly.'

Judas realized the truth,

When thay had talket bothe in fere,
Iudas vmbythoght hym inwardly
and by the wordes that spoken were
knew hit wel and certaynely,

6964 MS. atre. 6967 MS. dethet. 6977 MS. aday.
6988 MS.o *deleted after* nys.

Hys owen fader he had slayne
and weddit hys moder eke as so,
thenne wer thay nauther of hom fayne
but in grete sorow bothe two.

and both were grieved.

And by grete excitacioun
of his moder, thenne went he
to Ihesu and asket remissioun
of his misdede, as reden we.

His mother sent him to Jesus for forgiveness.

3ette Crist for his grete trespas
made hym hys desciple tho,
and after he apostel was
and one of twelue about to go.

He became one of the apostles.

And purueour in vche place
he sches Iudas ymonges mo,
but ay in his hert lafte a trace
of couetyse that dyd hym wo.

He was appointed steward, but remained ever covetous.

ffor purs-berer thenne was he,
and what-ser gyuen was to Ihesu
he receyuet hit, leue 3e me,
and stele ther-of as Crist wel knew.

He received gifts made to Christ and stole of them.

So byfore Cristes passioun
when Magdaleyne Ihesu anont
withe riche vnement of renoun,
Iudas displesit with that poynt, [fol. 108 *b.*]

When Magdalen annointed Jesus, Judas said

And sayd that vnement was worthy
thre hu[n]dret penyes to be solde,
and so riche thyng to destruye
hym thoght hit euel done, be 3e bolde;

that it was wrong to destroy ointment worth 300 pence;

ffor in his hert he fully keste
to haue stolne the waleu of hyt,
ther-fore hym thoght that clene lest
ffor in hys purs hit was not putte.

for he had wished to steal the value of it.

7018 MS. humdret.

He sold Jesus for 30 pence;

And that malice enduring,
to the Iewes he went in hy
and sold Ihesu our heuen keng
for threttе pe[ny]es by enuy.

he had been wont to steal one tenth,

7 ffor he vset had by-fore
of Cristes gode the tethe to stele,
ther-fore hym greuet wonder sore
that he with hy[t] might not dele,

and sold Jesus for a tenth of 300 pence.

And euen for als muche mony
as teithe of hit wold come to,
Ihesu Crist to hom sold he
for hym thoght hyt was forto do.

This event on Wednesday is the reason for our penance on that day.

And this dede, as clerkes sayn,
was opoñ next Wednesday
by-fore that Ihesu suffert payne,
and is one gode skyl sothe to say

Why Wednesday men done penance
more then other dayes by-fore,
for that day Iudas hade meschaunce
that greuet hym and soule sore.

Judas hanged himself in despair.

ffor when he had his lord by-trayde
in wanhope he felle sone in hye,
to hong hym-self sone he assayet,
and had * no grace to aske mercy.

Thus endit this ilk schrewe Iudas
and lyuet, as byfore sayde we, [fol. 109 *a*.]
as mon that hade no might ne grace
for his grate synne to sauet be.

De resurrectione Christi.

Jesus' resurrection is treated under seven heads.

Now ys gode sumwat to say
of Cristes resurrectioun,
that rose from deth the thridde day
after he tholet hys passioun.

7027 MS. h *deleted after* heuen. 7028 MS. forthrette peynes. 7029 MS. *7 written in the margin.* 7032 MS. hym. 7038 MS. *A second* next *deleted after* opon. 7045 MS. by trw *deleted after* lord. 7048 MS. had hade.

To seuen poyntes wel I may
haue consideracioun,
that I schal er I go away
ex[p]resly now to ow ex-poune.

Circa ipsam resurrectionem septem sunt consideranda. Primo qualiter verum sit, quod tribus diebus 7 tribus noctibus in sepulcro iacuit 7 die tercia resurexit. Secundo quare non statim vt mortuus est, resurexit, set vsque in diem tercium expectauit. Tercio, qualiter resurexit: Quarto quare resurrectionem suam accelerauit nec vsque ad generalem resurrectionem distulit: Quinto, propter quid resurexit: Sexto, resurgens quotiens apparuit: Septimo, quare sanctos patres, qui erant in limbo, inde eduxit 7 quid ibi egit.

Primo quomodo tribus diebus 7 tribus noctibus iacuit in sepulcro.

ffurst I may preue soth and verray
that thre dayes and thre night
in sepulcre Ihesu lay,
and the thrydde day roos with might,

(1) Jesus lay in the tomb three days and three nights,

As Austyne beres good wytenesse;
thagh hit to be so wold not seme,
ȝe schun beleue that so hit was
in this maner, as I schal deme. [fol. 109 *b*.]

(though it does not seem so long):

ffor ȝe schun take the Gode Fryday
by the later ende of hit,
the Seterday al hole in fay,
that open is to monnes wytte,

the end of Good Friday, the whole of Saturday,

The thridde day by the furst party,
And thus thre dayes dede he lay,
and vchone of these thre say I
had his night by-for the day.

and the beginning of Sunday, with the nights preceding.

ffor thenne by Bedus opinion
cours of nightes chaunget wer̃,
expresly as I schal expoune,
takes hede and ȝe moun her̃.

The course of nights was changed:

since Christ's passion the night precedes the day.

ffor by-fore Cristes passioun
the day went byfore the night,
and after his passioun, leue ȝe moun,
the night by-fore goos by gode right.

Adam fell from light to darkness,

And this skil may alegget be,
for when Adam by-gylet was,
in-to thesternesse felle he
ffrom the day of lyght and grace,

and by Christ's pain rose from the night of sin to the day of grace.

and after-ward by Cristes payne
and resurectioun, as I say,
from night to day he come aȝayne,
from gult to grace that lestes ay.

Circa secundum sciendum, est quod conueniens fuit, vt non statim, quando mortuus fuit, Christus resurgeret set vsque in diem tercium expectaret, propter quinque raciones 7 prima hec est.

(2) Jesus waited till the third day for five reasons.

As to the secund in fay,
why he ros not hastily,
but abode the thridde day,
ffyue skylles I fynd skylfully.

The light of his death healed our death of soul and body;

The furst skil was in tokenyng
That light of his dethe helet tho
our double deth, by that doyng, [fol. 110 *a*.]
of body and soule both two. *Propter* significacionem.

hence the day that he lay in the tomb signifies

And ther-fore one day ful enter
and two nightes ded he lay,
that by that day in gode maner
skilfully vnderstonde I may

the light showed to the fathers in hell,

The light that by hys deth con schowe
to fadres that in helle wer,
that double deth welle conen knowe,
for bothe dethes thay suffert her.

7084 MS. resoun *deleted before* right.
7105 MS. deth *corrected from* degh.

Then wer thay by hys dethe of light
ffrom bothe dethes of thesternesse
helet and restoret by right
to that lyue that ys endelesse.

which restored them to bliss.

Secundo propter probacionem.

The secunde cause wyterly
why Crist abode the thrydde day
was forto preue no fantasy
was in his werke but al werray,

He lay in the tomb three days to show that it was real death,

ffor right as two men other thre
moun ber wittenesse of that sothe ys,
so in thre dayes may preuet be
that was werrayly ded i-wys.

as two or three witnesses were necessary for proof.

Tercio propter sue potestatis ostensionem.

The thrid cause was forto schowe
apertely what was his power,
and men the s[o]the mighten knowe
that he had told byfore here.

He lay in the tomb three days to show his power, for he had said

Potestatem habeo ponendi animam meam 7 iterum sumendi eam.

He sayd byfore he had ful might
forto put hys sole away
and take hit efte azayne in hight,
As he did the thrid day.

that he had power to put his soul away and to take it up again.

Thenne had he resen up anone
when soule was gone from his body,
meñ schuld have leuet euerichone [fol. 110 *b.*]
hit had ben but a fantasy,

If he had risen immediately after his death,

And that he was not werrayle dede,
but supposit by sorcery
that lyf had in hys body ben led
and he schewet other sotily.

men would have said he had not been really dead;

7115 MS. s *of* was *marked for deletion.* 7123 MS. sethe.

by lying three days in the tomb he proved that he really died.

Ther-fore to preue that moñ might se
that he was fully ded i-wys,
he lay [in] sepulcre dayes thre
and ros the thrid day with grete blisse. 7140

Quarta propter restaurandorum purificacionem.

He lay in the tomb three days to indicate three groups of people he would help,

the furthe cause whi he wold not rise
er the thridde day comen wer,
was for to schow that al his
weren restoret in heuen and her, 7144

And that he wold thurght his aprise
puryfy suche as by prayer
and gode werkes werne ay wyse
to dred hym and be to hym dere. 7148

as Peter of Ravenna says:

As Petre Rauenne wel con say,
In Latyn as I shal specify,
And after in Englisch more verray
for lewet men that her ben by: 7152

Petrus Rauennas: Tres enim dies voluit esse sue sepulture, que in celo sunt, restauraturus, que in terra, reparaturus, 7 que apud inferos, reparaturus.

he would restore mankind to heaven,

Thre daies he sais that Crist wold be
In sepulcre lying as he was,
ffor into heuen restore wold he
monkynde, that gylt, to gete hom gras, 7156

teach men on earth the way to bliss,

And in erth reperaile eke
thyng that mon-kynde did amys,
thurgh his deth þat was so meke
teche hom redy way to blis, 7160

and redeem those who had been in hell.

And out of helle als to forby [fol. 111 *a*.]
tho þat long time þer hade bene,
therfore thre daies he wold so lye
til þes thre places wer ouer-sene. 7164

7148 MS. e *of* dred *inserted*.

Quinto propter triplicis status iustorum representacionem.

The fift cause may wel be this, — He lay in the tomb three days to represent the states of holy living;
qvy he abode with his risyng,
to represent, nothing amys,
the states of holi mennus lyuyng.

And this skil showes Gregory, — on Friday he suffered, on Saturday he lay in peace, on Sunday he arose;
that God tholet opon Friday,
Seterday he in pes con ly,
Sonday ros in body verray.

so this lif þat we ben inne — our life of woe is Friday,
to Friday wel may liknet be,
for wo ne trauail neuer wil blyñ
qvil þat in þis wold ben we.

But Seterday, riȝt as Ihesu — our rest in the grave is Saturday,
lay in sepulcre rest takyng,
so shal we alle that ben trewe
And of clene lif her̃ lyuyng,

Gost 7 flesch in rest lye
from bodily deth to domus-day,
therfore Seterday skilfully
to that time likken I may.

The Sonday Crist ros skilfully — our resurrection to everlasting bliss is Sunday.
In body 7 saule both in fer̃,
so shyn we alle, as leue I,
rise from deth thurȝe his power̃.

And body 7 saule to-gedir be
clarifiet from alle trespas,
And then̄ fulle ioy bout sorowe se,
qvich ioy shal neuer from vs pas.

Ther-fore by skil to represent [fol. 111 *b.*] — So these three days represent woe, rest, and joy for men.
wo on Fryday, as saide we,
rest on Setterday, as I kent,
ioy on Sonneday ful to be,

To this lif we bene inne lent
and after this lif to leue in lee
til the day of iuggement,
I likken wel these dayes thre. 7200

Circa tercium qualiter resurexit. Nota quod resurexit potenter, feliciter, vtiliter, mirabiliter 7 veraciter.

(3) As to how Jesus rose,

Now is to wytte wyterly
the thrid poynt I speke of her,
as I haue lornit, telle wol I
how he ros and what maner. 7204

he rose mightily, blessedly, wonderfully, and truly.

He roos, I may say, mightily,
and blessetly thenne he hym ber,
profitable, and wonderly,
and sothely, as I schal ow ler. 7208

That he rose mightily John witnesses:

That he roos mightily i-wys
witnesse Iohan the ewangiliste,
that in his gospel writes this,
that Crist sayd, as he herd and wiste: 7212

*Iohannes ix°: Potestatem habeo ponendi animam meam 7 * iterum sumendi eam. Et iterum: Soluite templum hoc 7 in tribus diebus reedificabo illud.*

'I have power to leave my soul and take it again.'

He sayde, 'I haue a ful power
to leue my saule and take ayayn,'
and that was sene fully her
when that he ros with soiche a mayn. 7216

The Jews were confused by a word of his:

Also the Iewes weren wel blent
withe a word that he con say,
the whiche he speke in one entent,
another vnderstoden thay. 7220

he bade destroy the temple, and he would build it in three days;

ffor the temple he bad destruye,
and he wold after in dayes thre [fol. 112 *a*.]
hit ayayn wel edifye
that alle men schuld sothely ce. 7224

7198 MS. lee *corrected from* slee. * MS. *reads* in *for* 7.
7219 MS. whiche *corrected from* wichiche.

Ther wer the Iewes sotily
bigilet in that worde that sayde he,
for he spake of his owen body
that verray temple migh callet be;

he spoke of his own body,

And thay supposit alle amys
that of a temple spoken he had,
but ȝette his worde, forsothe i-wys,
At his vp-rising sothe he made.

and they thought he meant a temple.

Secundo surrexit f[elic]iter, quia de-posita omni miseria.*

Also Crist o-ros blessetly,
for he wayuet al wrechednesse
at hys rising; as preue may I
by Iohanes gospel her expresse.

He rose blessedly,

Iohannis xxvi°: Postquam autem resurexero, precedam vos in Galeleam. Gallelea enim interpretatur transmigracio.

For Crist sayd whe͠n he rise͠n wer
he wold go into Galile,
that betokenes, ȝe moun ler,
twynnyng-away as the͠n did he.

for he said that he would go to Galilee, which means separation

ffor Crist twynned fro wrecchednesse
at his rising to go to blisse,
from corrupcioun to clannesse;
from wordely wo to wel i-wis.

from wretchedness, corruption, and worldly woe.

Tertio resurexit vtiliter, quia capta preda.

the thridde manere of his rising
was profitable, that nys no nay,
7 that preues his owe͠n doyng
and wordus that him-self co͠n say.

He rose profitably, for he said:

Iohannis xij: Cum exaltatus fuero, a terra omnia traham ad me ipsum.

'whe͠n I am hauset,' as says he,
'from the erthe gostely that day,
all̃ thing I wil dragh with me
and how, expressely I wol say.'

[fol. 112 *b*.]

'When I am raised from earth I will draw all things with me;'

7230 MS. atemple. * faciliter.

that is, when his soul went from the body, he would draw his men from hell,

That is as mych to vnderstond,
when̄ his saule from̄ body went,
to drawe from̄ helle wold he not wond
his men̄ that in þat place were lent. 7256

Jeremiah says that as a lion he took prey.

7 that dede profitable was,
for ther as lyon̄ he toke pray,
as Ieremie gode mynd mas
by proficie, as I shal say. 7260

Ieremie iiij°: Ascendit leo de cubili suo et predo gentium * *se leuauit.*

The proficie likenes Ihesu here
to a lyon̄ helpyng men̄,
7 sais to take pray with powere
the lyon̄ rose out of his denne. 7264

Quarto resurexit mirabiliter, quia remanente clauso sepulcro.

He rose wonderfully, for the sepulchre was closed,

The furthe maner wonderful was,
when̄ he from̄ dethe to lyue rose,
for bodely out of that place
he went, 7 sepulcour fully close. 7268

as his mother's womb was closed at his birth.

For ryȝt as he went clos body
out of his modur womb i-wys,
so close sepulcour sicurly
he went out of, ȝe leue wel this. 7272

A story tells of a monk in Rome,

We reden̄ a tale wel acordyng Narracio ut in historiis.
in the storys writen̄ expresse
to this mater, as I shal myng,
that in Rome a monk ther was 7276

who wondered how Christ could come out of a closed sepulchre.

in sain Laurence abbay dwellyng
outwith̄ the walles of that cite,
that wondert on̄ Cristes vp-rising [fol. 113 *a.*]
clos sepulcour, how hit myȝt be. 7280

7253 MS. asmych. * MS. gentium *corrected from* gensium.

And as he meruailet so o̅n̅ hit,
his girdil fel fro̅m̅ hi*m* away
no thing broke̅n̅ ne vnknyt
But hole bifore hi*m* ther hit lay.

This monk's girdle fell from him unbroken,

Tha̅n̅ spake a voice to hi*m* o̅n̅ hi3t,
and said, 'Crist my3t in that manere
for to passe out be so slegh̄
Clos sepulco*ur* thurgh̄ his powere.'

and a voice said: 'Christ might go out in like manner.'

Ri3t as his girdel that was teghet
ffro̅m̅ hi*m* holly went,
so my3t Crist his sepulco*ur* feghet
passe out thurgh̄ my3t most excellent.

Quinto resurexit veraciter, quia in corpore vero et proprio.

The fyft mane*r* that rose he
was sothely, as I ere co̅n̅ say,
in that self body, leue 3e me,
that deghet before o̅n̅ Gode Friday.

He rose truly in the same body that died.

That this is soth̄ 3e shin wele se,
in six maners as pr*e*ue I may
by ful gode autorite,
and that his risyng was v*e*rray.

Six proofs of this are

Furst by gode angel that wol not lye,
sithe̅n̅ by diu*e*rse aperyng
to his discipuls bodyly
that wittenesse̅n̅ hit no lesyng,

the angel, Christ's diverse appearances,

The thrid pr*e*uet ap*e*rtely
by his eting 7 drynkyng
that hit was by no sorcery
ne deceyt in that doyng.

his eating and drinking,

The furth mane*r* by felyng was [fol. 113 *b*.]
And hondelyng of his wo*u*ndes wide,
And that witnes saynt Thomas
that put his honde into his side,

the touching of his wounds as Thomas witnesses,

7285 MS. 7 said *deleted after* voice.

And therby mon may ful wel se
that he ros in that selue body
that dezet bifore on rode tre
And born was of a virgyn Mary. 7316

the drops running down his side at the passion

The fifte by dropes rennyng doun
on iche side, as wel was sene,
that he hade in his passioun,
As shewiden after al by-dene; 7320

and visible in his risen body,

As rede þe dropes weꝛ rennyng
quēn he was risen þe thrid day
As thai weꝛ at his gost endyng
that preuet he was in flesch verray. 7324

and his entrance to his people when the gates were closed,

The sixt scowyng sothely was
when that he geet a large entre
stoken ȝates in-to that place
ther-as to-geder were his meisne, 7328

this flesh was glorified

And that point preuet apertely
that glorifiet thenne roos he
in puret flesche so fullyly
that might no way appairet be, 7332

as ours will be at the Day of Judgement).

And in suche flesche, as leue I,
at domesday alle rise schun we
that worthy ben to haue mercy
and worldely folyes wel conen fle. 7336

He rose for eternity; as Paul says, he will reign for ever.

The seuent point wel preues her
Paulus epistel apertely,
that he wol neuer bye vs so dere
ny degh, saue regne ay noght dedly. 7340

Ad Romanos vj°: Christus resurgens ex mortuis iam non moritur, mors illi vltra non daminabitur.

De sancto Dionisii. [fol. 114 *a.*]

St. Denis in a letter tells this tale:

Neuer-the-latter sayn Denys
in a pistel that sent he
to Themople holy men and wyse
Reherces this tale that ȝe schun se: 7344

7326 MS. alarge. 7328 MS. i *of* meisne *inserted.*
7344 MS. s *deleted after* that.

That aftur̃ Cristes ascensioun
A holy man that Carpus hight
lyuet in grete deuocioun,
to whiche Crist spake oñ a nyȝt,

And saide he was ȝette redy
to suffer deth̃ for monnes hele,
and hym-self̃ told̃ expressely,
The whiche wol I noȝt concele.

Carpus that ilk̃ holi moñ
told̃ saynt Denys what he segh,
and [I] wol telle so as I con
what seght he segh in heuen oñ hegh̃.

Hit felle ther Carpus was wonyng̃
A paynym turnet hade sotily
A Cristen moñ from gode leuyng̃
to leue opoñ fals mavmetrye,

And when Carpus herd̃ of this thing̃
in hert he hade ful grete any,
and by-cause of that turnyng̃
in greete sekenesse he felle ther-by.

We reden that moñ so holy was,
As says Denys in his lessoun,
that euer when he song̃ his masse
ffrom heuen he hade sum visioun,

So alle tymes he con praye
for these two men that cumbert wer̃,
and ones in bedde as he laye
bifelle this caas that ȝe schun her̃.

Hym thoght so he legh, sodenly
the hous departet ewen in two,
and a fuyr grete and horribly
schowet* euen a-boue hym tho.

after the ascension Christ told a holy man, Carpus,

that he was still ready to suffer death for man's good.

Carpus told St. Denis his vision:

A pagan had turned a Christian to unbelief,

and Carpus was so grieved that he fell sick.

He always had a vision when he sang mass.

As he lay in bed praying for these two men a vision came:

[fol. 114 *b*.]

the house divided and a great fire appeared above him;

7376 MS. scho went.

he saw the heavens open and Jesus sitting with his angels ;

Thenne loket he vp and heuen segh he
alle open, and Ihesu syttyng
whit aungels in his deite
Alle abowte that euen kynge.

the two men stood crying before the fire ;

Then the two men ful ruthfully
wer befor that fuyr stondyng,
for ferd of payne so negh hom bye
all way criyng and wakyng.

serpents from the fire threatened them.

Out of that fuyr fast conen flye
grete nedderis bright chynyng,
in and out ful horriblely,
and tho two men fast manassing.

Carpus rejoiced,

When that Carpus segh this case
he hade so grete delite ther-inne,
that of sight in other place
he hade no mynd opon to mynne,

and wished them cast into the fire for their sins.

For alle his wille fulle was
that thay wer chaysteset for hor synne,
and fayn he wold for hor trespas
thai hade bien cast that fuyr withynne.

Christ came down from his throne to pardon them,

Thenne as he loket to heuen blis,
he segh Crist on hom hade mercy,
and from the heghest trone i-wys
went doun wit Aungels ioyfullye,

and said :

And forȝaf hom hor doyng mysse. [fol. 115 *a*.]
thenne to th[i]s holy m[o]n in hye
Crist spake that her wreten his,
in Englisce as declar wol I :

Manu extenta percute contra me de celo, Paratus sum pro hominibus saluandis pati.

'Smite after me, for I am still ready to save men even by my death,

'Putte furthe thi honde,' sayde Crist tho,
'And smyte aftur me in hye,
for ȝette to saue mon-kynd of wo
Eft to deth I am redy.

7386 MS. i *of* nedderis *inserted.* 7402 MS. thes holy men.

'And alle for loue I haue to mon̄
so loth me wer̄ thai wer̄ for-lorn,
but ȝette bees not to bold̄ theron̄
to synne, as these men dedyn beforn.'

so loath am I for their destruction; but be not too bold in sin.'

And cause why this tale told̄ is,
ys for that worde that Crist saide her̄,
that for to bryng̃ mon̄-kynde to blisse
he wold̄ eft degh to make hom dere.

This story is told for the last speech of Christ.

Circa quartum, quare non expectauit cum aliis resurgere, quando fiet generalis resurrectio.

As to the furthe poynt, is to knaw
whi Crist abode not for to rise
at domesday, when alle schun showe
whiche wer̄ wrongwis, wheche wer̄ wise.

(4) As to why Christ rose before the general resurrection,

*Primo propter corporis dignitatem.**

[And for thre causes, ȝe shul se,]
tary his rising̃ wold̄ he noȝt
the fur[s]te, be-cause of dignite
of his body that vs for-boght.

the first reason is for the dignity of his body;

for sithen that hit in godhede was
wit mon̄-hede maynet thurgh̄ his mercy,
hit wold̄ not seme, as in that caas,
vnder vrthe so long̃ to lye. [fol. 115 *b*.]

as it was part godhead it ought not to lie so long in earth;

Therfor̄ the Sauter spekes oright
acordyng̃ to this ilk mater,
and sais that holy body so bright
Schal̄ no corrupcioun com ner̄,

hence the Psalter says that his body shall have no corruption.

Psalmus: Non dabis secundum tuum videre corrupcionem corpus deificatum.

Secundo fidei firmitatem.

The secounde cause, to mende the faye,
for hade [he] not risen in dayes three,
no mon̄ hade leuet hym god werray,
But falsehede all̄ thing̃ that dyd he.

Christ rose before the general resurrection to strengthen the faith,

* MS. dignitam̄tatem; *Latin in margin.*

7421 *supplied from Addit. 68666.*

7422 MS. the furthe be *deleted after* noȝt.

7423 MS. *reads* furthe *for* furste.

7430 MS. mater^{b} ilk^{a}. 7433 MS. *Above* mende *is written* ferme.

for none of the disciples, except Our Lady, believed till after the resurrection; as Paul says,

and that was sene apertely
in his disciples euerichone,
for saue onely in oure ladye
Sad beleue was in neuer one. 7440

but when thai knwen he risen was,
thenne be-leuet thai fullilly,
as Paules epistel mynde maas,
as and in Latyn wol chewe I: 7444

Ad Corintheos xv: Si Christus non resurexit, vana est fides nostra.

if Christ had not risen, all our faith would be vain.

But ȝif that Crist hade risen i-wisse,
As Paule sais in Latyn here,
alle our̃ faith hade ferd̃ on̄ mysse
n[o]ght hade bien leuet that he couth̄ ler̃. 7448

Tercio propter nostre resurrectionis exemplari[ta]tem.

Christ rose before the general resurrection for our example:

the thridde cause was this in fay,
vs to take ensavmpel bye
that we schun rise the last daye
right as he did thurgh̄ his mercy. 7452

without that we should not believe that we shall rise again after death.

for nad he resen as he did tho, [fol. 116 *a.*]
no mon̄ wold̃ haue leuet on̄ right .
when gost hade [gone] our̃ body fro,
that euer hit schulde theder eft light. 7456

Paul witnesses that like Christ we shall rise the last day.

therfor̃ Paule beres witnesse,
in Latyn as I schal sone saye,
that right as Crist vp-risen was,
so schuld we rise the last daye. 7460

Si Christus 7 nos resurgemus.

Circa quintum propter quid resurexit. nota.

(5) As to why he rose, there are four reasons.

The fift cause principaly
wherfor̃ he rose wit shal ȝe,
for iiij thinges nedefully
he rose, as ȝe schun sone se. 7464

7440 MS. neuerone. 7444 MS. chewe I *in different ink.*
7462 MS. ȝe shal her̃; ȝe *inserted,* her̃ *in different ink.*

for furst his resurrectiou*n*
was cause of treuth a[n]d rightwisnesse
to synneful me*n*, ȝe leuen mou*n*,
the whiche the deule broght i*n* distresse. 7468

His resurrection is the cause of righteousness to sinners;

and therto Paule acordes oright,
and says he slayn was for our̃ synne,
but he rose the thridde night
by right aȝayne vs for-to wynne. 7472

he was slain for our sin, but rose to save us.

Ad Romanos iiij°: Traditus est propter delicta nostra 7 resurexit propter iustificacionem nostram.

his resurectiou*n* eke also
taght vs to leue a nwe leuyng̃,
and oure maneres chaunget tho
from euel to gode in mony thing̃, 7476

His resurrection taught us new life and new manners;

as the Apostel telles expresse,
'Right as Crist rose to blisse,
so to nwe lif of all̃ godenes
he wilnes [vs] for to walk̃ i-wisse.' [fol. 116 *b*.] 7480

'He wills us to rise to the new life of goodness.'

Ad Romanos vj°: Sicut Christus resurrexit a mortuis per gloriam patris, ita nos in nouitate vite ambulemus.*

also his ressurrectiou*n*
Engendres hope of forȝeu[n]es,
and of soule saluaciou*n*
in that ioy that is endles. 7484

His resurrection gives hope of salvation,

Therto acordes Petr*e* here
in A pistel that he sent,
the Latyn furste I schal ow ler̃,
and Englise thenne, in my*n* entent. 7488

as Peter's epistle witnesses:

Petri secundo: Qui propter magnam manum suam regenerauerunt nos in spem vite per resurectionem.

'God thurgh his mercy that alle may,
Engendret vs at his rising̃
To hope of lif that lastes aye,
and blisse that neuer schal haue endyng̃.' 7492

'At his rising God gave us hope of everlasting bliss.'

7466 MS. rightwisnesse *corrected from* rightwisse.
7474 MS. anwe. * MS. amortuis. 7486 MS. Apistel.

His resurrection is evidence that both body and soul shall rise.

his resurrectioun eke also
ys euidence to moñ verray
That body and saule both two,
mon-kynde sal rise the last day,

By man came death, and the dead shall rise through him.

For, as the Apostel spekes heꝛ,
by moñ come deth to aꝯ his kynde,
and dede schul rise whitouten weꝛ
thurgh him bodely, as I finde.

Ad Corintheos xv°: Christus resurexit a mortuis primicie dormiencium, quoniam quidem per hominem mors 7 per hominem resurrectio mortuorum.

Four prerogatives of Jesus

Now fouꝛ prerogatyues heꝛ
I wil reherce las 7 more,
Acordyng to tho fouꝛ in feꝛ
that I saide riȝt now bifore,

are peculiar to him in his resurrection:

that Ihesu hade 7 neuer non mo,
ny none miȝt haue, by gode resoun,
saue onely he hade hym-self tho [fol. 117 *a.*]
At his resurrectioun.

he lay in the tomb only three days;

The first is þat þe last day
from deth to lyue rise shyn we,
but Ihesu in sepulcre lay
no bot only daies thre.

he rose wholly by his own power;

That oþer prerogatif is this,
that he ros by his owen poweꝛ,
but ȝif þat we shyn rise I-wys,
his miȝt most help in al maneꝛ.

his flesh might not rot;

The thridde is þat ouꝛ flesch shal faꝯ
In-to povder eꝛ ouꝛ risyng,
but his þat deȝet for vs alle
may not roote for no thing.

7495 MS. *After* body, bothe *is underlined for deletion.*

The furth poynt is, in gode fay,
that his resurrectioun
dos comfort, þat we leue may
by hit our saule saluacioun,

and his resurrection will help us to rise.

And that we shyn þe last day,
queñ he to deme vs all is boun,
thurȝe hym rise in flesch verray,
for thurȝe our owen miȝt we ne moun.

Circa sextum *quociens apparuit.**

As to þe sixt poynt sikerly,
how oft he shewid hym, I wil say
fiue sith fully, as rede I,
he apperide the first day.

(6) As to Jesus' appearances, five were on Easter Day

And fyue sith after witerly,
As I shal telle er I go way,
so that ten sith truly
he shewide hym, that nys no nay.

and five later.

first he apperide, as sais sayn Ion
And Mathew also beris witnes,
bifore his brether euerychone,
to Mavdelayn that synful wes:

He appeared to Magdalen,

*Surgens Ihesus mane prima sabbati apparuit primo Marie Magd*alene.† Marcus vltimo.

Tipum gerit penitencium.

And ho beris liknes be our lore [fol. 117 *b.*]
of synful men now her lyuyng,
that sȳn forsaken 7 wil no more,
to showe thai shyn haue forȝyuyng.

who typifies repentant sinners.

I fynde that Crist wold first apper
for fyue causes to Mavdelayn,
the first is for ho louede enter,
neuer non more, ys not to layn;

Apparuit Ihesus Marie Magdalene.‡

He appeared to her first because she loved tenderly,

* *Latin written in the margin.* † MS. de *deleted after* Magd*alene.*
‡ *Latin written at left of text.*

as Luke witnesses;

And therof Luke beris witnes
of mony synnes ho hade mercy,
And of Ihesu forȝifnes,
by cause ho lufd so tenderly. 7552

Dimissa sunt ei peccata multa, quoniam dilexit multum. Lucas vij°.

because he came to save sinners; as he himself said;

The secunde cause wel preue I may
bi his owen word, as reden we,
fforto showe in dede verray
for sȳnful men þat deȝet he. 7556

Non veni vocare iustos set peccatores. Matheus ix°.

because common women who repent surpass wise men in heaven;

The thrid cause was wyterly,
for comune wymmen, Crist sais heꝛ,
that menden hom 7 han mercy
passen wise men, bout weꝛ, 7560

In heuen 7 in þat endles blis
qveñ thai ben clanset of hor sȳn,
sayn Mathew witnes beres of this,
In Latyn as I shal ȝou mȳn: 7564

Amen dico vobis . quia publicani 7 peccatores 7 meretrices precedent sapientes in regno celorum. Mathæus xi°.

because since Eve brought death into the world,

the f[ifte] cause skilful was,
Sithen wommon was a messageꝛ
forto bryng deth on plas,
As Eue did in foul maneꝛ, 7568

another woman should bring comfort by telling of his rising;

An-other woman ful of grace,
as Mare Maudelayn was heꝛ,
Schulde comfordꝛ careful in this case
to telle his risingꝫ to his deꝛ. 7572

and because Christ would have plentiful grace where sin had been,

the furthe hit was i-wis [fol. 118 *a*.]
that God woldꝛ grace weꝛ theꝛ plente,
as synne hade bien and doyngꝫ mysse,
therfore to hiꝛ aperet he. 7576

7565 MS. furth.

Herto acordes Paule oright, as Paul says
and says ther gult hade greuet sor̄,
grace was grete and was vngright
ther-as fulthe hade bien before.

Ad Romanos v°: Vbi habundauit delictum, superabundauit 7 gracia.

the secounde tyme aperet he He appeared next to two Maries at the tomb,
To two Maries hom comyn̄g,
That at the sepulcre* hym to se
haden bien whit sor̄ sykin̄g.

But when thai misset hym, leue ȝe me, and said: 'All hail.'
thai wenten Aȝayn bothe remym̄g;
then saide Ihesu wit hert fre,
'Al hail,' to hom Aȝayn turnyn̄g.

Then weren hor hertes ful of blis, They rejoiced and touched his feet.
and touchet his fetę deuoutely,
ther Mavdelayn befor̄ i-wys
touchet hym noght, as wel rede I.

And these wymmen, as clerkes sayn, These women typify obedience, for women should be obedient to man's pleasure.
tokenen mekenysse, leue ȝe maye,
for wemen fallen wel to be bayn
as God ordaynet, to monnes paye.

The thridde tyme he *con* appere He appeared to Peter at an unknown time and place,
to Petre, but when knowen not we,
and holi chirche als his in were
in what place aperet he.

But hit might wele falle i-wis perhaps when Peter turned with John from the tomb,
whenne he tournet wit Iohn Aȝayn,
as clerkes opinioun fulle his,
from the sepulcre, as thai sayn. [fol. 118 *b.*]

Petre twinnet ther from Iohan and left John;
and turnet by another way,
thenne aperet Ih[esu] anone
to Petre as mon̄, leue ȝe may.

7583 MS. secpulcre. 7588 MS. Alhail.
7607 MS. *reads* Iohn *for* Ihu.

Peter typifies those ready to hear the heavenly king.

Therfor̃ Petre wel may be̅
liknesse of hom that woln be
buxum heuen keng̃ to he̅,
for that wertu fulle hade he. 7612

He appeared to his disciples going to Emmaus;

The feurthe apering̃ was aftre noon
to his disciples so̅ mournyng̃,
toward̃ Enaus when he come sone
To comfort hom in hor goyng̃. 7616

they typify those who live in voluntary poverty,

And tho disciples moun signifie
Suche as willeful pouert han,
and woln fulfille mekely
His worde and hold̃ that thai han ̃ane; 7620

for God bids us sell our goods and give to the poor.

For God biddes selle that þou has
and giffe to po̅ men wit gode wille,
then his disciple t[he] he maas,
ȝif thou that biddyng̃ wolt fulfille. 7624

Wade 7 vende omnia, que habes 7 da pauperibus.

He appeared to his disciples as John tells:

the fift tyme, in gode fay,
to his disciples aperet he
whenne thai we̅ to-ȝedur that daye,
in Iohannes gospel as þou may se. Iohannes xxv°. 7628

this typifies religious men who have the gates of their senses

And that betokenes, clerkes sayn,
Religiouse mennes lif on right
wit ȝates stoken, as wol do gayn,
of hor fyue wittes day 7 night. 7632

These five appearances on Easter Day

And thus Ihesu these tymes fyue
Schewet hym that ilk day
that he rose from deth to lyue,
And aftur̃ a fou̅, as I schal say. [fol. 119 a.] 7636

are represented by the priest's five turnings towards the people in the mass,

But these fyue showynges he̅
Representes a prest i-wys
that in his masse in gode mane̅
Fyue sythe hym turnes, as vset ys, 7640

7623 MS. *reads* disciples touthe mas.
7630 MS. l *deleted before* mennes.

to the pepul that thai mou*n* se
his viceage and su*m*-what sayn̄g,
but at the thridde tyme noght says [he]
That comes to hor he̊r ny herinḡ;

saying something all but the third time,

and that betokenes trwly
the thridde shoyn̄g Petre [to],
that was done al priueli,
therfo̊r the prest ay so co*n* do;

for the third appearance was in secret to Peter;

ffor holychirche fulle bileue has
that to Petr*e* aperet he,
but what tyme 7 in what place
is not wel knowen leue ȝe me.

the Church believes in this appearance though the time and place are unknown.

The sixte sithe on̄ the hegh̄t daye
Apperet Ih*es*u to hom vchone,
Thomas wit hom a*nd* not awaye,
the ȝates alle stoken of that wone;

He appeared on the eighth day to the disciples including Thomas,

For Thomas hade saide before
he nold not leue in no maner̄,
til he hade sene his wondes so̊r
and felet hom to witte hit so wer̄.

who would not believe without proof;

Iohannes xx°: Cum esset sero die illo.

and this shoyn̄g to sayn Thomas
betokenes men myssebeleuyn̄g
and dredyn̄g right as * Thomas
The faithe that Crist in vrthe co*n* brinḡ.

Significau*i*t esitan-[tes] in fide.

this appearance typifies doubters.

the seuent sithe, sothe for to say,
to his disciples, apparet he
as thai weren fysshinḡ, in gode fay,
by Iohanes † gospel know may we.

[fol. 119 *b*.] Iohannis vlti*mo*.

He appeared to the disciples as they were fishing;

And that showyn̄g he showet hy*m* then
prechours wel may signifie,
For thai bien fisshers made of me*n*,
to heuen thurgh hom that þai mou*n* hie.

this typifies preachers, fishers of men.

7654 MS. hym. 7663 MS. as *repeated*. 7668 MS. Iohoanes.

He appeared to his brethren on Mt. Tabor;

The heght sithe he showde hym tho,
as Matheu sais, in brether sight
apon a hulle ther he con go,
The whiche hulle that Tabor hight. Mathei vltimo. 7676

this betokens men of contemplative life,

And that [b]e-tokenes trewly
Men in grete contemplacioun,
that [han] hor mynde assiduelly
oñ dedes of deuocioun. 7680

for it was the hill of the transfiguration.

For oñ that hulle, as reden we,
transfiguret was God almight,
as in the gospel moñ may se
wo-seuer wil rede aſt oñ right. 7684

He appeared on Ascension Day at supper;

the nient sithe was, in gode fay,
at a soper-place as thai were
opon the assencioun daye,
When [he] repreuet in gode maner 7688

and reproved them for unbelief and hard-heartedness;

ho[r] misbileue and hard hert also
[þat þey hadden to leue aright,
For ay þey hoped sum-what fals]
that apertely seghen in sight, 7692

this typifies sinful men saved at last by grace.

And shewyng of [him] tho
Synful men may signifie,
[þat at the laste God casteþ from wo]
And bringes hom to his mercy. Marci vltimo. 7696

He appeared when he ascended from Mt. Olivet;

the tente sithe that aperet he
and the last, I ow* behete,
was that day he to heuen con fle
in the mounte of Oliuyte. Luce vltimo. 7700

the disciples there typify men who love God.

Whiche disciples ther beyng
Signifien men ful of mercy,
And louyng Godde in alle thing, [fol. 120 *a*.]
ffor no nede dredyng ne any. 7704

7677 MS. he tokenes. 7689 MS. *reads* hoc *for* hor.
vv. 7690–1, 7695 *lacking in* MS., *are supplied from Add.* 38666.
7698 MS. ow *repeated.*

and from that place to heuen blisse
he stegh fro hom ful myghfulli,
whiche blisse let vs not misse
That al this did as told haue I.

thre other shoynges wel [I] finde
that fallen opoñ Astur-day,
that I schal telle wil I haũe mynde,
but in no gospel sette bien thai.

The first shoynge * of hym wasse
to the lasse Iame i-wisse,
as his legent mynde maas
and Ierom witnesse hit so is.

And Iesephus witenesses [ek]e also
oñ Gode Friday when Crist was deed,
Iames made a uow † tho
That he wold neuer ete no brede

Til his lord Crist risen wer
from deth wit ful might,
whiche auow trwly ener
He held til then as he hade hight.

But thenne opoñ the thridde day
Crist aperet to hym in sight,
And spake to hom þat seruet hym ay,
A borde 7 brede that þai shuld dizt.

Queñ borde was sett 7 brede þer-on,
Crist blesside þat brede deuoutly,
And toke hit Iame to bite opon,
And saide þat now reherce wil I:

'Rise vp brother,' he saide onon,
'And ete to comfort þe þer-by,
for Ihesu Crist both god 7 mon
Is risen 7 her is neghe þe by.'

Three other appearances on Easter Day are not mentioned in the Gospel.

He appeared to James the Less.

On Good Friday James vowed he would not eat

till Christ was risen.

The third day Christ appeared,

blessed bread, and gave it to James, saying:

'Rise and eat, for Jesus is risen and here.'

7717 MS. *reads* we *for* eke. 7719 MS. a uow a uowe.
7721 MS. risen *inserted.*

[fol. 120 *b*.]

He appeared to Joseph of Arimathea as the Gospel of Nicodemus tells.

Anoþ*er* time apperit he
to Ioseph Abaramathy,
As ap*er*tly mon may se
In Nichodem*us* euangely. 7740

When the Jews saw that Joseph wanted to bury Jesus

ffor quen̄ þe Iewis seȝen þis,
that Ioseph for Ih*es*u con pray,
his body dede 7 ful of blis
In sepulc*re* forto lay, 7744

and that Pilate allowed it, they were wroth,

And Pilate grauntide hade so hy*m*,
And Ioseph Ih*es*u honouret hade,
the Iewes wexen wond*er* grym
And mych mournyng made; 7748

and put Joseph in prison,

And token Ioseph p*ri*uely,
In-to a p*ri*son thai hy*m* pytt,
with lokkes 7 barres bisily
the dores þai steken 7 fast shytt, 7752

thinking to slay him. He was delivered by Christ,

And thoȝten aft*er* þe sabot day
to sle hy*m* for that ilk dede,
but C*ri*st delyu*er*et hy*m* away,
As ȝe shul her̄ qvo-so wol hede. 7756

who came the night of the resurrection with four angels

ffor Ih*es*u come that selfe nyȝt
that was his resurrecciou*n*
with four̄ angels shynyng bryȝt,
And entride into þat p*ri*sou*n*, 7760

and led Joseph away to Arimathea without unlocking the prison.

Wi[þe]t his visage cussìde hy*m* tho
And lad hy*m* out, no lok vndone,
til he come to his hous hom fro
In Arimathy 7 that ful sone. 7764

He appeared to Mary his mother first of all, though the Gospel does not mention it.

the thrid shewy*n*g, as leue we,
that first was don of alle ichone,
was to Mary his modir fre
thagh mynde *in* gospel made be none. 7768

7750 MS. s *deleted before* pytt, *which is corrected from* putt.
7752 MS. shytt *corrected from* shutt. 7761 MS. with.

And þat wel *pr*eues þe chirch of Rome,
for onon þe selue day
thai worshipide his vp-rist 7 come,
with sole*m*pne *pro*cessiou*n* Ay

The Roman church makes solemn procession on Easter Day

to a chirch of Our Lady, [fol. 121 *a*]
erly on Aste*r*-day þai gone,
quich goyng may signifie
he showide to hir bifore ichone.

to a church of Our Lady to signify his appearance to her:

And if this wel ne leuet wer
that Crist apperit first to Mary,
hit wold seme he come not ner
ther ho was that time wite*r*ly;

otherwise he did not appear to Mary at all,

And that may noway leuet be
that C*r*ist did so vnkyndly,
al-thagh mon may not fynde ne se
writen in none euangely,

and that is unbelievable,

Euel semes hit sich a son as he
shuld for-ʒete his mode*r* i*n* ny,
And showe hy*m* to alle his meyne
And hir that best was let go by,

that he forgot his mother and showed himself to all the rest;

But þis opinion wil not falle,
And clerc*us* hopen in this cas
thaʒe þe euangelistes alle
of this mate*r* no mynde mas—

the gospels do not mention it,

ffor hit fel for hor offys
to write hom that myʒt witnes ber,
but modir for sone no laghe lys
to take for witnes ne to swer—

for they mention witnesses, and a mother may not witness for her son;

But for thai hopide hit no nede
to sett in gospel that doyng,
thai laft hit as thyng done i*n* dede
alle men in hit to haue leuying.

no need to mention it, as all men will believe it.

Septimo 7 vltimo qualiter Christus sanctos patres, qui erant in limbo, adduxit 7 quid ibi egerit. Nota bene.

(7) How Christ went to hell I will relate;

As to þe seuent poynt 7 þe last
of Goddes risyng to take hede,
to telle how he to he[ll]e past
And quat he þer did, hit is nede.

although it is not in the Gospel, Augustine and Nicodemus are my authorities.

Al-thaȝe no gospel speke of hit,
As Austin sais now tell̃ wol I, [fol. 121 *b*.]
and als how Nicodemus wit
writes in his euangeley.

Augustine says that after Christ's death, his soul and godhead went to hell.

Austin says that Crist anone
as he hade ȝolden the gost on̄ rode,
his soule and godhede bothe alone,
he went to helle for monnes gode.

Augustinus: Vnita sue deitati ad infernorum profunda descendit.

At his shining appearance, the devils asked who he was

When he as robbur comen was
schynyn̄g and ferdful on̄ to se,
adred deueles in that place
and askeden vchone, what was he

'We were never so frightened at a man's face;

that was so grym and ful of grace
Apertely preuyn̄g his pouste;
'so afright of monnes face,'
thai saiden alle, 'neuer ȝette wer̄ we.

no one is like him, for he is not afraid.

'the world̄ sent vs neuer such̄ a mon̄
ded ne whik as is he this,
for no ferdchip is hym opon̄,
he comes wit so muche blis.

Who is this that dreads not our sorrow?

'Who is this,' alle saiden thai,
'that comes to vs and has no drede
our̄ sorow that we hauen to assaie
but oþer helpe[s] in grete nede?

7803 MS. heuen. 7821 MS. amon. 7822 MS. h *deleted before* is.

'for suche as weꝛ wit vs in wo
haue*n* grete ioy for hope of hele,
and alle hor drede is klene Ago,
Manassing vs that bien so feele. 7832

for those with us have lost their fear,

'So proude ded men weeꝛ neu*er* heꝛ
ny so ioyful prisoneres.'
thus spake all hell to Lucifeꝛ,
herkenes now alle men and heres: [fol. 122 *a*.] 7836

never were so proud dead, nor so joyful prisoners' Hell said to Lucifer:

'thow prince of vs that schuldest be,
thi comfort failes fullely,
to greuaunce turnet is thi gle,
as showes in sight apertely. 7840

'Thy comfort fails, thy joy turns to sadness,

'for to hong Crist opon a tre
thow wost neuer what may falle þ*er*-by,
for euerlesting wo to the
by hym now comes the to destrie.' 7844

for Christ, who hung on the cross, comes to destroy thee.'

when helle hade made this careful beꝛ,
Anone at Cristes bidding there
alle the bondes broken were
of helle ȝates hom to fere. 7848

At Christ's bidding all bonds of the gates were broken,

thenne comen al dou*n* kneling
Wit-owt noumbre Ih*es*u to pray,
whit deleful noys and soꝛ remyng
schowyng hor gref, as I schal say. 7852

and numbers came kneeling to Jesus, mourning and saying:

'Lord comen ard þou as wilnet han we
for to bring vs out of helle,
let vs not be away from the
when thow to heuen gose ther to deuelle. 7856

'Thou canst save us from hell; take us with thee to heaven.

'Stegħ hup, lord, in-to thi blisse,
when helle is spoliet of his pray
and prince of hit ouercomen is,
bring liking to the worlde for Aye. 7860

Rise up when hell is despoiled, and bring joy to the world.

Help us, unbind the wretched, assoil the guilty, and save them.'

'Help vs of pyne that we byn i*n*ne,
and vnbynde that wrecchet bien,
assoile gulty of hor synne,
and saue hom now as may be sene.' 7864

All this Augustine tells; Nicodemus' story follows.

These writes saint Austyn
that I haue now rehercet her̃,
herkenes now for loue myne [fol. 122 *b.*]
what Nichodemus vs con ler̃. 7868

On Easter Day two men rose from the dead.

he telles in his euangely
that when Crist rose oñ Astur̃ day,
two men risen from deth in hie
that self tyme, as I schal saye. 7872

they were sons of that Simeon who met Jesus in the temple,

Symeones sones thowe me*n* wer̃,
that Ih*es*u in-to the tempel toke
whenne Mar*e* purifiet was her̃
oñ Candelmasday, as sais the boke. 7876

Carinus and Lucius. They came to Annas and Caiaphas,

Carinus I finde that one soñ hight,
the tother Leuicius callet was,
that from deth̃ risen that self nyȝt
and comen to Annas 7 Cayphas, 7880

to Nicodemus and Joseph, and told how Christ came to hell.

to Nichodem*us*, 7 Ieseph̃ eke,*
and co*n*iuret tham̃ sothe to saye,
thing̃ that [thai] told̃ wit hert meke
How Crist to helle come that day. 7884

'To us in darkness came a great light,

'when that we weren in thesternesse
whit our̃ forfaderes,' saiden thai,
'sodeynly rose A grete brightnesse
Imu*n*g vs alle ther, in gode fay. 7888

a golden sun, so that Adam and his companions rejoiced.

'Gold̃ heewet su*n*ne þeñ semet hit,
that so in helle opoñ vs schone
that Adam and all̃ in pyne knytte
maden grete ioy 7 blisse vchone. 7892

7881 MS. eke ieseph; ih*es*u *deleted before* eke.

7889 MS. þeñ *in margin*; hit *added by different hand*; thenne *deleted before* su*n*ne.

'Thenne saide Adam, "this ilk light
comes fro Gode whit-outen ende,
that light euer-lesting vs bihight,
when he to wynne vs dovn wold wende."

Adam said: "This is the promised light from God."

'Then onon criet Isaye
And saide, "þis liȝt from heuen is sent, [fol. 123 *a*.]
from God as I in prophecy
tolde in erth quēn I was lent."

Isaiah said: "This light is sent from heaven as I foretold in prophecy."

Populus qui ambulabat in tenebris vidit lucem magnam, habitantibus in regione vmbre mortis lux orta est eis.

'Then spak þe riȝtwis Symeon
our owen fadir,' saiden þay,
'And saide, "lord, I am þat mon
that þe receyuet soth to say

Simeon said: "Lord, I received thee

'"Into þe temple, now is gone
thritty ȝer 7 thre in fay,
And as þe Holi Gost onon
taȝt me, I song þat ilk day."

33 years ago in the temple, and sang as the Holy Ghost taught me."

*Nunc dimittis &c.**

'After þat an armet come
And saide hym-self he hiȝt Ion,
that Crist baptist 7 out-nome
of þe watir of flem Iordon,

A hermit John, who baptized Christ in the Jordan,

'And saide he went to ordeyn way
bifore Cristes comyng der,
And with his fynger, in gode fay,
he showet 7 saide, "lo, his lomb her,

said that he showed the way for Christ's coming: "Lo, the Lamb,

'"That shal put away that sȳn
that our first fadir wroȝt."
And that he come hom þer to mȳn
to viset hom he was in thoȝt.

who shall put away all Adam's sin."

Ecce agnus dei ecce qui tollit peccata mundi.

* *Latin written in the margin.*

Seth said: "Suffer me, Lord, to dwell with thee, and remember

'then saide Seth, Adam sone,
to Crist so toward helle comyng,
"suffre me lord with þe to wone,
And haue mynde opo[n] þis thing, 7924

that when I prayed at the gates of Paradise for the oil of mercy

'"Quēn that I come to P*ar*adise,
And at þe ȝat*es* p*ra*iet þe
to sende an angel þat weꝛ̃ wys
with oyle of m*er*cy forth with me 7928

to heal my father, Michael said:

'"To hele my fadir that seke lys,
wit [hyt] he might anoyntet be, [fol. 123 *b*.]
Michel arcaungel [of] pris
apperit and saide, 'boteles let be. 7932

'Thou canst not get the oil of mercy

'"'Trauaile the noght wit teres wete
that oyl to wynne now of mercy,
for be no way [I] the behete
may hit be geten witerly, 7936

till 5500 years are gone.' Help us, now that those years are past."

'"'Til fyue thousand ȝeꝛ̃ be gone,
and fyue hundret eke also.'
lord now to help vs myn opon̄,
So mony ȝeꝛ̃ we han byn in wo." 7940

All rejoiced and honoured God.

'When patriarkes and p*ro*phetes eke
herden these wordes alle i-wys,
thai honuret God wit hert meke
and maden muche [ioy] 7 blisse. 7944

Satan told Hell to keep Jesus out:

'Than Sathan, prince of deueles alle,
Spak̄ to Helle for to be bou*n*
to kepe, for ogh̄t that might befalle,
Ih*es*u that ȝedur was co*m*myng̃ dou*n*. 7948

"He calls himself God's son, but he said:

'"He makes his bost and has grete blis
Goddes sone to callet be,
but deth̄ he dred noght ȝoꝛ̃ i-wis,
and this word wele I wote saide he: 7952

7935 MS. *reads* 7 *for* I. 7941 MS. i *of* patriarkes *inserted*.
7950 MS. m *deleted after* callet.

Tristis est anima mea vsque ad mortem.

'"'my soule is sorowful, wel se,
for bodile deth that comyng is;'
and he wer god, thenne thinke me
that he schulde drede no thing of this.

'My soul is sorrowful for death.' If he were God, he would dread nothing.

'"That I haue made bothe halte 7 blind,
he has helet thurgh his might,
therfor Helle take this in mynde,
what is to worche ayayn this wight."

Those I made halt and blind he cured; therefore look out."

'Thenne anone onsuaret Helle
to hor prince apertele ther,
and saide, "if þou as keng wolt dwelle,
suche a freke schuld the not fer.

Hell answered "If thou wouldst be king, thou shouldst not fear him.

'"3iffe thow be of ful powere,
what mon is he that dethe con drede,
and fondes now whit bost or bere
to whitstond oght of thi dede?

Who is he who fears death and yet tries to withstand thee?

['"But 3it [i]f deth were dred with him,
Take þe [he] wol now in þis tyde,
And greue þe, synne he ys so grym
þat his sorwe shalt þou abyde."]

Even if he did dread death, he will take thee and grieve thee for ever."

'Thenne to Helle Sathan saide,
"I haue temptet hym tenderly,
and peple excitet whit A braide
to do hym harme and vilany,

Satan said: "I have tempted him, and incited people to harm him;

'"Scharpenet to hym I haue a sper,
Aysel and galle menget haue I,
purueit A croys hym on to der,
and bring hym heder I wol in hye."

I have given him pain even to the cross, and now I will bring him here.

'Thenne Asket qwether that wer he
that raft hom Lagher from þat place,
Sathan saide, "3ea, leue thow me,
that ilk self thene hit was."

He is the one who took Lazarus away."

ll. 7969–72 *lacking in MS., supplied from Add. 38666.*
7969 MS. 3it of deth. 7970 MS. he (*erased*) þe I wol.

Hell said: "I conjure thee, bring him not here to threaten me;

'Thenne saide Helle thus, as rede we:
'"I coniur̃ the, Sathanas,
be alle the vertues that bien in the,
bring̃ hym not heder me to manace. 7988

when he called Lazarus, I quaked and let him go

'"When [I] herd̃ his commavndement
calling̃ Lazar owt of helle,
I whook̃ for ferd̃ lest I wer schent,
durst I lette him no lengur dwelle. 7992

like an eagle from my sight. That man may not come to me."

'"But as an erne he went away
Swiftely thenne out of our̃ sight,
therfore to me come he ne may,
that mon̄ he is so muche of might." 7996

As they talked a voice of thunder said:

'whil Sathan spake to Helle so
And Helle to Sathanas Azayn,
a voice as thonour made was tho [fol. 124 *b*.]
that all̃ hell̃ dred 7 had dedayne: 8000

Tollite portas principes vestras *7 eleuamini porte eternales 7 introibit rex glorie.*

"Open your gates, for the king of bliss will come in."

'"Opon̄ 3our 3ates, princes of pyne,
7 howe hom̄ up in hi3e,*
to king of blisse 3e be encline,
for he will̃ com̄ in hom̄ bie." 8004

The devils ran behind iron gates, and David said:

'At that voice dewlus connon̄ rene,
7 irnen̄ 3ates steken̄ fast;
Dauid the kyng anon̄ spake then̄
7 mynnet on̄ his spech̄ 3ore passet, 8008

'My Psalter told this in prophecy;

'"I told ful 3ore in proficie
that now in dede fulfillet is,
as myn̄ apon̄ now hit wol I,
my Sauter boke hit wittenes this: 8012

7989 MS. he. 7994 MS. of *inserted.*
8001 MS. of pyne *in different hand*; of pine *written in margin.*
8002 MS. on hegh̄ in hi3e.

Confiteantur domino misericordie eius 7 mirabilia eius filiis hominum, quia contriuit portas ereas 7 vectes ferreos confregit.*

'"I bad men knowe to God all-myȝt,
7 mekely seche for his mercy,
7 schewe also to ich wight
his wonders in world by 7 by,

I bade men know God and show his wonders,

'"for irnen ȝates broken had he,
7 gymewes beryng hom also,
and toke hom owt *with* full pauste
that were in penance 7 in wo."

for he had broken iron gates and hinges, and released those in woe."

'Then eft began a-nothre noice
with wordes, as I said before,
"opon ȝo*ur* ȝates," was hor voice,
then was all helle dredyng sore.

Again the voice cried: "Open your gates."

'When Helle herd that voice twye
he criet, vnwityng as he were
what that bere may signifie, [fol. 125 *a*.]
7 said thes word*us* writen here:

Hell asked the meaning:

Quis est iste rex ylorie.

'"Wheche is he, that king of blisse?"
then onswaret Dauid the king:
"a myȝty lord 7 strong he is
in batail 7 in all thing."

"Who is the king of bliss?" David said: "A mighty lord in battle."

Dominus fortis 7 potens, dominus potens in prelio.

'then com that king of blisse,
7 in thester*n*esse mad lyȝt,
7 takes Ad*a*ms hond in his,
7 toke h*im* owt of hell in hye.

Then the king made light in darkness and took Adam out of hell;

'"Pece to the, Ad*a*m," said Ihes*u*,
"7 to all myn that riȝtwesse byn."
then aftu*r* h*im* saintes all con*n*en sewe
owt of helle, as wele was sene.

"Peace to thee and to all mine." And the saints followed;

* MS. milabilia. 8039 MS. con*n*en *corrected from* coneno.

Christ bade Michael lead Adam to Paradise.

'Then toke Crist Adam be the hond
to saint Michel archangell brizt,
7 bad for no dewelus wond
For to lede hom into gret lizt,

On the way they met two old men

'Then ledes Michel hom ichon
from helle into Paradise.
therin metten hom in the way anon
two old men of ful gret price,

who dwelt there but who had never died.

'Then asket men of that compaignie
what men tho wer so ther dwelling,
that neuer were ded bodely
and liggeden so in that liking.

"I am Enoch who was translated,

'Then onswaret that on in hye De Ennock 7 Hely.
and said, "I am Ennok i-wis,
that rauasshet was wonderly
with God, as telles Ienesis.

and this is Elias, who was taken up in a car of fire.

'"And this mon stonding me bye [fol. 125 b.]
Raueschet was in-to this blisse
in char of [fire], and callet Hely,
as boke of Kynges wittenesses this.

We have not suffered death, but we must fight Anti-christ,

'"And sithen tyme we comen her,
bodely dethe none suffert we,
But when Antecrist schal aper
Thenne most we feght 7 no way fle,

and be slain; after three days we shall rise and go to God."

'"of him we mosten bothe be slayn,
and when thre dayes 7 half by gone,
Rise vppe fro dethe and to God fayn
and in-to cloudes taken Anone."

A man bearing a cross met them.

'When Henok hade told his likyng,
thenne come another Azayne,
A croys apon his bak bering,
to whom all these saintes sayn,

'"Who artow that comes so?'
"I am," he saide, "that ilk̄ thefe
that wit Ihesu suffert wo,
but thurgh̄ my schrift to hym ful lef.

'"For I beleuet that Crist was he,
and praiet on̄ me he wold̄ haue myn̄de,
[As he honged on rode tre],
when he is reme wer̄ withynne.

'"and he vnsuaret and grauntet me
Full remissioun of my synne,
7 saide in Paradise I schuld̄ be
from that place neuer for to twynne,

'"and this token he toke me tho,
A verray crois that I now ber̄,
and bade me hedur I schuld go
wit this warant me to wer̄.

'"And ȝif̄ the aungel wardeyn her̄
wernet me to haue entre,
he [bad me] schew this crois so cler̄,
and telle that Crist wit hit sent me

'"To be my warant boute wer̄
for to make hym knowe 7 se
that Crist kinḡ 7 prince of power̄
this day deghet on̄ rode tre.

'"When I hade told̄ the Aungel this
he openet ȝates sone in hye
and ladde me furthe in-to that blis
that ȝe nowe sene wit-inne am I."

'Anone went alle men hyn i-wys
wit mirthe 7 ful grete melodye,
whiche mirthe let vs not misse
God most of might for his mercy.'

"I am the thief pardoned by Jesus,

for I believed in him and prayed him to remember me,

and he granted me remission of my sin, and a dwelling in Paradise.

He bade me bear my cross

[fol. 126 *a*.]

and show it to the angel at the gate

as a token that Christ had died on the cross;

the angel let me in."

Then they all entered with rejoicing.'

l. 8079, *lacking in MS., is supplied from Add.* 38666.

When Carinus and Lucius had finished telling this, they vanished.

When these two men that risen weꝛ,
Carin*us* and Leuicius tho,
haden tolꝺ this cause in feꝛ,
away thai wanischet bothe two. 8108

De letania Maiori 7 Minori.

Litanies are two in each year: the greater litany on St. Mark's day,

Letenanys vche ȝeꝛ
arn twies done solenlye.
saint Marꝁ day wit-oute*n* weꝛ,
the moꝛ is callet skilfullye, 8112

and the lesser litany before ascension.

Also biforꝛ the ascensio*n*
thre other dayes worschipe*n* we
wit solenpne processiou*n*,
the lasse letanye callet mot be. 8116

A litany is a special prayer to Christ and the saints.

letany is as muche to saye [fol. 126 b.]
as a speciale praiere
that Cristen men heꝛ make may
to hym and to corsaintes deꝛ. 8120

(1) The litany on St. Mark's day is known by three names:

the furst letany i-wys
that done is oñ saint Marꝁ daye
by thre nomes knowen is,
As I schal now apertely say. 8124

greater litany, sevenfold procession,

the furst nome is moꝛ letany,
the secounde in gode fay
Processiou*n* seuenfolꝺ calle may I
by gode skil and eke werray, 8128

and black crosses.

the thridde name callet hit is
blake crosses in signe of caꝛ,
and how these nomes come*n* i-wis.
Expressely heꝛ I wol declaꝛ. 8132

It is the greater litany because Gregory instituted it

Callet [hit] is moꝛ letanye
for thre causes that i schal saye,
one is for saint Gregori
ordeinet hit be done that daye; 8136

Also men callen hit skilfully
the moꝛ letany, in gode fay,
for reuerence of that place, leue I,
that moder of citees calle I maye,

in Rome (the mother of cities,

And alse ther is the popes see
[And Petꝛe 7 Poul þere lyyn̄g
And many a corsaynt, leue ȝe me,
In no place so many, wiþ̄-oute lesyn̄g;

where lie Peter and many saints),

þat cause þat hit was ordeyned fore]
was for A greuouse maledy,
that men of Rome greuet moꝛ
then lon̄g beforꝛ did any Anye.

during a grievous pestilence.

De peste inguinaria. [fol. 127 *a.*]

the Romaynes that tyme, reden we,
in lentou*n* leueden deuoutely
aȝaines Astuꝛ-day schuldꝛ be
to receyue God worthelye,

The Romans lived devoutly before Easter,

But aftuꝛ Astuꝛ alle that cite
liueden so delauylye
that God toke vengeance, leue ȝe me,
as I schal sone specifie.

but after Easter they lived so badly as to draw God's vengeance.

For suche a sorow fel in hor scheꝛ
and mennes ȝerdes eke also,
that from that wo might none hy*m* weꝛ,
suche suellin̄g ther thai haden tho.

Everywhere men swelled

So bitter was that maledye
hit slogh̄ men goyn̄g in the waye,
at speche to-gedur sodenly,
At mete sittyn̄g, 7 eke in play.

and died very suddenly.

and when a mon̄ began to nese,
wit that nesin̄g deghet he,
also a mon̄ his life schuld lese
wit ȝoskyn̄g eke, as reden we.

They died from sneezing and from hiccuping;

ll. 8142–8145 *lacking in MS., supplied from Add.* 38666.
8146 MS. Agreuouse. 8167 MS. amon̄.

so if a man hiccuped, people cried: 'God help thee,'

Therfore when any mon̄ ȝosking̃ was,
who-seuer herd̃ to hym wold̃ renne,
and say, 'God helpe the ful of grace,'
by-cause of meschef that was thenne. 8172

as is still the custom;

[And ȝit þat vsage vsed ys
ȝyf a man to ȝoske be-gynne,
Who-so ys negħ, he vseth̄ this]
To say, 'God help,' on̄ that to mynne. 8176

so also when he sneezes a man blesses himself, for fear of death.

Therfor̃ when any mon̄ schal nese,
Anone he blesses hym be-for̃,
for ferd̃ lest he h[i]s lif schuld̃ lese,
As tho men so deden thor̃. 8180

Causa pestilencie inseritur. [fol. 127 *b.*]

The cause of the pestilence was as follows:

Now to knaw [how] this sorow come
that I haue specifiet her̃
to men wonyng̃ then in Rome,
I wol telle [ȝ]ow now enter̃. 8184

the Tiber overflowed its banks,

The water that ther̃ rennes aye,
that the name Tibre has,
wex so bre[m]e, in gode fay,
that ouer the walles hit flowet was, 8188

overthrew buildings, and from it came serpents and a dragon.

Kest dou*n* houses, castiles also,
for nedders ther̃ boute novmbr*e* wer̃
and A grete dragon̄ did hom wo
and made hit me[ue] in that maner̃. 8192

The dead rotted by the wayside,

Thenne wit grete strenth of streme,
the nedders wer̃ dreuen mony beside
and dede stonken, no mon̄ might go
that way but who schulde hym betide. 8196

so that the corrupt air brought more sickness;

So sone the ayer so filet wasse
whit wenym of hom mor̃ 7 mor̃,
that pestilence felle in that place
thr*e* maneres, as I told̃ before. 8200

ll. 8173–8175 *lacking in MS., supplied from Add.* 38666.
8179 MS. has. 8184 MS. thow. 8187 MS. brene.

So cruel was that corrupcioun
that sum mon̄ wel might se in sight
the arowes from the aiꝛ com doun
and opon̄ diuerse men light.

you might almost see the arrows light on men.

And one the furst that thenne was slayn
was Pelagius the pope,
and aftuꝛ the peple, nis not to layne,
witouten novmbur mon̄ may hope.

Pelagius the pope died, and many others;

So mony weꝛ slayn in þat cite
that houses weꝛ woide, no mon̄ inne,
and mony one thethen conen fle
from house and castil fayn to twinne.

houses were empty and many people fled from town.

But when Romaynes seghen this
that hor pope so perischet was, [fol. 128 *a*.]
a-nother thai mosten chose i-wys
to rule hom and pray for þat place;

They had to choose another pope;

Anone schosen saint Gregori
Aȝaines his wille, as ȝe schun heꝛ.
anone he ordaynet letany,
and for this pestilence praieꝛ,

St. Gregory, elected pope against his will, ordained a litany,

And a monithe uche mon̄
Whit-outen stintyn̄g for to pray,
but ȝette continuet hit opon̄
and men degheyn̄g day for day.

continuous prayer for a month; still men died daily

But ȝette Gregori ful of grace
made solenne processioun,
and bade hom stint for no cas
to pray wit ful deuocioun.

and a solemn procession was made with prayer.

When processioun endet was,
Gregoꝛy kest him for to ffle,
for he thoght for no manace
pope of Rome schuld he not be.

Then Gregory planned flight to escape being pope;

and the Romans locked the gates.

When Romaynes knewen of this kast,
thai commavndet anone tho
for to steke the ȝates fast,
That Gregori schuld no way go. 8236

He dressed in strange clothes and paid merchants to

So at the last then chaunget he
his clethyn̄ in a new aray,
and gaue marchaundes muche moñe
to help him that he wer̄ away. 8240

put him in a tun and cart him out to the wilderness.

So in a tunne putte was he
and theryine in a cart he lay,
so geete he oute of that cite
and wildernesse soght, sothe to say. 8244

Hid in a cave he was sought three days;

So in a caue hidde he was
and thre dayes ȝorne soght,
for other pope in that place
thenne Gregory wold̄ thai noght. 8248

a hermit saw a sunbeam with angels ascending and descending

so inwhit the thridde day [fol. 128 *b*.]
an hermet segh̄ a sunne-beme
7 aungels comyn̄ and going̃ ay
Gloriousely aftur̄ that gleme, 8252

around the cave, and he pointed out the place.

And euen vmbec[l]ippet all̄ þat caue,
ther-as Gregory was hudde;
thenne told̄ he hom that he wold̄ haue
thai schulde finde him in þat stud. 8256

The people took Gregory to a church,

Anone thider the peple* went
and founden as the armet saide,
hertfully out thai him hent
and beren him to the chirche with a braide, 8260

and consecrated him pope, against his will.

Sacret him, sette him in see,
and pope of Rome thai him made;
aȝayn his wille, rede we,
that ilk̄ dignite he hade. 8264

8238 MS. anew.
8253 MS. vmbechippet.
8255 MS. haue *added in red.*
8257 MS. theder *repeated after* peple.
8260 MS. abraide.
8263 MS. wifes *deleted after* his.

but ȝette aftur̄ he pope was
that pestilence was violent,
thenne ordeinet ther sone he [h]as
*pro*cessioun, wit gode entent,

The pestilence continuing, he made procession

In tyme of Paske vset to be,
In whiche *pro*cessioun was born
an ymage of Our̄ Lady fre
lest alle the peple wer̄ for-lorne.

at Easter time with an image of Our Lady

and that ymage, rede we,
Sancta Maria callet hisse,
in ara celi, leue ȝe me,
Saint Luke hym-self̄ wroght hit i-wys,

which was called *Sancta Maria in ara celi* and had been made by St. Luke.

was none so like to Our̄ Lady
of alle ymages that euer wer̄ wroght,
and that ymage sollen[pn]eley
befor̄ the *pro*cessioun was broght.

And as thai forthe whit hir went
the foule ayr̄ aye went before,
and clerchippe in the firmament
Schowet alle waye mor̄ 7 more,

As they proceeded the foul air departed before them,

So that hit semet to mennes sight
that the foule ayr̄ flagh̄ awaye,
and of Our̄ Lady was a-fright
to duelle ther̄ leng*ur* ther̄ a day.

as if it were afraid of Our Lady;

thenne in the ayr̄ aboute Mary
wer̄ herd̄ Aungels suetely singynḡ
this sonḡ that now reherce wol I,
this blisful burd̄ aboute bryngynḡ:

and angels about her sang this song:

Regina celi letare alleluia, quia quem meruisti portare alleluia surrexit, sicut dixit alleluia. 7 addidit Gregorius: Ora pro nobis alleluia.

'whene of heuen, enioyes now the
wit alleluya, swete lady,
for as he saide, resen is he
that þou to ber̄ was worthi.'

'Queen of heaven, rejoice with alleluias, for thy son is risen.'

[fol. 129 *a*.]

8267 MS. *reads* was *for* has.
8279 MS. sollennepley.
8288 MS. aday.

Gregory added: 'Pray for us, thou lady free,'

Thenne this song, as ȝe schun se,
addet the gode saint Gregory,
'pray God for vs, thow lady fre,'
Thus endet he this molodye.

and bade it be sung for an offertory at Easter.

And euer after in-to this day
Gregory ordeynet þat selue song
on Paske tyme to be sungun aye
ffor offertory hit to fong.

When they came to Castle Crescence, an angel stood

whene the *processioun* comen was
to a castel Crescence hight,
Gregory segh stonde in þat place
an aungel of heuen fair 7 bright,

with a bloody sword, which he wiped and put in its sheath,

A blody sworde in honde he hade
and hit ther wippet ther in his sight,
in signe of mediacioun made
in-to his scaubert he hit pight;

and the castle has since been called Castle Angel.

And euer sithen þat castel strong
Castel Aungel callet has bene
in mynde of mercy hom i-mong
Of that aungel ther was sene.

The litany on St. Mark's day is sevenfold procession,

Nowe to the secounde poynt go we [fol. 129 *b.*]
and speke of this *processioun*
that seuen his, ȝe schun se,
thurgh Gregories constitucioun.

for it consists of seven orders: clerks,

for seuen ordres in hit made he
in hor goyng thurgh the tovne;
in the furst cours, leue ȝe me,
Wer clerkes and men of grete renoun,

monks and other men of religion, nuns,

in the secounde monkes wer
and other men of religioun,
in the thridde nonnes in fer
Doing hor deuocioun,

in the feurthe alle innocence,
in the fift alle lewde men,
in the sixt widoes continence,
In the seuent aſt weddet thenne.

innocent children, laymen, widows with other continent persons, and lastly wedded people.

Thus ordainet hole Gregory
in seuen *par*ties men to pray,
but vs behoues whit letany
Fulfille that we whit me*n* ne may.

We should fill out in number of litanies what we cannot with men.

*Tercio dicit*ur *cruces nigre*.*

the thridde [nome] this letany has,
blake croyces callet ys,
in signe of that ther then was,
Hit has wele this nome i-wis.

This litany is also called black crosses,

for croices and aulterȝ hulet weꝛ
aſt whit blaꝁ thurgh that cite,
and men cladde in the selue maneꝛ
alle in blaꝁ bothe ho and he.

for crosses and altars were wrapped in black and men wore black.

De letania minori.*

An-other letany vset ys,
is callet the lasse letany,
befor the Ascensiou*n* i-wis
thre dayes done sollenpnely.

(2) The lesser litany is three days before ascension.

The whiche mynde sayn Mamert made,
that bischop of Viegne was,
befor that Rome this meschef hade
or letany was in that place. [fol. 130 *a*.]

Mamertus, bishop of Vienne, instituted this before the other.

and this lasse letany
as the tother as nomes thre,
lasse letany the furst, rede I,
rogaciones also callen we,

It has three names: lesser litany, rogations,

*Pro*cessiou*n* the thridde name hit has,
now whi ȝe schun wel se,
as boke and vsage mynde mase
vche ȝeꝛ thurgh Cristiante.

and procession.

* *Latin written in the margin.* 8358 MS. wel *inserted.*

It is called lesser litany to distinguish it from the greater;

lasse letany callet hit ys
for to make a difference
betwene the moꝛ 7 hit iwis,
that is worth moꝛ reuerence. 8364

for a pope ordained that, and a bishop this,

for the moꝛ ordeynet Gregory
and a bischop ordeinet this,
therfoꝛ I may calle skilfully
this the lasse, no thing amys, 8368

a man of less authority in a poorer place for a smaller misfortune.

Syn moꝛe of lasse autorite
ordeynet this in porer place,
and for lasse mischef, leue ȝe me,
then afterwarde in Rome was; 8372

so sythen þat he þat ordeynt hit
And place 7 myschef las was tho,
I may skilfully by my wit
calle hit þe las of þes two. 8376

*Causa huius institucionis.**

It was instituted in this way:

Now þe cause knowe shyn ȝe
of þis institucioun,
And for quat wo in that cite
was ordeynt this processioun. 8380

at Vienne an earthquake shook down buildings and killed people;

At Viegne þat time þer was
erth-qvake so wonder violent,
And al bilt thing in that plas
felle doun 7 mich peple shent. 8384

frightful cries were heard at night;

Also ther was herd in nyȝt
clamouꝛ 7 crie 7 wonder soun,
that made the peple foul afriȝt [fol. 180 *b*.]
that weꝛ wonyng in that toun. 8388

fire from heaven burned the king's palace;

Also anoþer dredful thing
in̄ that cite þer con falle,
fuyꝛ flagh from heuen briȝt brennyng
And brende þe kynges palays alle. 8392

8362 MS. adifference.

* *Latin written in the margin.*

Anoþer veniaunce eke þer-ine
shewide hym for monnus sȳn,
deules enterede into swyne
And into wolues men to wyn̄,

And when þe deules enteride weꝛ
þo bestes dredden for no men̄,
but ronnen about þer 7 heꝛ
In cites 7 in feldes þen̄,

And worieden þer mony A wiȝt,
olde 7 ȝong, mon 7 wommon,
child 7 best, day 7 nyȝt,
þat þai myȝt lay toth opon.

When sich sorowful cas bitid,
Anone after day for day
the bischop con comaunde 7 bidde,
to olde 7 ȝong, wif 7 may,

fforto go with processioun,
And ichone penyblie to pray,
And made als institucioun
letany to syng 7 say.

so cesset þis tribulacioun
And ordeynt was after for ay,
Thurgh popes confirmacioun
to serue þat wone after alway.

This letany also callide is
rogaciouns resonably,
for alle sayntes help I-wys
we sechen in that letany.

And ȝif I shal not say amys,
this time we done hit worthily,
fasten 7 praien for heuen blis [fol. 131 *a*.]
And lifly helpe als bodily.

and devils entered swine and wolves,

which ran about everywhere

tormenting the people.

The bishop bade all

make procession and sing a litany.

The trouble ceased and the pope confirmed the custom.

It is also called rogations, for we seek help of all the saints,

fasting and praying worthily.

8416 MS. fi *deleted before* alway.

Our aims are to destroy the fiend, who in this season always troubles men,

Mony causes alegge I may,
the furst is þe fende to destry,
that this time of þe ȝer alway
Is about monkynde to nye. 8428

to pray for the growth of the fruits,

The secunde cause of hour praier
and fastinȝ to plese God al-might,
that tendre fruytes oñ vrthe her
mouñ growe and multiply oright. 8432

to overcome temptation of the flesh

The thride flesshele temptacioun
that this tyme most habundant ys,
to sle monly 7 bringe hit doun,
lest we done that maner amys. 8436

that we may be worthy to receive the Holy Ghost;

The feurthe that we vchone
schul the mor worthi be
to receyue in vs anone
the Holy Gost whit hert fre, 8440

for fasting and prayer avail.

that sone aftre schal be sent,
for fastinȝ Ables moñ therto
7 praye[r]s preues him present
ther God has hoght for to do. 8444

Two other causes are from William Cassiodorus:

two other causes assignes A clerk
that William Cassiodre hight,
whi this tyme we done this werk
of fastyng, praynȝ God almight. 8448

to obey Christ's bidding: 'Ask and ye shall receive,'

one is for Crist vp-steynȝ
bade vs pray 7 haue our wille, Petite 7 accipietis.
holy chirche wel affy[y]nȝ
schulde this tyme his biddynȝ fulfille, 8452

that Christ in heaven may grant our prayer;

That Crist [m]ight when he comen wer [fol. 131 *b*.]
in heuen to his fader se,
graunt vs fulle our praier
in alle thinȝ, as wilnet we. 8456

8442 MS. *After* fasting *these words are deleted*: to plese god al might.
8453 MS. onight.

The seconꝺ cause, sais William heꝛ,
that we fast[e]n 7 praien foꝛ,
is to a-brige in this maneꝛ
ouꝛ flesshe this tyme al-way the moꝛ

and to reduce our flesh

And fliyng wenges vs to wynne
by deuowte horesoun,
for oresoun wenge is, as I myn,
wher-whit to heuen fle we movne.

and win us wings of prayer

So ȝifꝛ ouꝛ flesshe [abriget] be,
and we haue wenges for to flye,
the lightloker to heuen lee
aftꝛ Crist now we mowne hye.

to ascend into heaven,

for a fole, we movne wel se,
that to fatte of flesshe is he[re],
schal not * wel flye, no moꝛ schun we
witouten fastiṅg 7 prayeꝛ.

(as a fat bird cannot fly, no more shall we without fasting).

The thridde nome this letany has
hit is callet processioun,
for holy chirche this mynde mas
generali in vche tovne.

This litany is also called procession, for in every town

for in hit a crois born is,
belles also rungen bien,
Baneres also shewde i-wis,
and A dragoñ in sum place sene,

bells are rung; a procession is made with a cross, banners,

whit a long taile communely, [fol. 132 *a*.]
and to alle saintes we conen pray;
now what alle these moun signifie
er I cesse I wille ȝow say.

and a long-tailed dragon; and prayers are offered to the saints.

the croice al-way is born beforꝛ
and belles rungun eke also,
for feeꝛ deueles moun no more
thenne sight and hering of these two.

The cross and the bells are to frighten devils,

8458 MS. fastiṅg.
8465 MS. and *deleted before* be.
8466 MS. to *inserted.*
8471 MS. schalnot not; *this line is written as two lines.*

like a king's trumpets and banners in battle;

ffor as a keng in his bataile
as signes shewde ryally,
trompes and baners may not faile,
no mor may Crist want gostly 8492

In holy chirche bering of croice
in stidde of his ryale baner,
ny belles for to make noice,
to fer the deueles that by*n* ner. 8496

as a tyrant fears a king offering battle with trumpets and banners,

For as a tiraunt wold haue drede
to se a king of grete power
in his londe bataile to bede,
trumpyng 7 raising baner, 8500

so the devils of the air fear crosses and bells.

So dreden the deueles in the ayr
to se the crois and belles to her,
for thenne hor power most appair,
and herd is fully hour praier. 8504

In a tempest bells are rung to frighten devils

And for this cause as in sum place
3if any dredeful tempest falle,
to fer deueles in that caas
thai woln ring hor belles alle; 8508

And that prophetes double-fold,
for deueles hit feres fast awaye
that to raise tempestes by*n* to bold
and fer men whit suche affray, 8512

and to call people to prayer.

and that ringing [mas] 3ong 7 old [fol. 132 *b*.]
alle the pepel for to pray,
so that ringing, as I told,
in double maner profet may. 8516

The cross is God's banner, which devils fear to approach;

also the croice is A banere
to heuen keng, as I sal say,
for deueles dreden it to cum ner
and sight of hit in gode * fay. 8520

8490 MS. in his bataile *deleted after* signes.
8496 MS. belles *deleted before* deueles.
8520 MS. in gode in fay.

Iohan whit the gulden mouthe sais this,
wher-seuer deueles this signe se may,
thai fleen as fro a staf i-wisse
whit whiche befor̃ beten wer̃ thai.

they flee as from a staff with which they have been beaten.

Iohannes Crisostomus: Vbicunque demones signum dominicum uiderint, fugiunt tymentes baculum, quo plagam acceperunt.

therfore in churches mony one,
when laite or any tempest ys,
thai taken oute the crois anone
aȝayn the weder that fares omys,

At church in lightning or tempest, they take out the cross,

That deueles cause of that tempest
Goddes signe when thai mone se,
er moñ or best ther-by be lest
moun be ferd̃ and made to flc.

that devils may be frightened before man or beast is lost.

borne hit is in *p*rocessioun
also for to represent
Cristes Ressurrectioun
and eke assensioun verrament.

Also the cross is carried to represent the resurrection and the ascension.

for when he rose the thridde day
then did he A grete victory,
and a croice be-token may
Victor̃, as lornet haue I.

The resurrection was a victory and the cross means victor;

what victore might more be [fol. 133 *a.*]
thenne the deuele wen he orecome,
and out of helle wit grete pouste
Adam and his ofspring̃ noom?

Christ as victor overcame the devil and brought men from hell.

Also a baner forthe spreding̃
that apoñ the crois is borne,
betokenes mo[nn]es kinde ledyng̃
to hauen blisse that wer̃ forlorne.

The spreading banner means leading people to heaven,

for as folk̃ folowes *p*rocessioun
and that baner born before,
so at Cristes ascensioun
folk folowed hym ful muche mor̃.

just as people followed Christ at his ascension.

8523 MS. astaf. 8547 MS. momeskinde.

The song signifies the angels' song when Christ ascended.

also song̃ may signifie,
that in *pro*cessiou*n* songu*n* is,
aungels song̃, when crist con hye
vp-oñ hegh̃ to heuen blisse.

For Aungels metten hy*m* in the waye
and songen til he was in his se,
therfor̃ in *pro*cessiou*n* Aye
to represent that syng[e]n we.

In some churches, especially in France, they bear a dragon

in su*mm*e chirches eke also,
and namely in the lond of Fraunce,
to ber̃ A dragoñ vset is tho
deueles therby to haue penaunce,

with a long tail two days full of chaff, the third empty;

A long̃ taile he schal haue hengyng̃
ful of chaf̃ or suche mater̃,
two dayes the chaf̃ ther i*nn*e lenging̃,
the thridde daye empte boute wer̃.

the two days it is carried before the cross, the third after;

but tho thowe dayes that hit ful is
befor̃ the croice born hit schal be,
the thridde day behind i-wis,
what this betokenes ȝe schun se. [fol. 133 *b.*]

under Moses' law, the devil ruled all men,

For er Moyses lawe was made
and whil that law was endurying̃,
the deuel regnet and power̃ hade
of all̃ men vrthe wonyng̃,

but Christ's passion made the dragon's tail empty.

But the thridde tyme of grace
when Crist tholet his passiou*n*,
the dragons tail made empty was
and he remewet from his renou*n*.

We pray the saints for three reasons:

Also sayntes we conen pray,
in this *pro*cessiou*n* as we gone,
what is the cause I schal [ȝ]ow say,
for thre thinges and that anone.

8560 MS. *reads* syngin̄g *for* syngen.
8583 MS. thow *corrected from* yhow.

For nede we han the furst is
that other for holy saintes honour̃,
the thridde for reuerence i-wis
of God and Crist hour̃ creatoure.

for our need, for the honour of the saints, and for reverence to our Creator.

For saintes mou*n* haue grace to knowe
our̃ wil to hom and our̃ praier̃,
and thing̃ that ioy to hom schal schewe
and to vs help in that maner̃;

Since the saints know our desires,

Therfor̃ the furst cause may be
for our̃ nede and grete any,
that deseruen as not schuld̃ we
Of our̃ misdede to haue mercy.

we pray them in our great need

therfor̃ hit nedes vs to pray
hom forto helpe vs in grete nede,
ther-as our̃ meryt help ne may
heuen for to klayme for our̃ gode dede.

for help and the reward that we do not deserve.

the secounde cause is whiterly,
why we to saintes conen praye,
to honer hom deuoutely
and schowe thai bien wurthe aye

We pray the saints to honour them, and to show that they are so worthy that God will grant their prayers.

to haue grauntet hor praiere,
for Goddes wille is hit be so,
for holy lyf̃ thaye leuet her̃,
hor bone schal euer be herd̃ and oo.

And for God wol thai honuret be
for hor praieres that he wol graunte,
therfore God wol that alle waye we
to pray to hom bien enclinawnt.

The thridde cause is resonable,
that is for Goddes reuerence,
Sayn that we felen vs vnable
for to pray in his presence,

We pray the saints out of reverence to God;

we are so sinful that we dare not pray to him,

Sayn we bien faynt and no thinȝ stable
and nyet him hauen whit grete offense,
ouꝛ owne praieꝛ is repreuable
that so misrulen ouꝛ conscience. 8620

but use the mediation of the saints.

Therfoꝛ gode mediacioun
most be made whit mene waye
of saintez that wele pray movne,
syn we vnwurthy bien to praye. 8624

One song is especially good to sing with this litany.

In gowynge witꝺ this letany
one songꝛ is godely for to vse aye,
that ther is wreten oponly,
and cause why I schal [ȝ]ow say. 8628

Sancte Deus, Sancte, fortis, sancte 7 inmortalis miserere nobis. Iohannes Damascenus.*

John of Damascus tells of a tribulation in Constantinople;

Iohan Damascen telles this
in the feurthe boke that he mas,
that at Constantyne Amys,
A tribulacioun ther was, 8632

a litany was sung and a miracle occurred:

For whiche songen letany
that God sech soro schul sesse,
so fel a wonder sodeynly,
that was sothe 7 no thinge lesse. 8636

a child was snatched up out of the procession into heaven,

For a ȝongꝛ childꝛ raueschet was [fol. 134 *b*.]
vp in-to heuen imongꝛ hom alle
that maden *pr*ocessioun in that place,
but none wist how that might befalle. 8640

and returned to teach the people this song;

For this songꝛ ther he was taght,
and to the peple turnet Aȝayn,
and sangꝛ that he hade in heuen caght,
Of whiche the peple weꝛ ful fayn. 8644

all their tribulation ceased at his singing,

for alle hor tribulacioun
cesset at his suete singyngꝛ,
as at a conuocacioun
Was preuet trwe and no lesingꝛ, 8648

8619 MS. p *deleted after* is. 8628 MS. thow.
* MS. inmortalis *corrected from* inmortales. 8635 MS. awonder.
8647 MS. aconuocacioun.

at A grete sene befor̃ the pope
at Calcedoyne, as reden we,
wherthurgh̃ that redes this may hope
That this wonder trewe be.

and a council at Chalcedon established the custom

therfor̃ we syngen this ilk, song̃
that fyndes mour̃ be putte awaye,
and none of hom be vs Imong̃,
Syn any whit hit [be] wrthe to pray.

of singing it to drive away the fiends.

now for to praise this thing̃ oright,
that hit is of auctorite,
faur̃ causes I find to-geder clight
that hit is worthi praiset be,

We should honour this song,

And is for the aungel taght hit,
and meschef̃ cesset at that singing̃,
the [pope] als preuet hit be gode wit,
and deueles dredden hit hering̃.

because an angel taught it, the trouble ceased, the pope approved it, and devils feared it.

De ascensione domini. [fol. 135 *a.*]

Ihesu Cristes ascensiour̃
euen the fourty day [was] done
after his Resurrectiour̃,
and how I schal declar̃ [ȝ]owe sone:

Christ's ascension was 40 days after his resurrection.

Circa Christi ascensionem septem sunt consideranda, Primo, vnde ascendit, Secundo, quare non statim post resurrectionem ascendit, Set tot dies expectauit, Tercio qualiter ascendit, quarto cum quibus ascendit, Quinto quo ascendit, sexto quare ascendit.

**Primo vnde ascendit.*

Seuen causes bien for to hede
Cristes ascensiour̃ touching̃,
as I wol reken and her̃ rede
in Latyn, ȝif ȝe hauer̃ likyng̃.

There are seven points about the ascension.

8668 MS. thowe.
* MS. *Primo* vnde ascendit *written in margin at left,*

(1) Christ ascended from Mt. Olivet.

as to the furst I ȝow behe[t]e,
God stegh̄ from erthe to heuen in hye
from the mounte of Oliuete
on̄ that side that is Betany, 8676

It was called the Mount of Lights;

The whiche mounten callet was
mounte of th[r]e lightez skilfully,
and whi that mounte that nome has
I schal declar̄ apertely. 8680

for at night on the west the fire in the temple lighted it,

For in night toward̄ the west
fuyr in the temple made hit light,
that brend of the best
and most communely be night; 8684

in the morn the sun shone there first,

and in the morn toward̄ the est
the sunne-bemes wer̄ ful bright,
and ȝiuen light to most and lest
er the cite hauedet any sight; 8688

and also the mount had plenty of light-giving oil.

Also that hulle hade grete plente
of oyl that norisshes light be kynd,
so mounte hit is of lightes thre,
bi these skilles as I fynde. 8692

Christ bade his disciples go there on Ascension Day.

and to this hulle i-wis [fol. 135 *b*.]
God bade his disciples go
that selue day that he did this
and went [to] weele from wordle woo. 8696

He appeared to the 11 apostles twice,

that day of his ascensioun
twies I finde apperet he
to his disciples prainȝ̄ boun,
elleuen that wer̄ in one meyne; 8700

once to teach them while they were eating;

as thay eten in a place
the whiche thai wer̄ wonet to,
that day at home twye he was
to teche hom what thai schuld̄ do. 8704

8673 MS. behede. 8674 MS. heuen *deleted after* from.
8690 MS. kynd *corrected from* kyng. 8701 MS. aplace.

for the aposteles euer-ichone
and his trwe disciples also
and wemen that leueten him opoñ
about that place weꝛ duelling tho,

for his followers were living near by

that is to wete in mounte Syoñ
ther kenꝫ Dauid hade his palays,
and ther a soupyng-place was one
ther God mande as boke mynde mas:

on Mt. Sion, where David's palace was and the room of the Last Supper;

Erat Cenaculum grande Stratum in quo Dominus precepit pascha parari.

and in that ilk, large halle
that God made in his maunde,
woneden the apostels alle
alle that tyme, as reden we,

the apostles were all there,

Other disciples and wymmen
in diuerse vones alle aboute,
for sadde beleue hade neuer one then
but alle this while weꝛ in grete doute.

and disciples and women dwelt near.

thenne as thai eten in that halle,
Crist to hom conne appaꝛ
and repreuet ther hom alle
of fainte bileue, as ȝe mouñ leꝛ [fol. 136 *a*.]

As they ate, Christ came and reproved them for little faith;

by Markes gospel that he mas
and vche redis as this daye,
for [til] the Holi Gost sent was,
imperfite weꝛ alle thai.

till the coming of the Holy Ghost they were all imperfect.

thenne when Crist whit hom ete
he bade hom thai schuld tak the way
to the mounte of Oliuete,
ther eft he shewde him, soth to say.

When Christ had eaten, he bade them go to Olivet,

and ther to summe onsuaret he
that frayneden indiscretely,
thinꝫ that ȝe mouñ sothle see
in that gospel that eꝛ saide I:

and there he answered some who questioned indiscreetly.

8707 MS. him *inserted.* 8711 MS. asoupyng.

Recumbentibus ꝛ⁊. Domine si in tempore hoc restitues ꝛ⁊. Non est vestrum nosse ꝛ⁊.

He blessed them and ascended into heaven.

thenne hef he huppe his honndeȝ two
and blesset hom all̄ whit mild steuen,
and befor hom alle tho
Stegh vppe in-to the blisse of heuen. 8740

On the place where he stood a church was built,

7 in the place that he in stode,
A glose sais in the euangely
A chirche was made of werk ful gode
that ȝette is sene apertely. 8744

but no man could lay a pavement there;

but sithen that tyme might neu*er* mon̄
make a pament in that place
that Ih*es*u Crist stode opon̄
when he to heue*n* stegh̄ thurgh̄ his grace, 8748

and his foot-print still remains on the hard marble.

But ay sithen has bien sene
in the hard̄ marbul stone,
right as a mon̄ in sond had bene
or ellus opon̄ s[now]e han gone. 8752

Circa secundum, quare scilicet statim, vt resurrexit, non ascendit, sed per quadraginta dies expectare voluit.

(2) Christ did not ascend immediately after his rising,

as to the secounde poynt go we, [fol. 136 *b.*]
and telle whi he went not to blis
anone after the dayes thre
when he was risen, nowe knowe we this; 8756

but waited 40 days, for three reasons:

But after that risen from deth was he,
fourty he abode i-wys,
thr*e* skilles [nowe] ȝe schun se
that he did wel and not Amys. 8760

Primo propter resurrectionis certificacionem.

first to certify that his rising was in the very body that suffered,

the furst was for to certifie
his werray resurrectiou*n*,
that he was risen bodely
the selue that suffert passiou*n*, 8764

8743 MS. mynde *deleted and* werk ful gode *written in.*
8746 MS. apament. 8751 MS. amon̄. 8752 MS. swone.
8759 MS. se i wisse.

and in his dede no fantasy
to blinde men whit aȝayn resoun.
he ete and dranke oft openly
[7 to schow his body ofte was boun.]

for he ate and drank;

for ȝif that fantasy hade bien
in his dede be any way,
moñ schuld' nother haue feld ne sene
flesshe ne blode ne schewet aye:

if it had been a fantasy, men could not have seen and felt his flesh and blood.

Quia spiritus carnem 7 ossa non habet.*

Als hit was mor̃ difficulte
to preue his resurrectioun,
by werray whit ȝe mone wel se,
thenne for to preue his passioun,

His resurrection was harder to prove than his passion,

ffor passioun in dayes thre
might wel be preuet by resoun,
but mo dayes be[l]euet be
bytwene tha[t] and the ascensioun.

his passion could be proved in three days;

Therfor̃ Leo the Pope preching̃
thonkes Crist in his sermoun [fol. 137 *a*.]
off̃ his nedeful tarying̃
that tyme for our̃ saluacioun,

so Pope Leo thanks Christ for tarrying;

'for wel better,' he sais, 'hit was
that hese disciples haden drede
of his rising̃ in that caas,
thenne we after for mor̃ drede.'

better that his disciples had doubt of his rising than that we dread more now.

Leo papam, Sermone de ascensione: Gratias Agimus diuine dispensacioni 7 sanctorum patrum necessarie tarditati. Dubitatum est ab illis, ne dubitaretur A nobis.

The secounde cause whi he abode
was for to comfort his meisne
and make hit knowen to hom Abrode
that risen verraily was he.

He tarried 40 days to spread the news of his rising,

l. 8768 *lacking in MS., supplied from Harl.* 2250. * MS. *reads* spes *for* spiritus. 8779 MS. beheuet. 8780 MS. *reads* thal *for* that.

for God will not leave his dear ones without comfort;

for thagh God wil men to hym der
sum time haue tribulacioun,
3et bout comfort in no maner
he may not leue hom by resoun, 8796

they knew of his death but doubted his rising.

And wel thai wist that dede was he
but of his risyng þai wer in drede,
therfore oft time hym to se
to comfort hom hit was gret nede. 8800

The third reason why he tarried 40 days is hard to explain:

the thrid cause ful thester is,
but 3et as negh as I con
declare I wil hit now I-wys,
sum sauour 3ou to haue þer-on. 8804

God's comfort exceeds his chastising

ffor we shuld haue vnderstondyng
that Goddes comfort in gret nede
passes fer his chastisyng
And tribulacioun, as I rede, 8808

as a day exceeds an hour, or a year a day.

therfore his comfort is liknet her
As an hour is to a day,
And as a day is to a 3er,
And in quat maner I shal say. 8812

For if one dear to God suffer woe,

ffor 3if þat Goddes derlyng der, [fol. 137 *b*.]
And qvo-so serues hym any way,
suffer wo in any maner
for ri3twysnes o[r] for gode fay, 8816

his joy shall be as a year is to a day,

the ioy that he shal haue þerfore
shal pas þe pyne hym forto pay,
for his godnes so mich more
As a 3er is bi a day, 8820

or as a day to an hour, —that is, fortyfold.

or as a day is by an hour,
that sich as rulen wel hor witt
moun knowe hor mede for that langour
fourty-folde forto be qvytt. 8824

8811, 8821 MS. aday. 8816 MS. *reads* of *for* or.

therfore þe prophet Isaye
sais he wold preche one likyng ȝeꝛ
Aȝaynus one day of anye
to God that ȝeldes in that maneꝛ. 8828

Isaiah says that God gives a year of joy for a day of pain;

Isaie xvi: Predicarem annum placabilem domino, diem vlcionis Deo nostro.

heꝛ apertly ȝe moun se
one day of tribulacioun
Askes one ȝeꝛ whit to be
of comfort 7 remissioun. 8832

a day of trouble demands a year of comfort.

so to conclude ouꝛ first mateꝛ
And sett an houꝛ to a day,
ffourty houres bout weꝛ
Ihesus in his sepulcre lay, 8836

Since Jesus stayed 40 hours in the tomb,

And fourtie daies on erth he went
After his resurreccioun,
to comfort his brether he toke entent
In hor gret tribulacioun. 8840

he spent 40 days afterwards in comforting his brethren.

Vnde glossa: Quadraginta horis mortuus fuerat, propter hoc quadraginta diebus se viuere confirmabat.

Ensavmple by this we moun se,
that suffres for þe riȝt any
ffourty-fold qvit he shal be
And rewardet, as ere saide I. 8844

Every man who suffers for the right shall be rewarded fortyfold.

*Circa tercium qualiter Ascendit.** [fol. 138 *a.*]

The thrid poynt is god to knowe
how he stegh to heuen blis,
first myȝtily, as I shal showe,
As Isaie wel witnes þis: 8848

(3) As to how Christ ascended, he rose mightily, as Isaiah witnesses,

Quis est iste, qui venit de Edom ꝛc; *gradiens in multitudine fortitudinis.* Primo potenter Isaie lxvj.*

Also sayn Ion sais þat neuer none
stegh into heuen saue only he
that Goddes sone is 7 verray mon,
And now sittyng in that se. 8852

and John says that no other ascended into heaven,

8834 MS. aday. * *Latin written in the margin.*

for no creature can do it by his own power.

thēn sais þe glose made þer-opon
that neuer none thurȝe his owen powste,
for no creatur̄ þat con,
hit wer̄ impossibilite. 8856

Christ went up in a cloud, which was obedient to him.

And al-thagh Crist in cloude vp went
not thurȝe the cloudes owen power̄,
but schowe hit was obedient
to serue Crist in that maner̄; 8860

The cloud was serving its creator;

For vche creatur̄ is kent
be kind to serue his creatour,
ther-for̄ that cloude was ther present
to do his office at that our̄. 8864

he had no help of angels or elements,

So he stegh vp whit ful pouste
of his godhede, none other waye,
for none Aungels help hade he
ny other element, soth to say, 8868

as had Enoch and Elias.

As hade Enok, and Hely
that raueschet wer̄ thurgh Godes might,
that one in fuyr, as sais the story,
that other in cloude whit Angels bright. 8872

Vnde dicit Gregorius: Primus per coitum generatus 7 generans Scilicet Enoc, Secundus generatus set non generans scilicet Helias, Tercius nec generatus nec generans scilicet Christus, qui propria virtute ascendit.

Secundo Ascendit patenter. [fol. 138 *b*.]

Christ ascended openly in his disciples' sight, and no one asked him why.

Also he stegh vp openly
in alle his disciples syȝt,
and neuer one asket qweder ne why,
for thai knewe he was God almight. 8876

Iohannes xvi: Nemo ex vobis interrogat me, quo vadis.

He ascended before them that they might be witnesses,

And steghe vp in hor sight wold he
for thre causes that I sal say,
one is that thai schuld̄ witnesses be
of that [thai] seghen another daye. 8880

8854 MS. w *of* powste *inserted.*

the secounde cause that thai suld se
hor owen kind broght vp that day
and mirthe in hert haue, leue ȝe me,
to be moꝛ stidfast in the fay,

that they might rejoice in the exaltation of their own nature,

and for that kindnes so kud
alle way wilne his trace to suwe,
and thogh̄t oñ hym in hert hud
in tribulacioun to be trewe.

and that they might desire to follow him.

Tercio ascendit letantur quia iubilantibus Angelis.

Also he stegh vp ioyfully,
for aungels in heuen light
maden mirthe and melody
when thai seghen that ilk, sight.

Christ ascended joyfully, for angels made mirth;

Psalmus: Ascendit deus in [*iu*]*b*[*i*]*lacione*[m].*

And Austyn sais when Crist vp steghe
alle heuen schuld haue for that grete drede,
'Sterres merueile stekinḡ oñ hegh̄,
alle saintes enioy for that dede,

Augustine says that all heaven rejoiced,

'Trompes ȝiuen a blisful souñ,
and that glade weꝛ suetely sinḡ,
in that wheꝛ of deuocioun,
full offꝛ ioy alle likynḡ.'

trumpets sounded, and the redeemed sang sweetly.

Quarto velociter, quoniam tantum spacium in momento percurrit.

Also Crist stegh hastely [fol. 139 *a*.]
in one stounde so fer to go,
as Dauid in his prophecy
toldꝛ before hit suldꝛ be so:

Christ ascended swiftly, as David had prophesied.

Exultauit vt gigas ad currendam ꝛd.

But how fer he lepe ȝe schun se,
as the philosopher sais heꝛ,
Raby Moyses, leue ȝe me,
that writes of hit in this maneꝛ.

Rabbi Moses tells how far he leaped:

8881 MS. se *corrected from* be. 8886 MS. w *of* suwe *inserted*.
* MS. tribulacione.

of the seven planets and the seven heavens, each heaven is as wide

he sais, 'seuen heuenes ther bien,
and seuen planetes eke also,
and vche planete a heuen betwene
as muche space as a moñ wil go

as a man can walk in 500 years,

'of playne way in fiue hundret ȝer̃,
and space betwene vchone of tho
as muche as vche heuen that is cler,
of one widenes byn both̃ two,

and the same space is between each two heavens;

'So that the space that betwene is
from heuen to heuen, as sais he,
of as grete widenes i-wis
as is vche heuen of quantite.

then seven heavens and seven spaces amount to 7000,

'then seuen heuens to acompt
and seuen spaces hom betwene
to seuen thousand h[it wol] Amovnt,
ȝif̃ thai trwle meten bene.

and from the midst of the earth to the seventh heaven,

'and for to reken wol oright
from̃ middes of the vrthe her̃
to the hegh̃chip and light
of the seuent boute wer̃,

called Saturn, is a journey of 7,107 years;

'the whiche Saturnes callet is,
seuen thousand hunderth̃ and seuen space,
as muche as mon schulde go i-wis [fol. 139 *b*.]
in so long̃ while and he hade grace.

and if each day's journey is 40 miles of 2,000 cubits each,

'and to acompt vche iovrne
to fourty mile of heuen way,
as vche mile, as leue ȝe me,
two thousand [cubitus] leue ȝe me,

and each year has 360 days, you know how high Christ leaped.

'And putte also to vche ȝer̃
thre hundreth dayes 7 sixte,'
thus haue I acomptet her̃
how hegh Crist lepe thurgh his merce.

8923 MS. hom.

Circa quartum cum quibus ascendit.

Nowe schun ȝe knowe that he vp stegħ — (4) He ascended with many men and angels,
whit A grete pray of moñ-kynde,
and with aungels als oñ hegħ
ful grete novmber, as I finde. 8944

that he stegħ vp whit mony men — for the Psalter shows that he had men with him,
the Sauter shewes apertely,
for hor wrechedenes he raft then
and honourd hom worchipfully. 8948

Psalmus: Ascendisti in altum, cepisti Captiuitatem.

and that he stegħ vp eke Also — and the prophet bears witness to the angels.
whit grete novmbre of Aungels cleꝛ
and holy men as both two,
this prophecy wil witnes heꝛ: 8952

Ysais xviij°: Quis est iste, qui venit de Eodom, ꝛc.

for when Crist to heuen went, — For some angels did not know that God had redeemed man,
summe Aungels in heuen weꝛ
that weꝛ not in hor kind kent
that God hade moñ for-boght so deꝛ, 8956

Ne that he moñ becomen was, — and marvelled at the coming of Christ and his company,
therfoꝛ thai wonderet oñ that sight
of suche prese comyng to that place,
And Crist al blody and so dight. [fol. 140 *a*.] 8960

then the lasse aungels asket the moꝛ, — and they asked who came bringing people from hell.
who that was that come heuen whitinne
from the worlꝺ ledyng thore
suche as helle haden bien whit-inne, 8964

Quis est iste, qui venit de Eodom 7 eodom interpretatur sanguinia, Bosra munita, quasi *diceret: Quis est iste, qui venit de mundo saguinio* per *peccatum 7 de inferno Munito, ꝛc ꝛc.*

but Denys in a boke he mas — Denys says that the angels asked three questions:
sais when Crist to heuen went
thre questiouns in that caas
Aungels askeden Crist present. 8968

8962 MS. *First* i *of* whitinne *inserted.* 8965 MS. aboke.

first the great angels asked each other:

the furst that grete Angels made
vchoue to other alle in ffeꝛ,
the secounde to Crist thai hade
in this maneꝛ that ȝe schun heꝛ,

the thrid questioun i-wis
the lasse maden to the moꝛ,
as I schal declaꝛ ȝow this,
but sumqwat I haue sade befoꝛ.

'Who is he that comes from the world of sin and from hell?

thenne askeden the grete ther-in̄
who was he that come ther so
out of the blody world of synne
and from helle so stoutely tho.

Iste formosus in stola sua, &c.

He is seemly in clothing and in following.' Jesus answered:

'Semely he is in his clethyng,
and goyng with a ful poweꝛ,'
and while thay weren thus spekyng
Ihesus vnswaret, as ȝe schun heꝛ.

Ego qui loquor iusticiam 7 propugnator sum ad saluandum.

'I am Jesus, who speak righteousness; I am the champion.'

'I am,' he saide, 'swete Ihesu,
that speke al maner riȝtwisnes,
And bifoꝛ-fegher thurgh̄ vertu [fol. 140 *b*.]
to saue hom that weꝛ in destresse.'

A second question the great angels asked of Christ:

the secound questioun was this,
that grete angels askeden tho
to Crist so goinḡ toward blisse,
al blody wondet as mon̄ in wo:

Quare ergo rubrum est indumentum 7 vestimenta tua sicut calcancium in torculari.

'Why is thy clothing red like wine-pressers'?'

'whi is thi hulinḡ now so rede
and thi clothes opon the
like wyne-pressores on̄ lenth̄ and brede,
and al blody opon̄ to se?'

8979 MS. r *of* world *inserted*

this ilk, questiou*n* askeden thai
for his body was blody,
whiche blode he keppet wel alway
that from his body went none bye,

and blody stremes he loket aye,
as Bede sais, I schal telle whi,
fyue causes in gode fay
him nedet to kepe hit skilfully,

*Beda: Cicatrices domin*us *seruauit 7 in iudicio seruaturus est, vt fidem resurrectionis astruat, vt* pro *omnibus hominibus supplicando eas patri representet, vt boni, quam misericorditer sint redempti, agnoscant, vt perpetue victorie sue certum triumphum deferant, vt reprobi, quam iuste sint dampnati, videant.*

Euer til the day of dome schal be
and therto shewe hom openly.
the furst cause now ȝe schun se,
as at sayn Bede lornet haue I,

for to norisshe fully [þe] fay
of his resurrectiou*n*, [fol. 141 *a*.]
that he rose the thridde day
next after his passiou*n*

in that flesshe and blode verray
that deghet for our saluaciou*n*,
lest men hade opet him sto[l]en away
by coyntys and collusiou*n*,

And that sum other body rose
that was made be fantasy,
as was emonge Iewes lose
hor error for to iustifye.

the secounde cause, for to *present*
the blody stremes as this day
to his fader omnipotent,
and for all mon-kinde to pray.

He kept the blood always on his body

for five reasons that Bede gives:

to keep alive the faith that he rose

in the same flesh and blood (lest men should think him stolen away

and risen in some other body, as the Jews believe);

to present the bloody streams to his father as a prayer for man;

8999 MS. al *deleted before* wel. 9001 MS. he *inserted.* 9003 MS. i schal telle how *deleted after* causes. 9009 MS. in. 9015 MS. stoken.

to show good men how mercifully they were redeemed;

the thridde, that gode schulde knowe
how merciable thai were
by hym for-boght, hit wold showe,
to mynne him oñ that maner. 9028

to indicate his victory over the devil;

the feurthe cause, to knowe be tho
he hade euer-lesting victory
of the deuel that did vs wo
and broght vs in so grete any. 9032

and to remind the wicked that they are justly punished.

that fift cause is at wikket men
schal knowe that thai movne worthely
for hor misdede be dampnet thenne,
that to Crist deden vnkindely, 9036

for his kindenes schal showe wel ther
that he kuythet to moñ-kinde
by blody oñ body that he schal ber,
men of hor misdede to haue mynde. 9040

Jesus answered: 'I have trampled that press alone.'

Thenne to this questioun anoñ [fol. 141 *b*.]
Crist onsuaret and saide this,
'that pressour I haue appairet al-one,
ȝette of the folk, whit me none is.' 9044

Torcular calcaui solus 7 de gentibus non est vir mecum.

The cross is a press in which he was pressed,

The holy croice may callet be
a pressour pressing blode so bright,
in whiche pressour presset was he
that dehet oñ rode for monnes right. 9048

or else the devil is a press that binds men in sin;

Or elles the deuel he calles her
Suche a ppressour properly,
that moñ-kinde bindes that maner
in sinne and sorow sotily, 9052

pressing out good and leaving vices;

that gostly and to God der
He presses oute ful priuely,
and leues in him noght that gode wer,
vices by lengyng hym destrye. 9056

9050 MS. appressour. 9053 MS. to *inserted.*
9055 MS. in him *inserted.*

But our̄ fegher put vnd*er* fote
that ilk̄ pressor̄ vs appairinḡ,
breke bond * of synne 7 did vs bote,
and stegh to heuen as heghest kinḡ,

the tauerne of heuen oponet he
and sent wyne of the Holy Gost,
and whit that wine sustenet wer̄ we
to striue agayn the deueles bost.

The thridde questiou*n* that was made
when that Crist to heuen stegh,
lasse aungels to the mor̄ hade
in his goynḡ vppe on̄ hegh̄:

Quis est iste rex glorie? Respondit dominus virtutum ipse est Rex glorie.

'What is he this kinge of blisse?' [fol. 142 *a*.]
Saiden the lasse to the more,
then thai onsuareden and saide*n* this,
that vertuouse God went ther befor̄,

Kenḡ of blisse that mon̄ is,
as Dauid *pro*pheciet hor̄,
nowe is fulfillet forsothe i-wis
his *pro*phecy in Angels lore.

Of these Aungels questiou*n*
when that Crist to heuen went,
and of that onsuar̄ be resou*n*,
Austyn tretes whit gode entent,

And sais that alle the air̄ on̄ hegh̄
at Cristes vpsteinḡ halowet was,
and novmbr*e* of deueles when he vppe stegh̄
floghen for ferde to se his face,

To the whech ru*n*nen fast
Aungels at hom forto enquer̄,
what power that was that by hom past
and what kenḡ of blis went so ther̄.

But our fighter overcame that press, broke the bond of sin, 9060

opened the tavern of heaven, and sent us wine of the Holy Ghost. 9064

The lesser angels asked the greater: 9068

'Who is this king of bliss?' and they answered, 'He is God, 9072

by whom David's prophecy is fulfilled.' 9076

Augustine says of this question and answer 9080

that the upper air was blessed by Christ's rising, and devils fled, 9084

of whom angels asked what power had just passed them. 9088

9059 MS. boind. 9080 MS. f *deleted after* Austyn.

Quis est Iste Rex glorie, 7 cetera.

The devils answered: 'This is he who was so red and so white;

Then thai onsuaret 7 als tite
and saiden 'sikerly this is he
that was so rody 7 so white,
and after-ward mo rud hade he, 9092

he suffered death on the cross, strong to fight the devil;

'So bitterli that bale con bete,
he suffert oñ the rode tre,
big agayn the deuel to flite
and armet no way for to fle, 9096

foul seeming in death, fair in rising; white from the virgin, red from the bloody cross;

'In dethe foul semyng to the sight,
wonder fair in hup-rising,
white of that virgyn he in light,
all reide of blode in croice hengyng, 9100

a purse to gather insults in, but shining clear in heaven.'

'A purs to geder repreues inne [fol. 142 *b*.]
ffor mony repreue then hade he,
but in heuen shynyng bout syn
clerly now we moun hym se.' 9104

Circa quintum, quo scilicet *Ascendit.*

(5) He went above all heavens, whence he had come

Now shul we wit quider he went,
A-buf alle heuens, leue ȝe me,
for from that plas to erth he glent,
And thider aȝayn þis day stegh he. 9108

to fulfil all things, as the apostle witnesses.

Alle thing as was his entent
to fulfille with hert fre,
As þe apostle her present
witnes, as wel reden we: 9112

Ad Ephesios iiij°: Qui descendit, ipse est, 7 qui Ascendit super omnes celos vt adimpleret omnia.

There are many heavens.

'A-buf alle heuens,' sais he her,
for mony heuens I fynde þer bene,
Abuf alle quich with-out wer
he stegh þis day, as we shal sene. 9116

Est enim celum materiale, rationale, intellectuale 7 [super] substantiale.

ffour maner heuens wel I fynde — ffour maners heuens.*
As clercus speken of conyngly,
the quych, qvil it is in my mynde,
declar I wil as lernet haue I.

I will describe four kinds.

The first is heuen made of mater
7 seuen of þo þer ben I-wys,
As I bifore tolde 3ou her,
but hor names her writen is

The material heavens are seven,

In Latyn, wel as 3e moun se,
but þe Englisch I wil leeue,
lest men presumptuose holden me
to put me firre þen I may preue.

whose names I give not in English, lest I state more than I can prove.

Nota quod vii sunt celi, scilicet *celum aereum, ethereum, Olimpium, igneum, siderium, cristalinum 7 empirium 7 celum sancte trinitatis supra omnes.*

Another heuen in world is her — [fol. 143 *a*.]
that resonablie callide is,
A ri3t-wis mon 7 to God der
that dos al wel 7 no3t amys,

The reasonable heaven is a righteous man,

by thre skilles preue I may
that sich a mon of gode lyuyng
In heuen blis is dwellyng ay,
And heuenly weel in hym wonyng.

as is shown in three ways.

ffor as heuen is Goddes se
And wonyng, as sais Isaie,
so ri3twis monnus saule may be
A see of wisdome witerly:

Since heaven is God's dwelling, a good man's soul is the seat of wisdom.

Isaie xxx°: Celum mihi sedes est. 7 in Sapientia: Anima iusti sedes est sapientie.

Als a monnus soule in this
may callide be heuen by resoun,
that holi 7 gode alway is
In his conuersacioun,

Also his conversation is good,

* *At left of the text.* 9136 MS. *First* e *of* weel *inserted.*

or he thinks of heaven and despises this world;

ffor he thenkes neu*er* amys,
but ay toward that blis is bou*n*,
And holdes this world noȝt worth I-wis
so grete is his deuoc*i*ou*n*, 9148

Vnde dicit apostolus: Nostra conuersacio in celis est.

as the apostle said of himself and other devout men,

therfore sais þe apostle her̃
by hy*m*-self 7 oþ*er* mo,
that in þis world thoȝte*n* nothi*n*[g] der̃
but alway towarde heue*n* to go, 9152

whose souls dwelt in heaven till their martyrdom.

'Our̃ lyuyng is in heuen cler̃,'
And sothly he myȝt say then so,
for til þai alle martiride wer̃
The soule i*n* heue*n*, þe body i*n* wo. 9156

A righteous man's soul is heaven because of good works,

the thrid cause qverfore 7 qvy
that mo*nnus* saule of gode lyuy*ng*
Is callide heue*n* worthily,
ffor co*n*tiñuel gode worchyng. 9160

like the saints whose souls move towards bliss

ffor right as heuen meues all̃ way, [fol. 143 *b*.]
So meuen sainteȝ hor soules her̃
toward̃ the blisse that lastes ay
whit continuel pray[er], 9164

and spurn the devil.

And meuen the deuel als day for day,
when he wold̃ [no]ye, [no]ght to cu*m* ner̃,
that the soule, I may wel say,
his werrai heuen whil hit is kler̃. 9168

Item celum intellectuale est Angelus. Angeli enim dicuntur celum, quia ad instar celi sunt sanctissimi, vt patet inferius.

The heavens of good understanding are the angels.

Heuen of gode vnderstondyng̃
Arn aungels in heuen bright,
that alway bien in * hegh̃ duelling̃,
as heuen his cler̃ and alway bright, 9172

9151 MS. nothi*n*s.
9166 MS. hye heght.
9164 MS. praying̃.
9171 MS. in he hegh̃.

By-cause of hor grete dignite
And excellence thai han ther̃,
of whiche spekes, as ȝe schun se,
A grete clerk Denys hom to her̃,

They are of great dignity and excellence, as Denis says,

Dionisius in libro de diuine nominibus capitulo iiij°: Diuine mentes sunt super reliqua existencia 7 viuunt super reliqua viuencia 7 intelligunt 7 cognoscunt super sensum * *7 racionem 7 plus quam omnia existencia pulcrum 7 bonum desiderant 7 eo perticipant.*

And calles Aungels that bien cler̃
Goddes myndes that inne him is,
for what he thenkes whitouten wer̃
by hom is wroght anone in blisse;

who calls the angels God's minds

for thai bien ministres of his wille,
therfor̃ his myndes I may hom calle,
frely anone for to fulfille
in his thoght what-seuer may falle.

and ministers of his will;

Therfor̃ he sais her̃ that thai
bene aboue all̃ thing̃ that is, [fol. 144 *a*.]
and aboue all̃ that leue may
thai leuen in liking̃, leue wel this,

they live above all others,

Vnderstonden and knowen ay
aboue alle resoun and wit i-wisse,
and mor̃ then any thing̃ may
that made is thai mone no way mys,

have understanding above all,

That is fair̃ and gode also
thai wilnen all̃ way witerly,
and han part of hit for oo
boute whit-stondyng̃, trauail or ny.

and desire part in all good.

Secundo: sunt pulcherime nature 7 glorie, de quorum pulcritudine dicit Dionisius in eodem libro: Angelus est manifestacio occulti luminis, speculum purum, clarissimum, inco[n]taminatum, in-coinquinatum, sus-

* MS. censum *corrected from* sensum.

cipiens, si est fas dicere, pulcritudinem boniformis Deiformitatis.

Also angels are most beautiful, as this clerk says:

Also Aungels in hor kinde
arn most fair in heuen blis,
of whiche fairnes, as I finde,
spekes this clerk no thing amys,

'An angel is a mirror of clear light,

and sais, 'an aungel is ovt-showing
of hidde light and clene merour,
Most clene and fylet no thing,
att graciouse thing as gouernour,

and most like God of any creature.'

'And 3if hit leueful be to say,
an Aungel cler wel I may calle
of Goddes fourmyng in gode fay
and most like thing to him of alle.'

And angels are most mighty; as John of Damascus says:

Also aungels biggest bien
by-cause of wertu and power,
of whiche spekes, as wel i-sene,
A clerk, Iohan Damasce, wisele her,

Damascenus libro ij° capitulo iij°: ffortes sunt angeli et [fol. 144 *b.*] *parati ad Dei voluntatis expletionem 7 ibi confestim inueniuntur, vbi diuinus iusserit nutus.*

'Strong angels are ever ready and skilful to fulfil God's will,

And sais that stif aungeles on hegh
be redy att-way to fulfill
Goddes witt 7 therto slegh,
7 ther byn fonden loud and stitt,

to spare good and destroy evil, however hard it may be.'

As God biddus att-way negh
gode to spare 7 ewle to spitt,
be thi trauel neuer so dregh
strenght thai han att-way at witt.

Quarto celum sup[er]substanciale est equalitas diuine excellentie.

The super-substantial heaven is where the Trinity dwells;

the furth heuen I spek of her
is aboue att substancial thing,
ther is the Trinite entere
Fadur 7 Son 7 Gost wonnyng;

9222 MS. su *deleted after* att.

from̄ wheche heue*n*, wit*h*oute*n* were,
com̄ C*r*ist 7 thider went, bout lesing,
herto acordes the Saut*er*
that Dauid mad God ay plesing: 9228

from this Christ came, and to this he returned, as the Psalter says.

*P*salmus: *A summo celo egressio eius.*

therfore aboue thes heuens all̄
to that hegħ place then̄ vp stegh he,
which̄ heue*n* of all̄ is hede 7 wall̄,
ther is the v*er*rai t*r*inite, 9232

A-bowe all̄ heuens mat*er*iall̄
as shawes this Psalme, as ȝe shin se,
told before what shuld befall̄
by king Dauid, as then̄ wrot he: 9236

This heaven is above all material heavens, as David prophesied:

Eleuata est magnificentia tua ꝛc̄

he said that Goddes gretnesse was
abowe all̄ heuens howen̄ on̄ hegħ, [fol. 145 *a.*]
that is to wit to that place
ther sou*er*aigne wisda*m* is 7 slegħ. 9240

'God's greatness is raised above all heavens', that is, to the seat of sovereign wisdom,

Empiriu*m* that heue*n* cald is,
aboue then̄ whiche mon̄-kind he [b]roght̄
to the most sou*er*aigne blisse
that for his godhid is wroght. 9244

called the Empyreum, where he took mankind,

For that flesch̄ 7 blod entere
that he toke of Mare fre,
thider he broght̄ wit*h*oute*n* were
to his fader heghust see. 9248

for he brought Mary's flesh and blood to the highest seat;

ȝe shul not leue he houe*n* was
as was Ennoc 7 Heli here,
nother to that selwe place
ny only thurgħ aungeles power̄; 9252

not to the same place as Enoch and Elias,

ffor thai were broght̄ to Paradise
that Ad*a*m lost for his trespace,
but Ih*es*u thurgh his awen̄ awice
went thid*ur* as is the heghust place. 9256

for they went to the Paradise that Adam lost;

9242 MS. wroght̄.

Christ dwells with angels and saints

In that heuen Crist is wonnyng
7 with him aungeles clene 7 clere,
and holy saintes of gode liuing
whil that thai in erthe were,

so high that none come nigh him,

So heghe ȝet ther comes noñ
as is the holy Trinite,
for his see is abowe uchone
7 in him our kind has he.

except Our Lady, who knew more than man may.

But if hit be our lady aloñ
that ho knewe more theñ we mon se,
vnworthi is aƚƚ thing to that woñ
7 knowe so fer his priuetee.

Quod ascendit super celos rationales.

He ascended above the heavens of reason, that is, the redeemed and the saints.

now that he stegh vp eke also
aboue aƚƚ heuens resonable, [fol. 145 *b*.]
that is to wit meñ out of wo
7 saintes to blisse alway able,

As I declaret here bifore,
hit shewes by this autorite
aboue aƚƚ saules lasse 7 more
7 eke the heghust heuen ȝede he.

Canticorum ij°: Ecce iste venit saliens in montibus 7 transiliens colles.

'Lo', said the wise man, 'he went leaping hills and overleaping their tops.'

'se', sais the wise moñ, 'as he went*
lepyng in hilles 7 ore-lepyng
the coppes of hoñ', then is vs kent
by glose of this to haue conyng,

The hills were angels that he leaped among,

What thes hilles moun signifie
7 coppes of hoñ, I wol ȝow mynne.
here calles the glose, I shal not lighe,
tho hilles aungeles he lepe inne,

for angels were all about him;'

For aungeles aƚƚ about him were
whеñ he so to heuen went,
therfore he calles hom hilles here
that so with him that tyme weр lent.

9277 *This line follows* 9280.

7 hilles coppes that he ore-lepe
where holi saintes he *with* him toke,
but ȝet aboue hom, takes kepe,
he lepe, ȝet he* hom noȝt forsoke.

and hilltops were saints whom he took with him.

So that I may preue by this
aboue aⁿ heuens stegh that king
that resonable arⁿ callet iwis,
7 heuens of gode vnderstonding,

So he went above heavens of reason and understanding.

the whiche byⁿ aungeles clene *7* clere
for excellentship *7* dignite,
as I before declaret here
preue I wol by autorite:

Psalmus: Qui ponis nubem ascensum tuum, qui ambulas super pennas ventorum. [fol. 146 *a*.]

also to preue that he up-stegh
to the heghust heuen of aⁿ,
the gospel here is writeⁿ negh
to wittenesse what-seuer may bifaⁿ:

That he ascended to the highest heaven, Mark proves:

Marci vltimo: Et dominus quidem Ihesus postquam locutus est eis, assumptus est in celum 7 sedet a dextris Dei.

Marc sais, 'whenⁿ oure lort Ihesu
had spokenⁿ *with* his discipuls here,
he s[t]e[gh] thurgh his vertue
7 sat oⁿ Goddes right hond nere.'

'When he had spoken with his disciples, he ascended to God's right hand, which is the equality of God's might.

Goddes right hond callet is
the euenship of Goddes myghⁿ,
ffor euen *7* euen thai were iwis
whenⁿ he was commenⁿ into that ligⁿt.

Circa sextum quare ascendit notandum.

now whi he stegh vp into that blisse,
gode is to knowe *with* hert stable,
neghenⁿ causes I fynd iwis
That frutfuⁿ arⁿ *7* profitable.

(6) As to why he ascended, there are nine reasons.

9292 MS. ȝet *repeated after* ȝet he.
9307 MS. *reads* speke *for* stegh.

*Nota quod ascensionis domini ix sunt fructus siue vtilitates.**

His ascension gave us power to dwell with God,

The first frut of all is this,
to won̄ with God hit mad vs able
7 to loue him treuely in this,
he to vs more merciable. 9320

for Christ said: 'If I go not, ye cannot know your counsellor.'

For Crist said er he vp went,
'bot if I go, ȝe mou̇n not knowe
ȝour consailour that shal be sent,
the Holi Gost to comfort ȝow.' 9324

Iohannis xvi°: Nisi ego abiero,† paraclitus non veniet ad vos.

Augustine says: 'If we draw near God in flesh, we are not good disciples,

Then tretes Austain opon̄ this
7 sais, 'if that we fleschely drow
to God, in that we done amys, [fol. 146 *b*.]
noght gode discipuls by his sawe, 9328

but if we desire his grace spiritually we may rise to his dwelling.'

'But ȝif [we] gostly wilne his grace
and desiren hit for to winne,
we mouen be able to that place
that he stegh to and now is in.' 9332

Augustinus: si carnaliter mihi adheseritis, capaces spiritus non eritis.

The ascension gave us more knowledge of his godhead, as John says:

the secounde prophete witerly
ys forto haue the mor̄ knowinḡ
of his godhede, as preues herby
that sayn Iohn sais vs showing, 9336

Iohannis xiiij°: si diligeretis me, gaudiretis vtique, quia vado ad patrem.

'If ye loved me tenderly, ye would rejoice that I go to my father.'

'yff ȝe louet me tenderly,
ȝe schuld̄ haue tho mor̄ likynḡ
That I go to my fader in hye,
that in heuen is heghest kenḡ.' 9340

* *Latin written in the margin.* † MS. abgero.
After 9333 *this line is deleted:* is for to knowe witerly.
9338 MS. k *deleted after* mor.

thenne says Austyn glosing this
in Goddes nome, as ȝe schun heꝛ,
in Latyn furst as wreten ys,
and aftre in Englis moꝛ cleꝛ:

Augustinus: *Ideo subtraho formam istam serui, in quo pater maior me est, vt Deum spiritum aliter videatur.*

be-cause that is apostels alle
Seghen him heꝛ as werray moñ
and do as to a moñ schuld * falle,
Saue synne might none put hym opoñ,

and als he toldꝛ oft beforꝛ
that werray Goddes soñ was he,
therforꝛ to dwelle as moñ euermoꝛ [fol. 147 *a*.]
whit hom by skil hit might not be.

ny in-as-meche as he God was
to duelle in erthe hit semet ewel,
therforꝛ to his proper place
He most go to ouercome the deuel.

and whil he was in erthe heꝛ
seruant he was from heuen sent,
From his fader of fulle poweꝛ
to forbye moñ obedient,

therforꝛ to preue that he God was
as wele as moñ, him nedet to go
bothe God and moñ in-to that place
that he beforꝛ for moñ come fro,

And fourme of seruand put awaye
steghyng in-to heuen blisse,
that his discipuls mighten say,
'werray God ouꝛ maistre is'.

Augustine's gloss I will give in Latin and in English;

since Christ's apostles saw him always like a man, except for sin, and he had said he was God's son, he must needs cease to live as man;

since he was God, he must go to overcome the devil;

while on earth he was like a servant,

so to prove himself God, he had to go to his own place,

putting away the form of servant to appear very God;

9347 MS. amoñ schuld *repeated.* 9356 MS. m *deleted after* to.
9368 MS. al *deleted after* God; is *inserted in different ink*; maistre *corrected from* maistres.

'I put away the form of servant that ye may know me God.'

Therfor̄ saynt Austyn by his witte
in Cristes nome sais sothele this,
'fourme [of seruant] away I putte
that ȝe moun knowe me God i-wis.' 9372

Hec Augustinus vbi prius. Tercia vtilitas sue ascensionis est meritum fidei.

The ascension is profitable for the merit of faith

the thridde prophete in gode fay
of Ihesu Crist ascensione
is merit that moñ wene may
To leue whit ful deuocion̄ 9376

to believe what cannot be seen,

that was done that ilk̄ day
when he to heuen made him bouoñ,
and for to leue with hert werray
that no flesshely men se moun. 9380

Leo papa In sermone de ascensione: Magnarum enim hic vigor est mencium incuntanter credere, que corporio non videntur in-tuitu, 7 ibi figere desiderium, quo nequeas inferre conspectum. [fol. 147 *b*.]

Augustine comments on a verse of the Psalter:

Saint Austyn tretes* of this mater̄
opoñ a uerse that I sal say,
that Dauid writes† in his Sauter̄,
whiche werse begynnynḡ rede ȝe may, 9384

Exultauit vt gigas, 7 cetera;

Christ tried while on earth to release us from the power of sin

and sais that Crist tarit noght
to help vs whil that he** was her̄,
but ran cryin̄g and vche way soght
to brinḡ vs oute of grete daunger̄, 9388

by preaching, holy living, dying, going to hell,

Whit word and penible prechin̄g,
holy lif̄ whit-outen synne,
suffrin̄g dethe, to helle goyn̄g
to brinḡ vs owte that wer̄ þer-in, 9392

9369 MS. sayn taustyn. 9375 MS. as *deleted after* merit.
9378 MS. him *in margin*. 9381 MS. tretes *repeated*.
9382 MS. auerse. 9383 MS. writes *repeated*.
9384 MS. begynnynḡ *corrected from* benynnynḡ.
9386 MS. her *written for* he. 9392 MS. goyng *deleted after* w.r.

Leuyng aȝayne, 7 hym showing
to his brether er he wold' twinne,
and after-ward to heuen steghynge,
that selue wele vs for to wynne.

rising from the dead, appearing to his brethren, ascending to heaven;

He ran crying that sinful men
schuld' turne to him and sun forsake,
from hegh-sight he went then
that we schuld turne 7 herte wake,

he went from our sight that we should awaken our hearts

in gode lif for to fynde him ther'
as he went in heuen blis,
[and] this prophet wel vs to ber',
we * movne be sekur of i-wis.

to find him in heaven.

Hec Augustinus. Quarta est nostra securitas.

The furth profit in gode fay [fol. 148 *a*.]
That he stegh for to heuen blisse,
to mak vs siker soth to say
7 preue vs for his ther he is,

His ascension is profitable as our security to prove us his,

And our aduocate to be in nede
to his fadur all-welding,
that whil thar vs haue no drede
to com̃ ther-as he is wonyng.

and to give us an advocate with the Father;

Herto acordes gode saint Iohn̄
7 sais, 'a gode vocate han̄ we
to the fader of heuen̄ vp-gon,
Ihesu Crist that deghet on tre.'

John says: 'A good advocate have we in Jesus, who died on the cross.'

Iohannis ij°: *Aduocatum habemus apud patrem Ihesum Christum iustum 7 ipse est propitiatio* † *pro peccatis nostris.*

of whiche sicurnesse said before
that mon̄ schuld haue oñ heuen blisse,
Bernard in his liking lore
ful wittely declares this,

So Bernard speaks

9398 MS. sunforsake. 9403 MS. as.
9404 MS. wer' movne. † MS. preposatio.

to prove that good men are worthy of bliss:

Right as sinful men shuld say
that where represent priuely,
so spekes Bernard, in gode fay,
to preue gode to that blisse worthy, 9424

Bernardus: Securum accessum habes, o homo, ad Deum vbi mater ante filium, filius ante patrem, mater ostendit filio pectus 7 vbera, filius ostendit patri latus 7 vulnera: Nulla ergo poterit esse repulsa, vbi tot concurrunt caritatis insignia.*

'Man, thou hast a sure way to God when mother and son pray for thee;

And sais, 'mon̄, thow has sicur way
to go to God graciousely,
theras is redy for to pray
bothe moder and son̄e ful of mercy; 9428

mother prays son, and son father;

'Thenne moder to the son̄ in blisse, [fol. 148 *b*.]
the son̄ to the fadur on̄ hegh,
I con wit no way i-wis
how help might schap him more negh. 9432

when the mother shows her son her breast, he pities men,

'For the moder showes the son̄
brest and pappes that soek he,
whenne son̄ is mynnet opon̄ that wone
on̄ monkind he most haue pite, 9436

and shows his father his wounds;

'And shewes the fader side 7 woundes
that he tholet on̄ rode tre,
thus bothe biholden the blisset boundez
of werray loue and charite. 9440

with these tokens there can be no refusal.'

'Ther may be none ayayn-puttyng
when all these seignes shewet byn,
ny for to help mon̄ ma[ke] fluttyng,
God may not schutte him, wel is sene.' 9444

Quinta vtilitas est nostra dignitas

The ascension is profitable for the dignity of mankind,

the fift prophet preue I may
mon̄-kinde hade whenne Crist vp-stegh,
that our kind that ilk day
to heghest heuen was houen on̄ negh, 9448

* MS. caritatis *corrected from* caritas. 9443 MS. may.

And oñ Goddes right honde sette
to preue vs next his deite,
for godhede whit moñ-hede was met
to menske moñkind, leue ȝe me.

since Christ, God and man, sits on God's right hand.

Therfor̃ aungels clene and cler̃
euer sithen that tyme mighten wel se
that moñ to God was more der̃
thenne Aungels wer̃ of dignite,

Angels might know that man was of greater dignity,

And forbeden hom to honour̃
Syn moñ was broght vp to that blisse,
to preue in myn word̃ nōn errour
sayut [Iohn] the apostel witnesses this; [fol. 149 *a*.]

for man was forbidden to worship angels, as John tells:

for in the Apocalipse I rede
that when the aungel spake to Iohan,
Iohan honuret him in word 7 dede
and felle bifore his fete anone,

when he fell before the angel's feet

Thenne the aungel sain Iohñ bede
noght to do so, that tyme was gone,
for his seruaunt he was in nede
and his bretheres euer-ichone,

the angel forbad it, and said that he himself was a servant

For sithen Crist his blode con schede
and made God and moñ all̃ one,
muche more honuret, to take hede,
ys moñ thenne Aungel in that wone.

to men honoured by the shedding of Christ's blood.

Apocalipsis xix: Cecidi, inquit, ante pedes eius, vt adorarem eum, 7 dixit mihi: Vide ne feceris, conseruus tuus sum 7 fratrum tuorum habencium testimonium Ihesu.

Then sais the glose made opoñ this
that in the old̃ law werrayment
Aungel wernet no moñ i-wis
to honur so from heuen sent,

Under the old law no angel refused worship,

9460 MS. hem *deleted before* this.
9463 MS. in *inserted in different ink.*

but since the ascension man's honour is more than the angels.'

but after Crist stegħ in-to blisse
And monnes kinde to heuen was hent,
he thoght his dignite more then his
and wayue[t] that worschip weꝛ he went. 9480

Sexta est spei nostre soliditas.

The ascension is profitable for the steadfast hope of heaven;

the sixt profit sikerly
ys studfast hope þat we mone haue
to cum after him astily,
that stegh to heuen mon-kinde to saue. 9484

so the apostel heꝛ

therfoꝛ the apostel heꝛ
sais that a grete bischop haue we,
Ihesu, Goddes soñ dere, [fol. 149 b.]
that percet b[e]uen thurgħ his pouste. 9488

and we have hope of entrance if our lives are clean.

haue we that hope, whitouten weꝛ,
and we schun perce hit as did he,
ȝif ouꝛ lif be clene and cleꝛ,
and whit him in that blis be: 9492

Ad Hebreos iiij°: Habentes ergo pentecosten magnum, qui penetrauit celos, Ihesum filium Dei teneamus spei nostre confessione, ꝛc.

Septima est vie ostensio.

The ascension is profitable to show us the way.

the seuen. p[rofe]te whi he ȝode
to heuen blis now as this day,
Mathy sais was for ouꝛ nede
to teche vs the redy way: 9496

Mathie secundo: Ascendit pandens iter ante.

Augustine says: 'Jesus has made the way, rise and go;'

thenne beide Austyn witerly,
'sithen Ihesu Crist ouꝛ saueouꝛ
has made ouꝛ way thurgħ his mercy,
ryse and go 7 bidè noñ howꝛ.' 9500

that is, rise from sin and find the way to bliss.

that is as muche for to say
as bidde vs rise vp of ouꝛ synne,
then schun we finde euen way
to wele, that he has for to wynne. 9504

9488 MS. *reads* hauen *for* heuen. 9493 MS. parte.

Augustinus: Via tibi facta est ipse saluator 7 ambula, noli pigressere.

*Octaua vtilitas est ianue celestis [a]per[i]cio.**

the Aghtet profit is opunnyng̃
of heuen ȝates to vs alle
that to gode lif hauen liking̃
and comfort ay to Crist to [calle]. 9508

The ascension is profitable in opening heaven to all good men;

for right as Adam furst befor̃
opunnet helle-ȝates has
to his ofspringe that greuet sor̃,
so Crist the seconde tyme [h]as 9512

for as Adam opened hell to his offspring,

opunnet vp for euermor̃
heuen-ȝates thurgħ his grace,
whenne he stegh vp heuen thore [fol. 150 *a.*]
whit monnes kinde into þat place. 9516

so Christ opened heaven-gates when he ascended.

Vnde cantat ecclesia: Tu deuicto † mortis, ꝛc.

Nona vtilitas est preparacio gaudiorum loci.

the nynt profit was, in gode fay,
that he stegh forth in-to þat blisse
for to ordaine vs that way
Ther̃ in wele to wone i-wis. 9520

The ascension is profitable in preparing the way for us,

Iohannis xiiij°: Vado parare vobis locum.

Sayn Iohan the apostel to our̃ pay
In his gospel witnes this,
that God saide he stegh vp this day
to ordayne our̃ place whit his. 9524

as John says in his gospel.

Then tretes Austyn oñ this maner̃
speking̃ to God deuoutely
and saide, 'puruay at our̃ praer̃
that thow puruayes appertely. 9528

Augustine says: 'Prepare for us what thou preparest,

Domine, para nobis, quod paras: nos enim tibi paras.

'for thow ordaynes vs to the,
and th[ou] in vs to be lengyng̃,
when þou ordaynes, as I se,
for vs a place of gode bidyng.' 9532

for thou makest thyself to dwell in us and we in thee.'

* MS. operacio. 9512 MS. *reads* was *for* has. † MS. deuictor.
9530 MS. *reads* then *for* thou. 9532 MS. aplace.

*In die pentecostes.**

The Holy Ghost was sent from heaven in tongues of flame.

Nowe ys to knowe for al mon-kind
that this day from heuen was sent
the Holy Gost, as I wel finde,
in tonges of [fuyr] brennyng feruent,

I will discuss eight points:

whiche sendyng to haue in mynde
the heghest poyntez takes entent,
first in Latyn be-leue lynd
and after on Englisshe to be kent.

Primo considerandum est A quo missus est; Secundo, quot modis missus est; iij°, quo tempore missus est; iiij°, quociens missus est; vj°, in quo missus est; vij°, ad quos† missus est; octauo, propter quid missus est. Primo A quo missus est.

(1) The Holy Ghost was sent from the father and the son,

As to the furst, knowe [s]hun ȝe, [fol. 150 *b*.]
from whom the Holy Gost was sent,
from the fader, as rede we,
and from the son also he went,

and he sent himself.

And him-self proferde he thoo,
als our doctours han vs kent,
so was he sent from all tho
to his discipuls to-ȝeder lent.

The witness says: 'The father will send his spirit.'

That he fro the fader come
Sayn witnes, as ȝe schun se,
and sais, 'the fader of rightwis dome
will send his gost to his men-ȝe.'

*Iohannis xvi°: Cum Autem venerit ille spiritus veritatis, docebit omnem** veritatem.*

A doctor explains: 'The Trinity is of one substance,

then tretes a doctour opon this
and sais, 'the holy trinite
And godhede þat vnchangeable is,
in substance non but one is he,

* *Latin written in the margin.*

† MS. vij° ppt quid.

9541 *In the margin at the top of fol.* 150 *b is written:* de Emissione *spiritus* sancti.

9541 MS. *reads* ihu *for* shū. ** MS. oiēm.

'and in this werk forsoth i-wis
may not be twynnet, leue ȝe me,
in wille, in might, 7 eke in blisse,
all bien one ther persones three.

and may not be divided in will, in power, or in bliss.

'the trinite thurgh his mercy
Deuyset this werk thurgh his might,
mon-kind of bale for to bye,
this as ȝe schun se in sight;

The Trinity made the plan to redeem man from woe;

'that the fader alweldyng
Schuld suffre mercy to be wroght;
The son shewde hit at his comyng,
when that he on rode was broght;

the father willed mercy for men, the son showed it by his death,

'Also the Holy Gost in confermyng
of that be-for so don and thoght
Schuld make our hertes hote brennyng
qven that bote to vs wer broȝt.' [fol. 151 *a*.]

and the Holy Ghost confirmed it.'

Hec Leo papa: Beate trinitatis incommutabilis Deitas vna est in substancia 7 diuisa in comparacione corporis in voluntate par in potencia equalis in gloria. Diuisit sibi autem opus nostre redempcionis misericordia trinitatis, vt pater propiciaret, spiritus sanctus igniret.*

For the Holi Gost God is,
ther I preue he hade gret miȝt
to gif hym-self to vs I-wis,
As wel as fader 7 son by riȝt.

The Holy Ghost is God in that he had power to give himself.

Saynt Ambros preues wel þis,
the Holi Gost may not by griȝt
fulle god-hede, ellis wer mys
by four skilles, in monnus siȝt.

For this Ambrose notes four reasons:

Ambrosius in libro de spiritu sancto: Deus† cognoscitur, aut quia sine peccato est, aut quia condonat, aut

9558 MS. maynot. * MS. p ī potenciā. † MS. rōs.

quia creatura non est, aut quia non adorat, sed adoratur.

God is known by his sinlessness, or by his forgiveness of sins,

ffor God is knowen skilfully
ouþer for he is bout sȳn,
or for he forgifs thurȝe his mercy
synful meñ that ben þer-iñ, 9584

or by his creating not being created, or by his receiving not giving worship.

oþer ellis for he endeles is,
ne creatuꝛ bot creatouꝛ,
or for he honourede is
And to non oþer dos honouꝛ. 9588

So we see how the Trinity gave himself,

then in this worde spoken heꝛ
is shewide hou þe trinite
holly to vs 7 most deꝛ
ȝeue hym-self, as ȝe shyn se, 9592

for the father gave his son and his spirit, as Augustine says:

ffor þe fader al þat he hade
he ȝeue vs, as sais sayut Austyne,
his son, his gost sent vs to glade,
As I reherce in Latyne: Augustinus. 9596

Misit nobis filium suum in pretium nostre redempcionis, spiritum sanctum in preuilegium nostre adopcionis 7 se ipsum reseruauit in heriditatem adoptacionis.
[fol. 151 *b*.]

'He sent his son as the price of our redemption; his spirit by reason of our desire

he says, 'he send his soñ adouñ
for preciouse price vs to for-bye;
the Holi Gost for enchesoun
Of ouꝛ dessire, 7 to distrye 9600

and to destroy the devil; and kept himself for our inheritance.'

'The deuel þat wyth bale was bowun
to bynd vs into hys baylie;
and hym-selfe hole, wete ye moun,
ffor our heritage, as rede I.' 9604

The son also to amend our sin

Thus dede the fader to begynne;
The soñ also, as I schal say,
schewyde hym for to scleke oure synne,
Als Bernarde says aꝛ to our paye; 9608

'ffor vs to saue hys lif he lede,
his blode he ȝef vs forto drynke,
hys flesche for mete in fourme of brede,
her was fayr̃ gyfft, as men mon̄ thynke.'

gave his life, his blood, and his flesh.

Bernardus: Dedit nobis animam in precium, sanguinem suum in potum, carnem in cibum, ꝛc.

Also þe Holy Gost i-wysse
Aſt̃ that felle to hym ȝeue hee
Als Poule sais, nothyng amysse,
Iche mon after his degre;

The Holy Ghost gave his all, as Paul says,

ffor sommon he ȝefe wysdom̄ too,
summon conyng, summon gude faye,
and þe Holy Gost wold doo
To schow hym to monkyn[d] verray.

to some men wisdom, to some knowledge, to some faith.

Ad Chorinthios xiiij°: Alii per spiritum sanctum datur sermo sapiencie, Alii sermo scientie, secundum eundem spiritum, Alteri fides, ꝛc.*

†*Secundo quot modis missus est.*

Now to the secund goo wee,**
and telle in how mony manere
the Holy Gost, as ȝe schun see,
May send be, tokenes hit here.

(2) The Holy Ghost may be sent in two ways:

In too maners, leue ȝe me, [fol. 41 *a*, col. 2.]
one is in syȝt of sum mater̃,
As ȝif in fir̃ or cloude come he;
þat oþer vsen̄ men̄ in hert cler̃

visibly, as in fire or cloud;

queñ he comes 7 is not sene,
þen̄ slydes he in-to mennes mynde
þat chast 7 in clene lyfe bene,
in oþer plas schaſt̃ non̄ hym fynde.

and invisibly, when he enters good men's hearts.

9611 MS. for me *deleted after* mete.
9612 MS. gyfft *corrected from* gyffe. 9620 MS. monkyng.
* d *deleted after* sermo. † *Secundo . . . est written in the margin.*
9624 *Harl.* 3909 *ends here; from this point on, Harl.* 2250 *supplies the text.*

Iohannis tercio: Spiritus, vbi vult, spirat 7 vocem eius Audis, set nescis, a quo venit aut quo vadat, ꝛc.

'God's spirit goes where he likes; thou hearest, but knowest not whence he comes.'

Þerfor̄ saynt Iohn̄ says, 'Goddes gost
springes 7 lenges quer̄ hym lyst;
his gost þou heres bout bost,
bot quethen̄ hit comes, is vnwyst.'

Bernard says: 'No marvel he is not seen, for he has no colour;

Þen̄ Bernarde says, 'no meruayle is,
ffor be þo eghen̄ he entres noght,
ffor colour has he none I-wis,
quen he comes in monnes thoȝt,

nor is there a sign to ears or nose;

'Ne Eres faren̄ nothyn̄g amys
be sownyn̄g, quen he so is soȝt,
ne be þo nase, leue wele this,
bot in holy hert þat wele is wroȝt.'

but man's judgement shall tell when he comes, for vices flee

7 monnes Avne skylfull̄ dome
shall̄ tell̄ quen he comes in̄,
ffor Bernarde says þat quen he come,
vices flogh euer with-oute dyn̄,

and virtues enter the heart.'

7 vertues entreden Anone;
Þen̄ meruaylled he in þis maner̄,
'how vertues comen̄ 7 vices gon̄,
wunderly by his wisdome wer̄!'

When he amended his life, he perceived God's power

ffor quen he amendet of his lyfe,
he persayued̄ Goddes myȝt,
þat wykked̄ gost þat did̄ hym stryfe
was wayued̄ in refourmyn̄g ryȝt,

and sweetness, and the wicked spirit was driven away.

Þen̄ segh̄ he Goddes swetnes ther̄,
And tho wykket wos went oway, [fol. 41 *b*, col. 1.]
Þen̄ hertly alway he con̄ hym heer̄,
As I in Latyn thenke to say:

Ex motu cordis intellexi presenciam eius, ex fuga vicorum Aduerti potenciam virtutis eius 7 ex quacumque emendacione morum meorum expertus sum bonitatem mansuetudinis Et ex reformacione 7 renouacione

9650 MS. maner̄ *corrected from* mariner.

spiritus mentis mee prospexi, vt-cumque speciem decoris eius 7 ex motu horum omnium expaui multitudinem magnifitudinis eius, ꝛc. Hec dicit Bernardus.

queñ þo Holy Gost has beñ sent
In any mater̃ þat mon may see,
be fyue maners, as I am kent,
he has beñ sent, as rede we.

De emissione visebili.

There are five visible sendings of the Holy Ghost:

ffyrst in A dove lykenes,
Crist queñ þat he folwed was,
As Saynt Luke beres wytnes
7 in gospell̃ mynde mas:

Primo in columbe specie.

in the likeness of a dove at Christ's baptism:

Descendit spiritus sanctus corporali specie. Luce iij°.

Tho secunde tyme in cloude bryȝt
At Cristes transfiguracioun,
queñ he to his meñ kuyt his myȝt,
In gospell̃ As ȝe rede moun.

Secundo in nube specie.

in a bright cloud at the transfiguration;

Ad-huc eo loquente ecce nubes lucida obumbrauit eos, ꝛc.

Tho thrid tyme wos be a blast
he sent tho Holy Gost to hyse,
þat hor hertes shulden last,
ffor in þat werke he made hom̃ wise.

Ter io in inflacione.

in a breath that strengthened his followers,

7 queñ he blwe he sayd̃ this,
'haues her̃ þo Holy Gost in ȝow,
þat ȝe for-ȝeiten not þis
my faithe fully for to knaw.'

when he said: 'Receive the Holy Ghost that ye forget not my faith';

Iohannis xx^mo: Inflauit 7 dixit: Accipite spiritum sanctum, ꝛc.

The furthe tyme in fir̃, in fay,
The fyfte in tong̃ 7 strange speche,
In þes too he come as þis day
ffor to be our̃ lyfes leche.

Quarto in igne.
quinto in lingua.

in fire, and in tongues and strange speech at Pentecost.

These five appearances indicate the qualities

Þer-for̃ shwed in syght was he
In þes fyfe lykenes, as I say,
þat vnd*er*stonde fully shyn̄ we
hor *pro*purtees, all̃ to our̃ pay,

by which the Holy Ghost works in men's hearts

Of queche þat he schwed̃ hym þen̄,
to knaw þat he wurches al-way
In m*e*nnes hert*es*, as I myn̄,
w*i*th þos maters to mende hom ay,

to bring them out of deadly sin.

7 bryng̃ mon̄ owt of dedly syn̄,
Also to do poynt*es* to his pay.
Now at þo dowue I will̃ begyn̄
his kynde to moraluse, As I may.

The dove mourns rather than sings, lacks gall, and dwells in holes of stone.

Tho v*er*ray kynde of dowue is this,
*i*n stede of song̃ to be mo*ur*nyng̃,
In hyr wontes galle I-wis, [fol. 41 *b*, col. 2.]
In holes off ston̄ is hyr wonnyng̃.

So the Holy Ghost makes men sorrow for their sins,

Ryȝt so þo Holy Gost in this
mas m*e*n to sorowe for hor sy*n*nyng,
7 que*n* þai mendet haue þis mys,
then̄ has he way 7 full̃ entryng̃.

as Isaiah says: 'We mourn like doves and roar like bears.'

þer her̃-to Acordes Issay,
In Laten̄ clerk*es* for to rede,
7 says, 'we mo*ur*nen̄ as dowfe ay,
7 as beeres romeon̄', as I rede.

*Issay libro iiij^to: Rugiem*us *quasi vrsi 7 quasi columbe meditantes gememus. Item Ad Romanos viij^o*: Ipse spiritus postulat pro nobis gemitib*us *inenarrabilib*us,† *id est, nos postulantes gementes facit, &c.*

As the dove lacks gall, so no bitterness may abide with the Holy Ghost.

The secund̃ kynde þe dowfe has,
ho has no bytt*er*nes of galle,
ne bitt*er*nes none *i*n þat plaas
þer-as þo Holy Gost will̃ fall.

* *viij^o* corrected from *viij^to*. † MS. gem*en*tib*us* enarrabilib*us*.

Sapiens dicit: O quam bonus 7 suauis est, domine, spiritus tuus, &c.

Þerfor þo wise mon wonderyng mas
of þat souerayne swetnes
þat þo Holy Gost fult of gras
has ay, as ȝe schyn her expres. 9716

The wise man marvelled at the sweetness of the Holy Ghost,

ffor swete, blessed, 7 eke kynde
þo wise mon called hit weterly,
ffor al thre as I wilt fynde
hit mas vs quen we han mercy. 9720

whom he called sweet, blessed, and kind:

Swete in worde, for wunderly
þo Apostels speken þis day
quen hit wos lyȝt in hom in hy,
iche langayge in hor tung lay, 9724

sweet, for at his coming the apostles spoke every language;

7 blessyd wos alt þat company
In mynde, as ȝe leue wele may,
quen þat heuenly tresory
in hom wos sett fast, soþe to say. 9728

blessed, for the company was blessed with the gift;

Kynde Also in werke þai wer,
quen þat gost in hom had wroȝt,
ffor hit made God to hom so der,
dethe for hym dredde þai noȝt. 9732

and kind, for the spirit made them love God even to death.

Sapiencie vii°: Spiritus sanctus est suauis, benignus, humilis ex eo, quod suaues, benignos, humiles nos faciat: suaues in sermone, benignos in corde 7 humiles in opere, &c.

Tho thrid kynd I sayd befor
þat þo dowfe has, as ȝe schyn her,
In holes of ston euer mor
ho byldes 7 lenges bothe in fer, 9736

The dove dwells in holes of stone,

Quyche holes of ston I vnderstonde
Cristes woundes vs to wone in,
7 wikkednes alway to wovnde,
on his passioun ȝif we myn. 9740

which are the wounds of Christ that we think upon;

so holy men dwell in Christ's wounds,

ffor As ho dwelles *in* holes of ston̄ [fol. 42 *a*, col. 1.]
þat to his wondes likened bene,
so dwellon þes holy m*en* yche on̄
in Cristes woundes, w*ith*-out*en* wene. 9744

and their meditations make them mourn like the dove;

ffor quyll̄ þai þenken̄ hom opon̄,
hor hert*es* bene sett, as wele is sene,
In mo*ur*nyn̄g 7 *in* makyn̄g moone,
As don̄ þes dowfes all̄ be-dene. 9748

men that live as they do are known through the Holy Ghost.

þer-for̄ þo Holy Goste to-day
In dowfe lykenes wele wos sent,
ffor m*en* þat lyfen̄, As þai done ay,
thurgh̄ þo Holy Gost ben̄ kent. 9752

Solomon says: 'Rise up, my dove, and nourish my birds in holes of stone';

Þer-for̄ says Salomon̄ *in* his sonḡ,
'ryse vp my luf, my dowfe der̄,
7 norische my bryddes Ay Amonḡ,
In holes of ston̄ 7 helpe hom her̄.' 9756

Canticorum secundo: Surge Amica mea, columba mea, fouens mihi pullos in foraminibus petrinis.

the dove is the Holy Ghost, the birds good men, and the holes Christ's wounds.

Þat dowfe þo Holy Gost yt is,
þo briddes goode m*en* full̄ of hit,
þo holes Cristes woundes I-wis
þat þai on̄ þenken̄ thurgh̄ hor wytt. 9760

*Secundo in specie nube.**

The Holy Ghost appeared in the likeness of a cloud,

Þo secunde poynt is of our̄ speche
þat God his gost schewed has
In clowdes lykenes, As lyues leche,
7 be gode skyll̄ þat werke don̄ has. 9764

for a cloud is raised above the earth, gives coolness, and engenders rain.

for A cloude ȝe mone wele see
þat from̄ þo erthe is houen̄ heghe,
Refresshes, in heyte ȝif þat hit be,
And rayne engendres to be neghe. 9768

9743 MS. dwellon *corrected from* dwellis.
9755 MS. norische *corrected from* Anorische; 7 *added later.*
9756 MS. hom *corrected from* hit.
* *Latin written at the side.*
9766 MS. is *inserted*; heghe *corrected from* iheghe.

So dos þo Holy Gost I-wis
qwo-so he filles of his godenes,
he mas hom̃ to for-sake worldly blis
And heues hor hertes to hom̃ expres. 9772

So the Holy Ghost raises men's hearts to forsake worldly bliss.

Ezechielis viij°: Eleuauit me spiritus inter celum 7 terram.
Item Gregorius: Gustato spiritu de[si]pit omnis caro, ꝛc.*

Also hit dose grete refresshyn̄g
oȝayne heyte brennyn̄g of vice,
And̄ þer-as he wiłł be lengyn̄g
nothyn̄g þat is lodely lys. 9776

He also gives coolness against the burning heat of vice.

Therfor̄ quen Gabrieł Mary grett,
he sayd̄ þo Holy Gost shuld̄ lyȝt
In hyr 7 chadowe oboute hyr sett
þurgh vertu of God most of myȝt. 9780

So Gabriel told Mary that the Holy Ghost should light in her;

Spiritus sanctus superueniet in te 7 virtus altissimi, ꝛc.

þat is as meche to vnderstonde
þat chadowe hyr he wolde so with blis,
And to slekke ałł vices so he wold̄ fonde
þat he shuld̄ no way do mys, 9784

and shadow her with bliss, to quench all sin

With water, to teł̄ I wiłł nout wonde,
Of þo Holy Goost i-wis,
ffor slekkyn̄g water þurgh Goddes sonde
þo Holy Gost skekket wele is. 9788

with the water of the Holy Ghost,

Iohannis septimo: fflumina† de ventre eius fluent Aque viue.
Hoc autem dixit de spiritu sancto, quem erant Accepturi credentes in eum, ꝛc. [fol. 42 *a*, col. 2.]

ffor God calles his gost so,
As saynt Iohan wytnes her̄,
þer-for̄ in clowde of water thoo
hyt semed̄ wele he shuld̄ aper̄. 9792

for God calls his spirit water, as John witnesses.

Tho thrid̄ godenes of Goddes gost
þat he engendres in comyn̄g,
rayne of teres 7 wayues boost
In monnes herte with sorwe remyn̄g, 9796

He brings a rain of tears to quell the boasting heart,

* MS. decepit. † MS. fflamina.

as the cloud engenders rain.

Ry3t As þo clowde engendres rayne,
Ry3t so teres engendres he,
þer-for̄ to schwe hym he wos bayne
In cloude lykenes, As rede we. 9800

Psalmus: Flauit spiritus eius 7 fluent aque, videlicet *lacrimarum, ꝛc.*

*Tercio in flatu.**

The Holy Ghost appeared in a breath which is light and hot;

Tho thyrd man*er* he co*n̄* hym shawe
wos in blawyn*g̃* at þo mowthe,
And mo*n*nes blast, kyndly to knawe,
Is light 7 hote, is none vncouthe. 9804

as a light wind helps a troubled spirit,

Gost-wynd̄ nedefull̄ is to recou*er*
mo*n*nes gost þat greued̄ is,
ffor shawin*g̃* of no thyn*g̃* mo*n* is leu*er*
þe*n̄* softe blast que*n* he fares mys. 9808

so he enters the thought of men who flee sin;

So is þo Holy Gost full̄ ly3t
As wynde to entre *in* mo*n*nes tho3t,
þat flees syn̄ 7 drawes to ry3t,
he mas his seyte *þer* all̄ vnsoght. 9812

he cannot be kept from the place where he wishes to come.

þer-for̄ says þo glose wele her̄
þat Godd*es* gost con not be latte
ffrom plas þat he will̄ to Aper̄,
ffor sone As he comes And all̄ vnfotte. 9816

Glosa super [illud]: Factus est repente, nescit tarda molumina spiritus sancti gracia. Item spiritus sanctus calidus est ad inflandum, ꝛc.

The Holy Ghost is hot as fire to inflame:

Also þo Holy Gost is hote
ffor to enflaume as fir̄ dos ay,
Godd*es* worde, As I wele woote,
Acordis to þis, As I shall̄ say, 9820

'I come to put on earth a fire which will burn clear in men's ears.'

'I come', he says, 'to erthe her̄
ffor to put fire *þer*-in̄,
And I will̄ þat hit bre*n*ne cler̄
In me*n*nes Eres 7 no3t blynne.' 9824

* *The Latin is written in the margin.*

Luce xii°: ignem mittere in terram 7 quid volo, nisi vt ardet, ꝛc.

Tho fir̃ is called̃ þo Holy Gost,
þo flaume of hit þat ese blast
þat Crist blew of myȝtes most
queñ hit to his dysciples past.

The fire is the Holy Ghost, the flame the breath Christ breathed on his disciples.

þer-for̃ þat wynde likened is
þat brennes mennes hertes so,
To þo sotheroñ wynde I-wis,
þat moystes 7 brennes bothe too.

It is likened to the south wind, that moistens and burns;

ffor hyt moystes, no-thyng̃ Amys, [fol. 42 *b*, col. 1.]
men te be meke bothe one 7 moo,
And brennes hom Aſſs, leues wele þis,
To God bothe in weyle 7 wo.

it moistens men to be meek, and burns them to God.

Canticorum iiij^to: Surge, Aquilo, veni, Auster, 7 perfla, ꝛc. Item spiritus sanctus lenis est Ad flatus demulcendum, ꝛc.

Also þo blast þat Crist so blwe
queñ his gost opoñ hom̃ lyȝt
wos softe to make men hym to swe,
As oynement þat is mad ryȝt.

The breath was soft to make men follow Christ; like ointment,

Of quiche spekes [Saynt] Iohñ,
þat says þat Cristes enoyntyng̃
teches vs so-qwer̃ we goñ
to haue knawlage of aſſ thyng̃.

of which John says that Christ's anointing teaches us to know all things;

Iohannis Tercio: Vnctio enim eius docet de omnibus, ꝛc.

Also to dewe þat likened is,
ffor hit is softe in doun fallyng̃,
As in chirche is songeñ now þis,
In Latyñ as I shaſſ ȝow mynge:

like dew, that falls softly, as the Church sings;

The line following l. 9839 *reads:* As oynement spekes Iohñ. *Beside this line to the right is written l.* 9840: As oynement þat is mad ryȝt; *and to the left:* Of quiche.

*Et * sui roris intima Asperacione fecundet, ꝛc.*

and like soft air, for he comes to mend not to injure.

Also hit lykened is to Ayr
þat softe is, As ȝe schyn see,
fforto Amende 7 noȝt enpair
he comes, for verray God is he. 9852

Regum xx°: Et post ignem cibulus Aure tenus, 7 ibi dominus. Item necessarius est ad respirandum, ꝛc.

The deceitful breath man has must be taken away,

An-other profet I may preue
Is with mouth of wynde comyng,
ffor hit is nedefull for to reve
swike þat mon has in schwyng, 9856

and breath restored again or he might die;

7 restor þo gost oȝayn
þat in þat tempest troublet is,
ffor in þat swyke he myȝt be slayn
And in wynde or blast tareyng is. 9860

so if the Holy Ghost is taken away, man fails to recover,

So fares hit by tho Holy Gost
þat in softe wynde so geuen was,
put hit oway þat helpes most,
to rekeuer mon þat fayles gras. 9864

Aufers spiritum eorum 7 deficient. Item emitte spiritum tuum 7 creabuntur. Item Iohannis viij°: Spiritus est qui vivificat, ꝛc.

for the Psalm says: 'Send thy spirit, and they shall be made anew.'

Also þo Salme says wele her,
'Send þi gost, lord, to þi men,
7 made so in A new maner
thurgh þi vertu þai schyn be þen.' 9868

De tercio quo tempore missus est.†

(3) I will tell what time the Holy Ghost was sent:

Now hit is profet for to knaw
quat tyme þo Holy Gost wos sent,
7 querfor As I shall schawe,
As doctours sayn now takes entent. 9872

* sui *corrected from* suio.
9858 MS. was *deleted before* is.
† 7 c *deleted after* est.

In þo fyfty day he come I-wis
After his resurrectioun,
. . . . . .
. . . . . .

it was on the 50th day after the resurrection,

to knawe thre [þ]ynges þat in hym is,
ffyrst hor lawes perfectioun,
þat oþer hor endles mede for þis,
þe thridꝺ of synnes remissioun.

because of perfection of the law, endless reward, and remission of sins.

þat in þo olde lawe, as rede I,
this thyng̃ wos done þat I shall̃ say,
Þat lawe wos made perfyte þer-by,
be gode resoun preue I may.

The old law was made perfect:

* *Primo spiritus sanctus est legis perfectio. In quinquagesimo die missus est spiritus sanctus, vt detur intelligi quoniam A spiritu est legis perfectio, eterna* † *remuneracio 7 peccatorum remissio, ꝛc.* [fol. 42 *b*, col. 2.]

A lombe wos offered reuerently,
7 after þo fyfty day
The lawe wos gefen̄ [on] Synay
in fir̃ to Moyses, in gode fay.

on the 50th day after the sacrifice of a lamb, the law was given to Moses on Sinai;

So in þo nwe testament
þo Holy Gost, As leuen̄ we,
In fir̃ þo fyfty day wos sent
After þat Crist rose, leue ȝe me.

so on the 50th day after Christ rose, the Holy Ghost was sent;

7 þus who-so will̃ take entent,
ffor fyrst þo lombe may likenedꝺ be
To Crist þat secund lombe wos sent
7 sacrifiedꝺ, as ȝer̃ wos he.

Christ's passion was the sacrifice of the lamb;

þen̄ ryȝt As Moyses law come
þo fyfty day next After þoo,
So Cristes gost in fir̃ doun come
To conferme þes lawes too.

ll. 9875–76 *are lacking.* 9877 MS. kynges.
9884 MS. 7 *deleted after* gode.
* Primo . . . perfectio *is written in the margin.*
† na *of* eterna *inserted.* 9886 MS. fyfty *corrected from* fyfyty.

and the law was on Mt. Sinai, the Holy Ghost on Mt. Sion;

þus sent wos lawe in Synay,
þe Holy Gost in Mount Syoñ,
þo laghe oñ heghe hille, as rede I,
þat oþer in howse lyȝt homñ opoñ.

thus was the law perfected.

So hit schewes wele be this
þat perfection of tho lawe
wos thurgh̄ þo Holy Gost I-wis,
7 þeñ fulfilled̄, be clerkes sawe.

*Spiritus plenitudo est mentis, perfectio muneris.**

By the Holy Ghost's coming we have an everlasting reward, as the gloss says

Be tho Holy Gost also
ffull̄ reward̄ euermor̄ lastynḡ,
As in tho glose Among̅ moo
Is wretyñ þis worde wele Acordyng̅.

that Christ's stay with his disciples for 40 days after the resurrection

That ryȝt As Crist oñ erthe her̄
After his resurrexioun
ffaurty dayes wos in fer̄
with his disciples, wete ȝe moun,

signifies the Church as it is,

And steghe to heuen þo faurty day,
þat holy chirche may signefy
þat now endures to Goddes pay
to wyñ euerlastyng̅ blis þer-by,

and the 50th day means the reward God will send.

So may þo fyfty day I-wis
signefy rewarde be resoun,
In quiche day kyng̅ of blis
Sende his gost to vs Adoun.

*Item A spiritu sancto venit remissio.**

By the Holy Ghost's coming we have remission of sins:

Also by þo Holy Gost þis day
ffelle remyssioun of our̄ syñ,
And be gode skyll̄ preue I may,
As I thenke now er þat I twyñ.

9904 MS. opon *deleted after* lyȝt. 9905 MS. day *deleted after* this. 9928 MS. þat *inserted.*

* *Latin written in the margin.*

ffor i*n* þo fyfty ȝer̄ Alway
Su*m* tyme wos playne remissiou*n*
of C*r*isten̄ thyng*es*, As I shall say,
þ*at* I may aft*er* be resou*n*

in the 50th year was always remission,

9932

Put þo sp*irit*uall ȝer̄ of grase
to þo temp*er*all dede befor̄,
ffor this remissiou*n* vsed was
ffro*m* Hab*r*a*h*ames tyme eu*er*mor̄.

ever since Abraham's time;

9936

Dettes, ȝif ony oghynḡ wer̄,
wer̄ for-gefen̄ weterly,
Men̄ that wer̄ exilled come*n* ner̄ [fol. 43 *a*, col. 1.]
And̄ wer̄ restored̄ thurgħ m*er*cy;

debts were forgiven, exiles recalled,

9940

ȝif eny heretage wer̄ lorne,
þ*at* ȝer̄ hit wos geue*n* oȝayne;
7 suche as i*n* bondayge wer̄ borne,
wer̄ made fre 7 þ*er*-of fayne;

lost inheritance restored, the bond made free,

9944

Also such̄ As wer̄ þo deth̄ worthi,
wer̄ delyu*er*d̄ of presou*n*,
now put we yche grase in hy
to gostly playne remissiou*n*.

and prisoners released.

9948

ffyrst þurgħ þo Holy Gost þis day,
ryȝt as dette forgeuen̄ was,
so wer̄ sy*n*nes, sothe to say,
hydde ou*er*-all þ*er* he toke plaas.

Through the Holy Ghost this day sins were forgiven,

9952

Als i*n* this fyfty day I-wis
sy*n*ne[r]s wele repelled̄ wer̄
to m*er*cy, þof þai diden̄ amys,
her̄-to Acordes þo Sauter̄:

and sinners were recalled to mercy;

9956

*Sp*iritu*s* *tu*us *bon*us *deducet me* i*n* *terra*m *recta*m.

Also for heretage þ*at* wos lost,
þ*at* is erthely p*ar*adyse,
C*r*ist his blode 7 flesshe for vs cost,
7 for þ*at* heretage put in prise

in place of the lost Paradise,

9960

9955 MS. a *of* amys *inserted.*

our inheritance in a heavenly Paradise was confirmed,

Heuenly paradyse vs to wyñ,
And̄ þis day sende his gost doun
to conferme þat he coñ wyñ,
ffor quyche he tholed̄ his passioun. 9964

Ad Romanos viij°: Ipse spiritus testimonium reddidit spiritui nostro, vt sumus filii dei. Sin autem filii, 7 heredes, ꝛc.*

for God's spirit witnesses to our spirit that we are God's sons,

Therfor̄ Saynt Paule says expres
þat Goddis gost fulī of myȝt
to our̄ gost beres wytnes
þat Goddes sonnes we beñ be ryȝt. 9968

and if sons, then heirs of the heavenly Paradise;

7 ȝif we beñ his sonnes alī,
his Ayres we beñ of fulī ayge,
7 heuenly paradyse vs wilī falī
ffor to clayme for heretayge. 9972

as bondmen were freed, we are delivered from sin,

Also ryȝt As bonde-men wer̄
þat ȝer̄ delyuerd̄ Alī vnboȝt,
So out of synne we beñ her̄
delyuered̄ with þat God has wroȝt. 9976

for God's spirit brings unfailing friendship.

ffor quer̄-so Goddes gost shalī go,
þer is ffrensship þat wilī not faile,
Saynt Paule witnes þat hit is so,
þer Sathañ may vs noȝt Assayle. 9980

Ad Chorentheos tercio: Vbi spiritus domini, ibi libertas, ꝛc.

**De* iiij^to^ *quociens missus est, videlicet apostolis.*

(4) Three times the Holy Ghost was sent to the disciples:

Now hit is to knaw ryȝt
how ofte þo Holy Gost wos sent
to his dysciples, as he lyȝt
thries I fynde, now takes entent. 9984

before the passion, after the resurrection, and at Pentecost,

Befor̄ þo passioun one tyme was,
And after þo resurrexioun,
Tho thrid tyme as this day thurgh gras [fol. 43 *a*, col. 2.]
x. dayes after tho Ascensioun. 9988

* MS. saneto *deleted before* nostro.
† De iiij^to^ *&c. written in the margin.*

Þo fyrst for miracles, leue ȝe may,
The secound to relesshe syn̄,
þo thrid to comforde vs in tho fay
þat sumtyme befor̄ wer̄ louse þer in.

to perform miracles, to release us from sin, and to comfort us.

Primo missus est Ad faciendum miracula, secundo relaxandum peccata, tercio ad confirmandum corda.

ffyrst he sende hit hom to preche,
7 ouer deuels to haue power̄,
to keuer Aꝉ þat þai myȝt ouer-reyche,
þo quyche in ony langour wer̄,

The spirit gave power to control devils and to heal the sick.

And þos miracles myȝt þai not do
Saue only by þo Holy Gost,
þerfor̄ he graunted þat grase hom to
to heele þer-by bothe leest 7 moost.

Mathei septimo: Si Autem in spiritu dei eicio demonia, ꝛc.

Neuer-tho-les hit schwes noȝt
yche mon̄ þat has gost in hym̄,
bot wundres schyn̄ be by hym wroȝt,
to leene mon lyfe, er heyle, or lym̄.

But all men who have the spirit do not work miracles;

*Gregorius: Miracula hominem sanctum non faciunt, set ostendu[n]t.**

ffor Saynt Gregory says this,
þat miracles maken̄ not A mon holy,
Bot schwen̄ þat he holy is
7 godde wurches wonderly,

miracles make not a man holy, but show that he is holy,

Ne aꝉ men þat miracles don̄
haue not in hon̄ þo Holy Gost,
ffor summe men sayn̄ þat þai mone sone
do myracles, 7 þer-of maken̄ boost.

nor are all miracle-workers possessed by the Holy Ghost.

* *Latin written in the margin.*
10007 MS. holy *corrected from* holys.

Domine, Domine non probavimus in nomine tuo, &c.

God works miracles by his authority, angels through matter,

Bot God fulł of Autorite
dose miracles, takes þis *in* mynde,
Aungels be mateꝛ, leue ȝe me,
haue Abulte of hit as I fynde;

devils by virtue of precious stones and other things,

Deuelles be *ver*tues kyndely
þat diuers thynges haue hom *with*-in,
of *precious*e stones 7 herbery
7 oþer mateꝛ I con not myn̄;

wizards by the counselling of devils,

Nig*ra*maunsirs done meruayllousely
be preue consaylyn̄g And wytte
of deuels þat wolden̄ men dystry,
quat þai don̄ deuels techen̄ hit;

good Christians by righteousness, evil Christians by false signs.

Goode Cristen men don̄ wondres als,
Al be knawen̄ ryȝtwisnes,
Euełł Cristen̄ men̄ be signes fals
Semyn̄g gode, fulł of falsenes.

Christ gave his spirit when he breathed and said: 'Receive the Holy Ghost to forgive sin.'

Tho seconde tyme his gost geue he
to his disciples alł in pees
quen̄ he blwe 7 sayd, 'haue ȝe
þo Holy Gost, syn̄ to relese.'

Accipite spiritum sanctum, quorum remiseritis, &c.

But no man may forgive hidden sin or mortal sin.

Bot ȝet no mon relese may
Preuee gylt *in* hert hydde,
or gilt þat bounden is ony way
In helle for to take stydde.

Whoever sins against God must have contrition,

And ȝif mon to God do trespas [fol. 43 *b*, col 1.]
As sennyn̄g *in* tho Holy Gost,
heꝛ most contricion come *in* plaas
7 mercy of hym þat is moost,

and do penance;

Or hit may not forgeuen be
As to tho payne hit is worthi,
bot þurgh̄ penauns pert or preue
7 contricioun inwardely.

10025 MS. wondres *corrected from* wonrdes.
10034 MS. hy *deleted before* hert.

Bot ȝet wiłł A confesso*ur*
Assoyle queñ A mo*n* schryue*n* is,
supposyng̃ he tolde his erro*ur*
of ałł þ*at* he had̃ done Amys, 10048

after confession a confessor absolves supposing that all sins are told,

ffor þo p*re*st may do no mor̃
þeñ he þer̃ may segħ in syght
7 þ*at* he schawes hy*m* befor̃,
Assoylled̃ he is be way of ryȝt; 10052

for the priest can act only on what is told him,

Bot of p*re*ue thoȝt w*ith*-in
may no mo*n* deme bot onely he
þ*at* shryues hy*m* so of his syñ,
ȝif he worche be sotelte, 10056

but he may not judge hidden thoughts;

þ*er*for̃ his saule for to saue
he geues hy*m* pen*au*ns for to do her̃,
þ*at* he in purgatory shuld̃ haue
gyf þ*at* his syñ punysshed̃ wer̃, 10060

so he gives penance that would otherwise be exacted in Purgatory,

7 su*m* pen*au*nce temp*er*ałł
he relesshes as for þo best,
bot ȝet contricio*un* most come w*ith*-ałł
other ałł his t*ra*uayle clene is lest. 10064

and cancels some of the temporal penance; but contrition must be present.

Tho thrid̃ tyme wos as this day
þ*at* God þo Holy Gost dou*n* sent
to sadde*ñ* hom̃ fully i*n* þo fay
to drede no dethe ne to*ur*ment. 10068

Psalmus: sp*iri*tu or*is* ei*us* o*mn*is virt*us* eor*um*.

God's spirit came at Pentecost to strengthen his men in faith and endurance.

Saynt Austyñ spek*es* of þis mater̃
7 says, 'þo Holy Gostes gras
is so mury i*n* his maner̃,
þof he fynde tristes i*n* þ*at* plas, 10072

Augustine says: 'The grace of the Holy Ghost is so sweet

'He vnbyndes hit boute ber̃
7 turnes sorwe i*n*-to solas,
7 ȝif wylnyng̃ waxen wer̃
he wayues as thyng̃ þ*at* neu*er* was, 10076

that it banishes sadness, consumes evil longings,

10046 MS. Amo*n*. 10052 MS. of *inserted and* ryȝt *corrected from* oryȝt.
10067 MS. sadde*ñ* *is underlined and* solidari *written in the margin by a later hand.*
10076 MS. wayues *underlined and* consumit *written in the margin.*

and destroys fear, as was seen in Christ's disciples.'

'7 drede he puttes clene oway,
on̄ Cristes dysciples as wos sene,
ffor fro þat þis gifte wos geuen þis day
Miȝt neuer mon turne hom for no tene.' 10080

Augustinus: Talis est gracia spiritus sancti, quod, si tristiciam inuenerit, dissolui, Si desiderium iniustum, consumit, si tremorem, abiecit, ꝛc.*

†*De quinto qualiter missus est.*

(5) As to how the Holy Ghost was sent, he came with noise and in tongues of fire,

Now how þo Holy Gost send' was
hit is to wete 7 knaw I-wis,
with sowene 7 dyn̄ þer in þat plaas
7 tonges of fir̄, leue wele þis, 10084

resting on each man so that the others could see them.

And þos tonges forthe-schawyn̄g
syttyn̄g, þat iche mon myȝt see
his felawes on̄ fir̄ flaumyn̄g,
As semed' þer to þat meyne. 10088

Sonus fuit repentinus, celestis, vehemens 7 replens, vt inferius declarabitur, ꝛc.

The sound was sudden, heavenly, uplifting, and filling:

That sowene wos sodayne, sothe to say, [fol. 43 *b*, col. 2.]
heuenly, heuyng vp 7 ouer,
7 fulfillyn̄g, in gode fay,
As I shall̄ declar̄ þes four̄. 10092

Spiritus sanctus nescit tarda molumina.‡

sudden, because the grace of the Holy Ghost cannot come slowly;

Sodayn̄ hit wos securly,
ffor þo Holy Gostes gras
is radde 7 con not come slawly
þer-as he will̄ take his plaas. 10096

heavenly, for it makes those who have it heavenly;

Heuenly also wos þat sowene,
ffor qwo-so hit is to sent
is made heuenly be resoun
of heuenly thyn̄g, als fully kent. 10100

10080 MS. to *deleted after* for *and* no *interlined.*
* Si *corrected from* Se. † De quinto, &c., *written in the margin.*
10081 MS. g *deleted before* holy. ‡ *Latin written in the margin.*

*Vnde vehemens, quasi vehat mens.**

Heuen[g] vp hit wos also
ffor erthely luf engendret hit
7 wayued als euer-lastyng woo,
And wroȝt full wele in monnes witte.

uplifting, for it engenders love and destroys woe;

Also hit wos fulfillyng,
ffor þo Holy Gost Al-way
fulfilles hom þat he is In lengyng,
As by this clause knaw mon may:

and filling, for the Holy Ghost always fills those in whom he dwells.

*Repleti sunt omnes spiritu sancto.**

Thre maner fulnes, wele I fynde,
7 tokenes of plente also
wos in þo Apostelles mynde
quen Goddes gost wos in hom þoo.

Three tokens of fullness showed in the apostles:

Þe fyrst songe made no sowene
After þo fyrst sowene doun comyng,
As schawes boþe in tour 7 tone
A full tynne will sowen no thyng.

they made no sound, as a full tun will not resound,

Iob septimo: Numquid mugiet bos, cum Autem presepe plenum fuerit, &c.

ffor an ox, as Iob says her,
will not lowe quen cracche is fulle,
no mor dos mon in no maner
quen he has al thyng þat he will

and an ox with full manger will not low, nor a satisfied man speak

7 crache of his hert full of hay,—
queche hay I call þo Holy Gost
þat makes althyng to his pay,—
hit nedes not to crie ne boost

when the manger of his heart is full of the hay of the Holy Ghost,

Ne noȝt to sowene, as I say,
ffor þurgh þat lorde of myȝtes moost
impaciens is put oway,
He dredes for no kynges hoost.

for he dreads no king's army;

* *Latin written in the margin.*
10101 MS. *reads* Heuenly *for* Heueng.

so the apostles even in great trouble made no cry,

Þis tokeñ hadeñ truly
Þo Apostels eu*er*ychoñ,
ffor *in* Angre 7 grete ny
Cry ne boost made neu*er* one,

but went gladly to mourning men.

Bot wentyñ glad 7 murely
to moñ makyng hor moone,
Þo Holy Gost so *gra*ciously
in aƚƚ godenes has hom begone.

Ibant gaudentes in conspectu consilii, quoniam digni habeti sunt, ꝛc.

The disciples could not be fuller than they were;

Þo secunde signe of fulnes was
Þat *in* Þo dysciples coñ aper,
of Þo Holy Gostes gras
No fuller myȝt Þai be Þe*n* Þai wer.

when a vessel is full of one liquid, another may not enter;

Goode ensample Þer-by take mo*n* may [fol. 44 *a*, col. 1.]
be A vesseƚƚ Þat fuƚƚ is
of one lyco*ur*, *in* gode fay,
Añ-oþ*er* wiƚƚ not in Iwis;

so filled with the Holy Ghost they could not receive sin;

Also Þo Apostels all
Þat fuƚƚ wer of Þo Holy Gost,
of wordly fulte myȝt Þai noȝt faƚƚ
ne blyndet be wit deuels boost,

since they tasted heavenly sweet, worldly good had no charm,

7 for Þai hade*n* so fuƚƚ sadde tast
of heue*n* swyetnes hom̃ *with*-in,
worldly wele wos waxeñ wast,
Þo deueƚƚ no wille had̃ hom to wyñ.

Yssay: Plenus sum 7 *ideo holocausta, ꝛc.*

and this was shown

And Þat schwed wele be one thyng
Þat Þo Apostels vsedeñ her
After Þo Holy Gost comyng
quyƚƚ Þat Þai to-ged*er* wer,

10150 MS. *First* e *of* swyetnes *inserted.*

ffor nothyng propre haden þai,
of aƚƚ þat euer hom geuen was
In comune dalt was day for day,
none calles his of þat he has.

by their holding all things in common.

Nullus suum Aliquid esse dicebat set *erant illis omnia communia, ꝛc.*

Tho thrid thyng of fulnes was,
ȝif A vesseƚƚ so fuƚƚ be
þat hit go ouer, ȝe sene wele this,
þer semes shulde be fuƚƚ plente;

If a vessel runs over, it must be full;

So þo Apostels holy lor
ouer schedde, 7 þer-of oþer token,
ffor mony one þat leueden not befor
folweden hom 7 filthe for-soken,

so the apostles' teaching overflowed and many believed,

ffor Petre preched þat ilke day
7 conuerted, leue ȝe me,
thre thowsand 7 moo to þo fay,
In holy writte as rede we.

for Peter on that day converted over 3,000.

Þerfor þo Holy Gost wele may
to A water likened be
þat out of paradise rennes ay,
Fisoun one of faur is he,

The Holy Ghost is like Pison, a river of Paradise,

þen that water has þis kynde
certayne tymes of þo ȝer,
iche londe befor 7 behynde
to ouer-flete hom aƚƚ in fer,

which overflows its banks at some seasons

7 with þat flode, as I fynde,
ffrutes springen fer 7 ner,
So don þo frutes in monnes mynd
be Goddes gost in gode maner.

and makes fruits grow, like the fruits of God's spirit in man.

Ecclesiastice xxiijto: Qui impletus est Phisyn sapiencie.
[ꝛ] *s*[i]*c*[ut].*

0166 MS. þat *deleted before* oþer. * MS. Sc̄do.

*Secundo in [l]inguis [ig]neis.**

The spirit was sent in tongues of fire,

þo secu*n*de man*er* send̄ he was
In tongues of fir̄, as rede we,
of q*u*iche sendynḡ for our̄ solas
tak*es* now hede to poynt*es* thr*e*. 10188

which I will discuss under tongues of fire, under fire

ffyrst is for to wete her̄
In tong*es* of fir̄ quy he was sent,
Tho secu*n*de quy *in* þ*at* mater̄ [fol. 44 *a*, col. 2.]
mor̄ þen̄ oþ*er* elyment, 10192

and under tongues.

Þo thrid quy þ*at* *in* tonge come he
mor̄ þen̄ *in* membres oþ*er* moo
declar̄ I will̄, as ȝe schyn̄ see,
bot fyrst to bre*n*nyng tonges go. 10196

He came in burning tongues, for burning men should preach burning words;

ffor thre causes he con̄ Aper̄
in bre*n*nynḡ tonges vs to teche,
þo fyrst þ*at* suche as bre*n*nynḡ wer̄,
bre*n*nynḡ wordes shulde*n* preche. 10200

a burning law must be preached, as Bernard says:

Tho second̄, for þ*ai* shulde*n* also
p*re*che of bre*n*nynḡ lawe of londe,
Saynt Bernarde spekes of þes too
ffro*m* bale to put hor h*er*tes of bonde. 10204

*Bernard*us: *Venit spiritus sanctus in linguis igneis, vt linguis omnium gencium verba ignea loquerentur* †, *7 legem igneam lingue ignee predicarent, ꝛc.*

'The Holy Ghost came in tongues of fire that with the speech of all nations he might heal us.'

He sayd̄, 'þo Holy Gost come dou*n*
w*ith* tonges of fir̄, þ*at* w*ith* þo speche
of all̄ man*er* naciou*n*
he myȝt be our̄ lyues leche. 10208

'And w*ith* þos langayges ay be bou*n*
7 tonges of fir̄ synneles to [pr]eche
be p*re*ued predicaciou*n*,
And langayge schuld̄ not be to seche.' 10212

* *Written in the margin.* † MS. 7 c. *deleted after* loquerent*ur*.
10210 MS. cleche.

Þus with all tonges preched was
wordes of fir all fully,
queche fir of þo Holy Gostes gras
sadde luf 7 tru may signefy.

Thus in all tongues were preached words of fire meaning true love,

ffor no thyng may lykened be
so wele to fir as sadde luff may,
ffor þer-as sadly rotes he,
As fir hit brennes in gode fay.

for nothing is so like fire as true love.

Tho thrid cause quy he come so
In tonges of fir may wele be this,
þat þai shulde bothe one 7 moo
to preche þo faithe nothyng Amys,

The spirit came in burning tongues to remind them to preach the faith

Be þo Holy Gost wele þoo
þat verray faithe bothe wos 7 is,
7 noȝt to drede þo deuell our foo
to faile in hit be no fayntise,

by the Holy Ghost and not dread the devil;

7 þat þai shuld suppose no way
be hom-selffe þat vertu was,
bot Goddis gost in hom verray
wroȝt all hor crafte in hor caas,

they might not suppose that they worked by their own strength,

7 also þat all men shulden knawe
þat Goddes gost wos in hom pitte,
ffor boute seche sleght for to schawe
to meene wos any monnes wytte.

but they should all know that God's spirit was put in them.

Quare pocius in igne quam in alio elemento propter tres causas xd.

Now shyn ȝe knaw quy he wos sent
In lykenes of fyr as this day
mor þen in oþer element,
mony resons schwe I may.

The spirit came in fire rather than in another element

to þo fyrst now takes entent,
þat lykened is in gode fay
To fir kynt, As I am kent, [fol. 44 *b*, col. 1.]
be seuen skylles full verray.

for seven reasons:

10229 MS. þai *corrected from* þaii.

he makes the high low through fear,

ffor þing̃ þat hegh̃ is meke he mas,
So dos fir̃ be way of kynde,
be gyfte of drede þat mon has
in quych̃ he entres, as I fynde. 10248

he makes the hard soft by mercy; he gives light in darkness;

Harde thyng̃ also softe he mas
be gyfte of mercy, takes in mynde,
7 geues lyȝt also to thester plas
þurgh̃ wytt puttyng̃ derknys behynde. 10252

he restrains the foolish by counsel; he stiffens the soft by strength;

thyng̃ þat ouer-fletes be foly
be gode consayle restraynes he,
Softe þing̃ he saddens securly
be strengthe of kynd̃, leue ȝe me. 10256

he cleanses of rust through understanding;

7 ryȝt as fir̃ mas metal cler̃
7 all̃ þo ruste puttes oway,
So dos he with-oute weer̃
be gyfte of vnderstondyng̃ Ay. 10260

and he stretches upward by the gift of wisdom.

He strengthes vpward fer̃ 7 ner̃
be gyf of wysdome mon to pay,
As I in Latyn̄ rede will̃ her̃,
7 after in Englisshe mor̃ verray: 10264

Spiritus ad modum ignis Alta humiliat per donum timoris 7 mollet dura per donum pietatis, illuminat obscura per donum sciencie, restringit fflueda per donum consilii, sollidat mollia per donum fortitudinis, clarefficat metalla per donum intellectus, sursum tendit per donum sapiencie, vt expressius declarabitur in lingua materna.

Primo Alta humiliat per donum timoris.

He makes the haughty meek, as fire brings down all things;

ffyrst he says þo Holy Gost
mas thyng̃ meke þat is heghe,
As fir̃ abates alway boost
of all̃ thynges þat hit comes neghe. 10268

10255 MS. saddens *underlined and* solidat *written by a later hand in the margin.*

þe͂ calles þo clerke þis gyfte of drede
þo proude mo*n* drede*s* noght beto͂r,
drede of God he most haue nede
thurgh̄ þo Holy Gostes lo͂r.

the gift of fear is the fear of God,

So þat ry3t As o þ*er* fi͂r he͂r
Mas drede qwe͂r-so he entres in
And mekes mo͂, i*n* þo selfe mane͂r
gostly fi͂r ay feres sy͂.

that like the fear of fire frightens sin.

Secundo Item mollidat dura per donum pietatis.

The secund̄ kynde þat þo fi͂r has
he mas harde thyn̄g softe to be,
þo Holy Gost so þurgh̄ his gras
harde herte*s* mas softe, 3e schy͂ see.

He makes hard hearts soft,

As of Saynt Paule þat wykked̄ was
gode ensample take mone we,
ffor heuenly fi͂r stroke i*n* his face,
he preched̄ þo faythe wi*th* hert fre;

as Paul's hard heart was softened by the heavenly fire that struck his face;

þ*er*-fo͂r cal̄t I may in this case
suche A gyfte of pite,
þat one harde hert softened has,
ffo[r] harder hert had̄ none þe͂ he.

this is the gift of pity.

Tercio illuminat obscura per donum sciencie.

Also fy͂r ly3ttenes thester*n*es, [fol. 44 *b*, col. 2.]
As we mo*n* bodely se i*n* sy3t,
þo Holy Gost þur3e his godenes
i*n* o*ur* saulis mas gostly ly3t;

As fire lightens darkness, the Holy Ghost with goodness lights our souls

Be gyft of co*n*nyn̄g þat most be
þat þurgh̄ þo Holy Gost wos sent,
ffor thurgh̄ his gra*s* co*n*nyn*g* be*n* we
ffro þat he be ly3t i*n* ou͂r entent;

by the gift of knowledge,

ffor þe͂ al sle3tes we mou*n* see
þurgh̄ quich̄ Sathan may be schent,
And co*n*nyn̄g foly to flee
And i*n* tho faythe to be*n* feruent.

to see Satan's wiles, to flee folly, and to be fervent in the faith.

10289 MS. te *of* ly3ttenes *inserted.*

Quarto restringit flueda per donum concilii.

Fire masters all other elements except air.

Also tho kynde of fir̃ is this,
to maystre oþ*er* elymentes,
Saue only Ayr̃ or wynde I-wys,
Aƚƚ þai enpayren̄ be his p*re*sence. 10304

If a man is proud, God's spirit turns him to the right,

So ȝif A mon̄ oght to proude be
ffro þ*at* Goddis gost be in hy*m* lyȝt,
be gode consayle shwes he
7 rebelnes turnes into ryȝt. 10308

and by God's counsel, folly is restrained to truth.

And thyng̃ þ*at* be foly is ou*er*-flette
Rest*ra*yned̃ is be gode resou*n*,
And be sadde sothenes i*n* hert sette
be counsayl fro*m* C*r*ist come*n* dou*n*. 10312

Quinto solidat mollia per donum fortitudinis.

Fire stiffens soft things; so heavenly fire establishes the wavering,

Also fir̃ mas softe thyng̃ harde
be strengthe þ*at* he has i*n* his kynde,
So heue*n*ly fir̃ thyng̃ aƚƚ frowarde
In faythe he saddes, as I fynde, 10316

for before his coming the disciples were faint of heart

Be fuƚƚ strength̄ þ*at* he i*n* hy*m* has,
As be ensample mon may see;
ffor er þo Holy Gost send̃ was
ffaynt 7 freyle wos þ*at* meyne, 10320

and weak in faith.

7 i*n* þo byleue wos sadde none
Tyƚƚ þis fir̃ wos fro*m* heue*n* sent,
bot þen̄ sadde þai wer̃ yche one,
þ*at* chaunge myȝt no thyng̃ hor entent. 10324

Sexto clarificat metalla tollendo rubiginem per donum intellectus.

As fire cleans metal of rust, so God's spirit cleans the rust of sin

Also fyr̃ mas metaƚƚ cler̃
And̃ puttes þo rust aƚƚ clene oway,
So Godd*es* gost w*ith*-oute weer̃
clanses ruste of synne in fay 10328

10305 MS. Amon; to *inserted after* oght *and deleted after* proude.

Be gyfte of gode vnd*er*stondyng̃
sende be Godd*es* gost Adou*n*,
þof our̃ flesshe haue foule fondyng̃
þo fend*es* affray has no faysou*n*, 10332

by the gift of understanding; the fiend avails not in temptation,

ffor thurgħ þo Holy Gostes grase
we p*er*sayuen̄ Ap*er*tly
7 vnd*er*stonden̄ h[i]s manas,
he dresses hy*m* vs for to dystry, 10336

for by the Holy Ghost we perceive his wiles,

7 we feghten̄ ogayn̄ hy*m* i*n* þis cas
ffleyng̃ fer fro þ*at* foly
þ*at* he p*ro*feres i*n* þ*at* plaas
to enpayr̃ vs Ap*er*tly. 10340

and we flee his folly.

Nota de septimo p*er* *donum* *sapiencie.* [fol. 45 *a*, col. 1.]

Also fyr̃ be way of kynde
A steme has aħway vp-steghyng̃,
So fares þo Holy Gost I fynde
And heuenly fir̃ i*n* hert feghtyng̃, 10344

As fire steams upward, so does the Holy Ghost,

for quyħ he bre*n*nes i*n* mo*n*nes mynde
Tho hert is towarde heue*n* hyghyng̃,
þo deueħ may not þ*at* bonde vnbynde
quyħ þ*at* fyr̃ is vp-steghyng̃. 10348

for while he burns in man's heart, the devil has no power;

Þ*er*for̃ þis fir̃ may called̃ be
Tho gyfte of wysdome And̃ of wytte,
ffor fuħ wysdome engendret he
In mo*n*nes saule þurgħ strengetħ of hit. 10352

this is the gift of wisdom.

Secunda causa quare apparuit in specie ignis pocius quam in Alio elemento sumitur penes sue deitatis excellenciam, ꝛc.

The secunde cause quy he don̄ went
In fir̃ lykenes to mon-kynde
held*er* þen̄ i*n* oþ*er* element,
I shaħ declare now as I fynde. 10356

The spirit came in fire

10335 MS. *reads* has *for* his.
10345 MS. þo deuell *deleted before* for.
10355 MS. held*er* *explained in the margin as* raþer.

because fire is more excellent than the other elements in three ways:

ffor fir̃ is mor̃ excellent
in thre maners, take þis in mynde,
þeñ ony other̃ elyment,
And̃ mor̃ curiouse *in* his kynde,

in shape, for nothing is fairer than fire;

In schappe, *in* ordre 7 *ver*tue eke.
7 in schappe I shaⁿ say quy,
ffor fayrer þeñ fir̃ no *mon* may seke
þer leghtnes none so louelely;

in order, because nothing is higher than fire;

Be ordre also *preue* I may
hit passes other̃ mony moo,
ffor herr̃ þeñ o*þer* fir̃ is Ay
In settyn̄g 7 doyn̄g eke also;

and in virtue, for it masters the others.

7 *ver*tu hit has als we*ter*ly
mor̃ þeñ þes other̃ thre,
7 strengthe *þer* he comes by
to maystre ho*m* aⁿ, leue ȝe me.

The Holy Ghost surpasses all spirits in fairness, in order,

So fa*res* hit of þo Holy Gost
of fayrenes he passes aⁿ,
7 *in* rewle 7 ordre als is moost
ffor of Aⁿ gostes he is waⁿ,

and in virtue.

And of *ver*tue we*ter*ly
So excellent *þer* may none be,
As* in Latyñ preue wiⁿ I
ffor clerkes be Autorite:

Sapiencie Septimo: Primo dicitur *spiritus sanctus non quoinquinatus, pro secundo capit omnes spiritus intelligibiles, pro tercio habens omnem virtutem, ꝛc.*
Tercio sumitur penes multiplicem proprius efficaciam.

Fire has four natural characteristics:

Tho thrid̃ cause wele taken̄ is
ffor kyndely *pro*fet *þat* fir̃ has,
And̃ faur̃ kyndes he has I-wis,
Reherse I wiⁿ now *in* this plaas.

10367 *A later hand has underlined* herr̃ *and written* higher *in the margin.*
10379 MS. As I in.

Ignis iiij^{or} habet naturas, videlicet vrit, purgat, calefacit, illuminat, &c. [fol. 45 *a*, col. 2.]

ffir purges, lyghtes, hetes, 7 brennes,
Att̄ þes faur̄ kyndes has he,
So heuenly fyr̄ brennes synnes
Tho selfe maner, as ȝe schyn̄ see.

it purges, lights, heats, and burns. So heavenly fire burns sins,

ffor heuenly fir̄ brennes synne
her̄-to Acordes prophecy,
on̄ quiche in Latyn̄ I shall̄ myn̄
þat speke þo prophet Zacary:

as in the prophecy of Zacharias.

Zacarias: Per ignem vram inter eos, sicut vritur Argentum. Item vre renes meos 7 cor meum, &c.

Also þis heuenly fir̄ in fay
purges hertes þat hit comes in,
As tho prophete prays ay,
ffrom temptacion for to twyn̄,

It purges hearts; the prophet prays to be kept from temptation,

ffor̄ this fir̄ will̄ come no way,
þer baret is, till̄ bale blyn̄
7 þat plas purget al to his pay,
er he take sesoun þer er̄ wos syn̄.

for this fire will not come till sin is purged.

Issay iiij^{to}: Si sanguinem Ierusalem lauerit de medio eius in spiritu Iudicii et Ardoris.

Also þo Holy Gost wele heytes
þo saules in queche he tas seyson,
ffor gostly fir̄ all̄ godenes getes
In mon̄ Amendet, triste ȝe mone.

The Holy Ghost heats souls, for spiritual fire amends men.

*Ad Romanos xii^{o}: spiritu eruentes.**

Here-to Acordes Gregory
And̄ says, 'þo Holy Gost come doun
In fir̄ to put Away in hye
All coolde 7 foule corrupcion,

Gregory says: 'The Holy Ghost came down in fire to put away cold and corruption,

'And God forthires ay þat fyr̄
Thurgh̄ his endles mercy
Ay mor̄ 7 mor̄ to gode desir̄,
7 mon̄ to leue deuoutely.'

and God helps that fire towards good desire.

10396 MS. ffrom *corrected from* fforom. * *Latin written in the margin.*

Gregorius: In igne Apparuit spiritus sanctus, quia ab omni corde quod replet, torporem frigoris excutit 7 hoc in desiderio sue eternitatis accendit, ꝛc.

Item spiritus sanctus illustrat ignorancias. [fol. 45 *b*, col. 1.]

The Holy Ghost enlightens hearts to know the unknown,

Also, As I shall now schew,
þe Holy Gost dose maystry,
leghtnes hertes for to knaw
vnknawen thyng Att fully;

as fire makes a man see in the darkness.

Ryght As fir is to vs lyght
And in thesternes mas wele to se,
þo heuenly fir mas hertes bryght,
Of thyng vnknawen wise to be.

Sapiencie ix°: Sensum Autem tuum quis sciet, nisi tu crederis sapienciam 7 miseris spiritum sanctum tuum de altissimis.

Solomon asks to know God's wit,

Therefor Salomon here in sight
As wytty 7 wyse As was he,
he Askes heuenly God almyght
To knaw his wytte, what way schyn we,

as we may know it through the spirit.

Bot only gif he send vs doun
ffrom heuen his gost þurgh his grace
To teche ws þat we knaw moun,
sadde wytt ogayns Sathanas.

*Ad Corentheos Secundo: Nobis autem reuelauit * dominus per spiritum sanctum, ꝛc.*

[Quart]a† causa quare pocius Apparuit in specie ignibus quam in alio elemento sumitur Amoris ipsius naturam ꝛ.

The Holy Ghost appeared in fire rather than in another element,

Tho [furthe] cause quy he Apered
helder in fourme of fir this day
þen in other element, As I am lered,
As clerkes techen sothe to say.

10413 MS. c *deleted after* now. 10414 MS. þe *corrected from* The.
* MS. releuauit. † MS. *Tercia.* 10429 MS. thrid.
10430 MS. helder *underlined and* rather *written in the margin by a later hand.*

ffor this skylle takeñ is truly
two man*er* kynde of his grete luf,
ffor luff fyr̃ may signefy,
And luff is A gost Abuff.

Be thre skylles fynde I may,
quy luff to fyr̃ lykened is;
Tho fyrst for fir̃ is steryng̃ Ay,
So dose tho Holy Gost Iwis,

ffor qwo-so he fulfilles in fay,
he mas hym̃ to meeue not Amys,
In gode wurchyng̃ to be alway,
ffor Gregory wele p*reues* this:

because fire signifies love.

Love is like fire in three ways: it is active like the Holy Ghost,

for whosoever is filled with him does good works,

Gregorius: Numquam est Amor dei ociosus. Operatur enim magna si est. Si autem operari neclegit, Amor non est, ꝛc.

'ffor Godd*es* luf', says Gregory, [fol. 45 *b*, col. 2.]
'Is neu*er*-mor̃ ydelł, leue ȝe me,
Bot worches Ałł-way wond*er*ly
In iche plase þer̃-as is he.

'And ȝif þat luff be neclegent
ffor to wurche wyt gode wille,
hit is no luff verament
ffor luff co*n* not holde hym stille.'

as Gregory says: 'God's love is never idle but works everywhere wondrously;

if love is negligent, it is no love.'

Tho secunde skyłł schaw I may
Quy luff And fir̃ beñ sette *in* fere,
ffor of Ałł elementes in fay
worthiest hit is 7 moost der̃,

Like fire love is the worthiest of the elements,

And most in syght sothe to say,
And̃ leest hit is As of matere,
So fares tho Holy Gost Alway
Tho selfe maner̃, As ȝe schyñ here.

greatest in space, but least in matter;

ffor what mon so fułł-fylled̃ ys
Of tho Holy Gostes luff,
To erthely thyng̃ no hert has he
Bot wilnes heuen̄ly blis Abuff,

whoever is filled with love of the Holy Ghost longs for heavenly bliss;

10436 MS. Agost. 10462 MS. lofe *deleted before* luff.

he has small desire for the world, but much for spiritual things.

And liteñ wille to þo worlde he has
Bot meche to thyng̃ that gostly is,
Suche is tho Holy Gostes gras
And̓ lykened̓ wele to fir̃ I-wis. 10468

Fire has three other qualities;

The thryd skylle now takes hede,
ffor thre thynges, As I fynde,
That fire has, As I schañ rede
Qwyñ this mater is *in* mynde. 10472

it makes high things bend down; it tends upward; and it combines excesses.

ffyrst fir̃ makes hegh̃ thynges to encline,
And vpward̓ also draghes he,
ouer-fletyng̃ with-owten pyne
he geders to-geder, leue ȝe me. 10476

Love has these three qualities as Denis says:

By þes iii vnderstonde I may
iij maner of strengthes þat luf has
lyke to þes iij, sothe to say,
As Denys clerke mynde mas: 10480

Ignis habet alta inclinare, sursum tendere, fluida adunare 7 congregare. Dionisius in libro de diuinis nominibus: Amor habet triplicem vim videlicet inclinatiuam eleuatiuam, 7 concordatiuam.

'Love draws down the lofty, for thou mayst love the most famous

ffor luf has strenght̃ to draghe down̄
thyng̃ þat is hegh̃ myȝtily,
ffor to haue neuer so grete renown̄
luf may thow hym̄ bonerly, 10484

and love avails above battle:

Hel[d]er þen̄ batayl to be bown̄, [fol. 46 *a*, col. 1.]
to encline añ curtesly
to añ thyng̃, þat is resoun
ther oth̃r waye fayles fullely. 10488

Amor habet vim eleuatiuam.

love exalts the lowly, as we see great lords do;

Also luf makes loghe thyng̃ hegh̃,
be mony wayes mon may se,
As men þat ben̄ grete lordis negh̃,
who-so is lufd̓, on̄ heght gos he. 10492

10465 MS. 1 *of* worlde *inserted.*
10467–8 MS. *reads these two lines in reverse order, but marks l.* 10468 B, *and l.* 10467 A.
10488 MS. waye *corrected from* wayes.

Item habet vim concordatiuam

The thrid vertue þat luf has
Euen 7 euen he brennes in fer,
thogh wrath be 7 manas,
luf maystres hom in meke maner.

love burns evenly and masters wrathful threats.

Inclinatiuam, quia inclinat superiora inferioribus, Eleuatiuam, quia eleuat inferiores superioribus, concordatiuam, quia concordat equalia equalibus. Dionisius.

Thes thre maners of strenght luf has
In seche men as the Holy Gost
fulfilles þrugh his grace,
ffyrst he abates att hor bost.

The Holy Ghost gives these three virtues of love,

To wynne hom to grete mekenes
7 forsakyng of hor wille,
Noȝt takyng honour ne heghnes
bot Goddes plesaunce to fulfille.

making men lowly for God's pleasure,

Also þe Holy Gost is Aye
vp-hevyng as fir is in kynd,
7 also, as I con say
A litell befor as ȝe mone fynd,

uplifting

ffor þe Holy Gost vp-heues
Mennes hertes forto dys[yr]e
heuenly blis, þer-by hit preues
þat verray luf is heuenly fir.

men's hearts to discern heavenly bliss,

Att men þat entres with-inne,
ichon to oþer he mas der,
trew to be 7 neuer mor twynne,
As by ensaumple men may ler

and making those he enters true to each other

Of maters þat men movn mynne,
þat att tourment with hert enter
Sufferd, er þai wolden synne,
ffull stydfastly in this world her,

and steadfast like the martyrs.

And þat suffrauns most nede be
by vertue of þe Holy Gost,
þat with so stabull charite
In myschef to luf hym most.

10510 MS. distrie. 10516 MS. may *corrected from* mon.

Quare spiritus sanctus pocius apparuit in lingua quam in alio membro iij^{x} est ratio, vnde patet vt supra. de iij°.

The Holy Ghost appeared in tongues for three reasons:

Now whi þe Holy Gost to-day
Appert in tonges helder heꝛ
þeꝛ in oþer membres, I shall say
thre causes conable 7 cleꝛ. 10528

man's tongue is cruel as fire,

The fyrst, for monnus tong is ay
As helle fiꝛ cruell 7 fere,
fflaumyng for to make Afray,
noꝛ othre membre in þat maneꝛ, 10532

hard to rule by the unstable, and profitable when mastered.

fful hard for to rule oryȝt
þer monnes hert weꝛ oght vnstable,
7 hit maystret is thurgh myȝt
A membre wonder prophetabull. 10536

Iacobus: *Lingua nostra est ignis vniuerse iniquitatis.*
[fol. 46 *a*, col. 2.]

So the Holy Ghost came to burn out hell-fire,

Therfoꝛ syn tong is flawmyng so
with brennyng fyꝛ of grete foly,
Goddis gost þo in con go
hell-fiꝛ for to dystry. 10540

and make our tongues reasonable.

Sythen þat hit among membres mo
wos wroght to rule resonably,
heuenly fyꝛ most bren þat fo
As dyd this day feruently. 10544

James says: 'All beasts and birds may be mastered

Saynt Iames spekes wele of this
in A pistell þat he mas
7 sayes, 'all bestes 7 foles I-wis
to be maystred now wille has 10548

by man, but only by the Holy Ghost may we master the tongue.'

Thurgh mon to hym grauntyd was,
bot to tempre tong no bote is
Bot þrugh the Holy Gostes gras.'
þerfoꝛ hit nedis soueraignys 10552

10552 MS. souerаignys *corrected from* souerаignes.

The Holy Gost for to reule hit
helder þen oþer, As sayd I
Acordyng to þe Apostels wyt:
. . . . . .

The Holy Ghost rules it better than any one else.

*Omnis [n]atura bestiarum, volucrum, serpencium 7 ceterorum animalium doma[n]tur 7 domita sunt [a] natura humane; lingu[am] hominum nullius domare potest; inquietum malum, plenum mortifere veneno, ꝛc.**

Iacobus iij°.

In tong also Apperet he
to betoken þat hit wos nede
Prechoures wele tonget for to be,
ffor to hom mon most takes hede

He appeared in tongues to show that preachers should be well-spoken,

That helle-fyr thenkes for to fle
7 wille to do gode rizt As God bede,
In iiij maners As ze schyn see,
As I shall Apertly rede:

who hope to flee hell-fire in four ways.

Predicantibus necessarium est lingua spiritu sancto repleta, quia facit eos loqui feruenter, confidenter, multipliciter 7 vtiliter, ꝛc.

ffyrst þe Holy Gost hom made
To preche brennandly aboute,
ffor thrugh þe vertue of hit þat þay hade
luff 7 will no mon to doute,

They should preach fervently,

Slauthe wos clene put Away
ffor hertes in luff wer so brennyng,
herto Acordes, As I shall say,
Saynt Bernard of his dovn-comyng:

for sloth was destroyed at his coming, as Bernard says:

Venit spiritus sanctus super discipulos in linguis igneis vt verba ignea lingue ignee predicarent. Bernardus.

'The Holy Gost,' he says, 'come dovn
opon þe Apostils all in fer
In tonges of fyr, to make hom bown
brennyng wordes men to her.

'The Holy Ghost came to make the apostles teach in tongues of fire burning words;

l. 10556 *lacking.* * MS. creatura . . . domitatur . . . et . . . lingue.
10567 MS. þat þay *corrected from* þay.

a burning law, which should endure in men's hearts.'

'And þos tonges of fyr̃ brennyn̄g
shulden̄ preche þe lagh̄ of fyr̃ in fay,
As who-so say with carefull̃ hert lengyn̄g,
ffor fyr̃ ay lenges whil̃ he may.' 10580

Et facit eos loqui confidenter 7 Absque pusillanimitate.
[fol. 46 *b*, col. 1.]

They should preach steadfastly;

Also þe Holy Gostes myȝt
mad̃ all̃ þe ioyfull̃ cumpany
with-owten̄ faynt hert day 7 nyȝt
ffor to speke tristely. 10584

they were so full of the spirit that they might say whatever they liked.

Her̃-to Acordes holy writte,
7 thai speken̄ with grete tryst
ffor thai weren̄ fyllet full̃ of hyt,
thai myghten̄ say what-ser̃ hon̄ lyst. 10588

Quarto: repleti sunt omnes spiritu sancto et ceperunt loqui cum fiducia. Actuum apostolorum.

They should speak in many languages,

Also the Holy Gost comyn̄g
mad hom to speke in mony maner̃,
ffor in all̃ languages þai wer̃ connyn̄g,
men̄ of all̃ nacions for to ler̃. 10592

as the scripture says.

Holy wrytte is A-cordyn̄g
to this, as ȝe sone schyn̄ [her]e,
þat Goddis gost mad hom̄ spekyn̄g
with diuerse tonges all̃ enter̃. 10596

Actuum apostolorum secundo: Ceperunt loqui variis linguis.

They should speak profitably, to make men strong in suffering wole.

Also he shewid̃ prophitably
ffor monnes edificacioun,
ffor all̃ men wexen̄ bygge þer-by
to suffre bale fully bown̄. 10600

Ysaie lxxxij°: Spiritus domini super quod vincerit me.

The Holy Ghost appeared when the apostles were seated to show justice and rule.

The thrid maner Apperit he
whil̃ þe Apostils wer̃ syttyn̄g,
in tokenyn̄g At þat fraternite
shuld̃ be iustis 7 hegh̄ kyn̄g, 10604

10594 MS. *reads* se *for* here.

ffor queñ-so-eu*er* A Iustice oght shall deme
he sytt*es* al-way as meñ movñ se,
þ*er*foꝛ to sette h[yt] wold' by-seme
in takyng̃ þ*at* Autorite. 10608

In judgement a justice is seated; so in taking his authority he should sit.

ffor fauꝛ Autorites þ*at* day
he g*ra*unted ho*m* queñ he send his gost,
the fyrst to forgyf sy*n*ne Away
to all þurgħ God of myght*es* most: 10612

God granted them four authorities: power to forgive sins,

*Ioh*annes *vij°: Accipite spiritum sanctum, quorum remiseritis peccata, dimittuntur eis, ꝛc.*

Secunda prerogatiua data apostolis per spiritum sanctum videlicet Sapiencia.

The secund' p*re*rogatyf þ*at* his gost sent
wos wysdom̃ to deme mo*n* 7 wyfe,
ffully þ*er*foꝛ þai weꝛ kent
to teche þe pepill to lede gode lyfe: 10616

wisdom to judge man and woman,

Isay xiij°: Ponam spiritum meum, iudicium gentilibus, ꝛc.

Tercia prerogatiua videlicet humilitas.

The thryd wos mekenes i*n* tholyng̃,
of which þe gost gaf hom̃ grase
to suffr*e* wrong̃ in all thyng̃,
And chonge hor p*ur*pose i*n* no case, 10620

meekness to endure suffering,

Numeri q°: Dabo eis de spiritu sancto, qui in te est, vt supportent omnis populi.

Quarta prerogatiua videlicet humilitas 7 pulcra, ꝛc.

So wereñ þai Also sad 7 meke [fol. 46 *b* col. 2.]
þrugħ v*er*tue of þe Holy Gost.
þe furthe v*er*tu þai hadeñ eke
ffaiꝛ speche þrogħ hy*m* þ*at* is most. 10624

and fair speech.

Iob xxv°: Spiritus domini ornauit celos rectos.

Thes fauꝛ wyñ wele beseme
i*n* All domes-meñ for to be,
Autorite full for to deme,
wysdam̃ 7 mekenes, leue ȝe me, 10628

All judges should have these virtues, authority, wisdom, meekness,

10607 MS. he.

and easy speech, without haste or uncertainty.

And esy speche Also to haue,
Noo hastynes ne cruelte,
not to knaw queche he wiłł saue.
To þe sext poynt now go we. 10632

Nota de sexta. Ad quos missus est, ad discipulos, quia fuerunt spectacula mundi.

(6) As to those upon whom the Holy Ghost was sent,

The sext poynt is for to knaw
in-to what saules send wos he,
þat is to wytte in oñ raw
þer-As weren gedred his meyne; 10636

they were the disciples, clean to receive him,

His disciples þat clene wer
to resayue hym weterly,
shulden come Ałł in fer
in holy chirche Ałł openly. 10640

ffuerunt receptacula munda 7 humilia ad suscepcionem spiritus sancti.

and good receptacles in seven ways.

That þai wer A receyte ryght
to reseyue hym clene 7 clere,
ffor vij causes As in our syght
þat wer in hom to make hom sur. 10644

*Primo fuerunt omnes commoti, Secundo dilectone vincti, 3° secreti, 4° oratione Assidui, Quinto humilitate prediti, Sexto *pacto coniuncti, Septimo contemplacione erecti.*

Primo Animo commoti ꝛc.

They were at rest; God wishes to come to such souls,

For þat day þai wer in grete rest,
ffor hor saules wer bowraght of synne,
in sech saules God myȝt best
Take place þer he wold noȝt twynne; 10648

and Whitsunday means rest

And þis fest of Wytsonday
betokyns rest, As redyn we,
þen fełł hit best God to byde
In cleyne rest to his meyne. 10652

* MS. fcō *deleted before* pacto.

Dum complerentur dies penticostis 7 requiescentes erant omnes discipuli pariter.

ffor this fest in the olde laghe
wos ordent fest full of rest,
befor̃ in rest hom̃ to dragh
in þe nwe lagh God þoȝt hit best.

in the old law as in the new.

Super quem requiescit spiritus sanctus nisi super humilem 7 quietum. Isaye xxxviij°.

Also þai weren̄ in vnite
And luffeden̄ ichon̄ oþer oryȝt,
As holy writte says, ȝe schyn̄ se,
And in on[e] place to-geder dyȝt.

They were in unity, loving each other:

Actuum primo: Erant omnes pariter in eodem loco. Item Erat cor vnum 7 Anima vna, ꝛc.

[fol. 47 *a*, col. 1.]

ffor riȝt As mon̄ now her̃ lyuyn̄g,
7 his lymmes diuisyd̃ be,
ffayles his lyfe for any thyn̄g,
of Goddis gost so far̃ we;

as a living man must have undivided limbs,

ffor if bodely lyfe shall̃ sprun̄g,
hyde 7 body, leue ȝe me,
most be to-geder boute twynnyn̄g,
So fares þe gost, leue ȝe me.

skin and body together,

And ryȝt As fir̃ slekket is
quen̄ þe brondes ben̄ tan̄ Away,
So is þe Holy Gost I-wis
in mon̄ quen̄ charite is Abatet ay.

as fire goes out when the brands are taken away, so the Holy Ghost, departs when charity is lessened;

þerfor̃ of þat gode meyne
is songen̄ in holy chyrch̄ oryȝt,
'God fond̃ hom̄ in full̃ charite
And thurgh̄ his godhede mad hom̄ liȝt.'

we sing: 'God found them in charity, and made them light.'

10659 MS. writte *inserted.* 10660 MS. our̃.
10667 MS. to *of* to-geder *repeated.*
10672 MS. is *inserted*; Abatet *corrected from* Abates.

Inuenit eos concordes caritati 7 illustrauit eos invnda[n]s diuinitatis.

They were in a secret place, of which the prophecy says

Also þai weꝛ in priue place
when̄ þe Holy Gost wos sent,
of quych prophecie was,
þerfoꝛ þerto takes entent:

Ieromie iiij°: Ducam eos in solitudine 7 loquor ad eos.

that God would lead them to a holy place, and give them all goodness.

By þe prophecie of Ieremie,
þat sayd God wold̄ hom̄ lede
Into place þat weꝛ holy
7 to all̄ godenes wold̄ hom̄ rede,

They were in prayer till they saw the spirit coming,

Also in orisoun þai weꝛ
To-geder Assuduelly prayn̄g
perseuerantly in all̄ þin̄g theꝛ
till̄ þai seghen̄ þat gost comyn̄g.

Erant perseuerantes in oratione vnanimiter.

as we sing in church;

þerfoꝛ of hom̄ in chirche heꝛ
þis sonḡ deuoutly we con̄ syn̄g,
þat whiles þe Apostels maden prayeꝛ
God come to hom At hor likyn̄g.

Orantibus Apostolis deum venisse nunciat.

that prayer is needful to get the Holy Ghost is shown by Solomon,

7 þat orisoun nedefull̄ is
ffor to get þe Holy Gost,
he may be preuet wele by this
þat Salamon̄ says in Wysdam most:

Inuocaui 7 venit in me spiritus sapiencie. Sapiencie vij°.

and John says that Christ would ask his father for another counsellor,

Also Saynt Iohn̄ þe euangelist
sais God wold̄ aske his fader of gras
An̄-oþer counselouꝛ to Crist
to ȝyue his meyne in solas,

Rogabo patrem meum 7 dabit alium paraclitum vobis. Iohannis xiij°.

10695 MS. he may.
10697 MS. saynt *deleted before* Saynt.

Whicħ counselour̄ I may caƚƚ
The Holy Gost þat down̄ wos sent,
ffor he made to s[ta]nd̄ þat wold faƚƚ,
Saued̄ also þat shuld̄ be schent. 10704

which is the Holy Ghost,

ffor fuƚƚ sadchip þer wos none
tiƚƚ he wos sent to make hom̄ sadde,
ffor in A wer̄ þai wer̄ ichon̄,
7 he mad̄ wyse þat er̄ wer̄ madde. 10708

who gave them certainty from their doubt.

Quinto humilitate prediti. [fol. 47 *a*, col. 2.]

Also þe Apostils were
thurgħ mekenes put fer be-for̄,
7 þat wele schewes Apertly here,
ffor quen̄ Crist come syttyng̃ þai wor̄. 10712

They were seated in meekness when Christ came,

Herto Acordes the Sauter̄
7 glose Also made opon̄ hyt,
þat God to men̄ in meke maner̄
graunted grace 7 aƚƚ wytte: 10716

according to the Psalter and the gloss.

Qui emittis montes in conuallibus, graciam spiritus sancti donauit humilibus, super [quem] requiescit spiritus ꝛc. Psalmus.

*Sexto in pace.**

Thai weren̄ bounden̄ also to pese,
And þat preues þat ilke plas,
in quyche þai weren̄, þat is no lese,
when̄ [Holy] Gost to hom̄ send was. 10720

That they were in peace, the place they were in shows;

ffor in Ierusalem weren̄ thai
quen̄ þat siȝt of pece lyghtnet þer̄,
ffor þe Holy Gost þat day
in fir̄ Apertly con̄ Apper̄, 10724

Vnde Ierusalem interpretatur visio maris.

for Jerusalem where the spirit came,

And for to schew þat pece nede
ffor to be thor̄-as schew hym̄ wold̄ he,
Goddis wordes and his dede
preues Apertly, ȝe schyn̄ se. 10728

is known to be peace by God's word and deed;

10703 MS. send. * Sexto in pace *written in margin.*
10719 MS. d *deleted before* þai; belefe *deleted before* no.

after his rising he said: 'Peace to you all here.'

ffor Aft*er* his resurrectiou*n*
whe*n* he to ho*m* so co*n* Ape*r*,
to *profre* pese fyrst he wos bou*n*
7 sayd, 'pese to 3ow A*ll* here.' 10732

Iohannis xx°: Pax vobis si ego sum. Accipite *spiritum meum. Quorum remiseritis.*

Septimo contemplacione erecti.

They were uplifted in contemplation,

Thai were*n* houe*n* vp o*n* hegh þat day,
ffor clene A*ll* hor deuociou*n*
wos toward heue*n* be Alway
7 a*ll* by comtemplaciou*n*. 10736

Spiritum sanctum receperunt superiori cenaculo.

for they received the Holy Ghost in a high chamber, which means that their thoughts were on heaven; whoso wishes the spirit must lower his flesh by thinking on bliss.

ffor que*n* þe Holy Gost come dow*n*
in A hegh soler þai we*r*,
þat betokyns hor þo3t Ay bou*n*
to wilne heue*n* 7 no3t be he*r*. 10740

þe*n* sais þe glose made opo*n* this
þat who-so wilnes the gost to haue,
heghenes of flesch þenkyng of blis
he most Abate hy*m*-selfe to saue. 10744

Qui spiritum sanctum desiderat, carnis domicilium mentis contemplacione transcendens caueat, &c.

De septimo principali, propter quid missus est, quod *propter sex causas missus est: primo ad consolandam mestos, Secundo ad viuificandum mortuos, Tercio ad mundandum* 7 *sanctificandum immundos, Quarto ad confirmandum Amorem inter discordes, Quinto ad saluandum iustos, Sexto Ad docendum ignaros.*

(7) For six reasons the Holy Ghost was sent:

Now gode is for to knaw ory3t
wherto þe Holy Gost wos sent,
ffor sex causes As I haue ty3t
to te*ll* takes now entent. 10748

10730 MS. he *inserted after* when.
10739 MS. betokyns *corrected from* betokyng.

Primo ad consolandum mestos. [fol. 47 *b*, col. 1.]

The fyrst to comfort men̄ in wo,
And þat preues bi this word̄ here,
ffor comfortour̄ is cald̄ so
The Holy Gost with-owten̄ wer̄.

to comfort woful men, for he is called comforter;

De emissione spiritus sancti. Paraclitus autem spiritus sanctus.

Paraclitus is as mych̄ to say
As comfortour̄ in this case,
which comfortour̄ he send þis day
the Holy Gost all̄ full̄ of grace.

Paraclitus is comforter.

Gregory tretes opon̄ this,
whi he ys cald̄ comfortour̄,
7 says, 'whill̄ gode hope in his hert is,
þai ben̄ forgyfen̄ monnes errour̄.

Gregory says: 'While hope is in man's heart, his sins are forgiven,

'Of þinges þat he has don̄ Amys,
Sodanly comes þat saueour̄
And preue wo in hert I-wis
wayues 7 sendes sum socour̄.'

and suddenly that Saviour sends succour for misdoings.'

Consolator spiritus dicitur, dum spem venie sperat, Ab omni afflictione mentem leuat, ꝛc. Gregorius.

Secundo ad viuificandum mortuos.*

The secund̄ cause querfor̄ 7 whi
The Holy Gost to mon wos sent
wos for to quyken̄ dede in hie,
þat preues þis word̄ gost verament.

The Holy Ghost was sent to quicken the dead;

Quen̄ A gost here nomet is,
ffor gost wykenes þat is dede,
by holy wrytt I preue wele this,
þat lyfe is none quen gost is lede.

spirit quickens the dead, and no life may be without spirit;

10758 MS. whi *corrected from* whis.
10759 MS. wh *deleted after* 7.
10765 MS. cause *inserted.*

* MS. Scdcō.

Spiritus enim, qui viuificat. Item Ezechiel xxxjº: Ossa arida audite verbum domini. Ecce ego mittam in vos spiritum domini 7 viuetis.

Ezechiel says that all the world shall be quickened by the spirit on Doomsday.

ffor thurgh gostes, As rede we
Bi Esechiel prophecie,
Alle þe world shall dee 7 wykent be
At domesday þrugh his mercy. 10776

Tercio ad mundandum 7 sanctificandum immundos.

The Holy Ghost was sent to cleanse and sanctify the wicked; holy must keep apart from unholy,

That preues þis word þat I shall mynne,
ffor holy quen I specify
from no holy nedely most twynne,
Elles þe Holy Gost gos by. 10780

and holy is what makes men clean of sorrow and woe.

7 ryȝt As holy cald is
þat wyckutnes to ryde 7 go,
So holy hit may be cald I-wis
þat makes mon clene of soro 7 wo. 10784

The Psalter likens the Holy Ghost to water,

Þerfor A verse of þe Sauter
ys gloset her, As I shall say,
7 lyknes to þe water cler
þe Holy Gost, As men wele may; 10788

which washes away uncleanness,

Þat makes clene ay hym befor,
So dos þe Holy Gost oryȝt,
makes clene befor hym euermor,
non vnclennes þer he will lyȝt. 10792

fluminis impetus, id est, mundus 7 habundans gracia spiritus sancti letificat ciuitatem dei, id est ecclesiam dei 7 per istud flumen sanctificauit tabernaculum suum altissimus. *Psalmus.*

Quarto ad confirmandum Amorem inter discordes. [fol. 47 *b*, col. 2.]

He was sent to establish love

The furth cause whi Goddis gost
wos sent to erthe, as ȝe schyn se,
ffor he had myȝt 7 pouer most
to conferme luf 7 charite 10796

Betwene ho*m* þ*at* were͠n at debate,
7 þ*at* schewes þ*at* þis wort her͠,
in Als mech͠ as Algate
he callis God fad*er* of All͠ pouer͠.

between those quarrelling; since God is our father,

ffor fad*er* most kyndely
luffs his child*er*, for so did͠ he,
As Iohn͠ i*n* his eu*a*ngely
beris wytnes, ȝe schyn͠ se.

and a father loves his children,

*N*ota *Iohannis xiij°*: *Ipse enim amat* [*n*]*os.**

Then͠ if þ*at* he our͠ fad*er* be,
we ben͠ his sons sykurly
7 brethir͠ All͠ in vnite
to-ged*er* made þrugh͠ his m*er*cy.

we are his sons and brethren in unity.

*Quinto, Ad saluand*um *iustos.*

Also þe Holy Gost wos sent
to saue men͠ þ*at* ryȝtwis wer͠,
7 þ*at* shewes v*er*ament
by oon͠ word͠ þ*at* sayd͠ is her͠,

The Holy Ghost was sent to save the righteous;

That hele wele mo*n* call͠ may
the Holy Gost from͠ heue*n* bliss
i*n*-to erthe wos send͠ this day,
In his nome þat Ih*es*u is

that healing was sent in Jesus' name

to saue all͠ me*n* þ*at* dyden͠ not mys
Bot wolden͠ Amend͠ hor lyfe for ay,
þ*us* wytnes Gregory I-wis
be A worde þ*at* I shall͠ say:

to save sinners, as Gregory witnesses.

In nomine Ihesu, id est *salutis, pater misit spiritum, vt ostenderet, quod ad saluandas gentes venit.*

The Holy Gost wos send͠ Also
to teche þos þ*at* vnco*n*nyng͠ wer͠,
As p*re*ues by þ*at* C*r*ist sayd͠ [þ]o
er he stegh͠ to heue*n* cler͠;

He was sent to teach the ignorant, as Christ said,

* MS. vos. 10823 MS. ȝow.

Sexto Ad docendum ignaros.

'My father will send a comforter

ffor Cryst sayd' þat his comfortour'
the Holy Gost þat sothefast is,
þe quyche his fader heuen flour'
ffrom̄ heghest see wold' send' I-wis, 10828

to teach you all things.'

Shulden tech hom̄ all' maner thyng̃,
The son̄ saueour' to hom̄ before
shuld' make wyse of connyng̃
7 sad' in sothenes seke 7 sore. 10832

Paraclitus autem spiritus sanctus, quem mittet pater in nomine meo, ille vos docebit omnia. Iohannis xxij°.

Nota de octauo ad vltimum per quid missus est, ꝛc.

(8) By three things the Holy Ghost was sent;

Now by what thyng̃ he wos sent
gode is þat we all' see,
ffyrst, As I fynd' verament,
he wos send' by thynges thre: 10836

by prayer, for he came upon the apostles at prayer, as we sing in church.

One wos deuoute orisoun;
ffor whill' þe Apostils wer' praying,
ffrom̄ heuen̄ to hom̄ hit lyȝt Adovn̄,
As we in holy chirche con̄ syng̃: 10840

Orantibus Apostolis deum venisse nunciat.
Item Lucas iij°: Orante Ihesu descendit spiritus sanctus, ꝛc.

NOTES

9–16. See above, p. xvii. Compare Higden's Prologue to the *Polychronicon* (Rolls Series, i. 8): 'Quod dum sodalibus meis innotesceret, quibus familiare fuit semper facta maiorum speculari, importuna eorum instantia sum pulsatus, ut etiam de famosioribus orbis historiis ab initio macrocosmi usque ad nostram ætatem non solum iuxta temporum seriem, verum etiam iuxta singulorum annorum supputationem congruentem aliqua compilarem.'

19–32. See above, p. xix, and ll. 9127–8. Compare Higden's Prologue (Rolls Series, i. 18–20): 'Quamobrem in hac assertione historica periculum veri statuendi per omnia mihi non facio, sed quæ apud diversos auctores legi sine invidia communico. . . . Et quamvis alienum sit quod assumo, meum tamen facio quod meis aliquando verbis antiquorum sæpe sententias profero, adeo ut quos auctores in capite libri præscripsero, illis utar pro clypeo contra sugillantes. Quum vero compilator loquitur, sub hac figuratione [R] littera præscribitur.'

30. **The Auctor shal by my bone**: i. e. shall be my warrant. (? OFr. *bon*.) The word is not in N.E.D.

33–56. Compare *Polychronicon*, Lib. iv, cap. i (Rolls Series, iv. 252–4): 'In principio igitur quadragesimi secundi anni Octaviani Augusti qui cœpit regnare in Martio, Herodis vero anno tricesimo primo, Olympiadis centesimæ nonagesimæ tertiæ anno tertio, ab urbe condita anno septingentesimo quinquagesimo primo, a conceptione Iohannis Baptistæ mense sexto, octavo kalendas Aprilis, feria sexta, luna decima, Indictione duodecima apud Nazareth Galileæ de virgine Maria nuper Iosepho desponsata conceptus est Christus . . . Et sic quinta mundi ætas . . . .'

42. I[o]ħn: *Polychronicon*, 'Iohannis Baptistæ'; MS. 'iħu'.

43–5, 67–76. Compare ll. 6141–56.

54. f[yf]te: MS. 'furste'. Cf. ll. 89–92.

57–76. *Polychronicon* (Rolls Series, iv. 256–8): 'Anni igitur ab origine mundi, id est a quintodecimo kalendas Aprilis quo mundus incepit, usque ad Christum incarnatum . . . sunt *quinque milia centum nonaginta sex* . . . Eadem igitur feria sexta qua primus Adam peccavit post nonagintos triginta obiit. Et in consimili feria sexta secundus Adam, id est Christus, carnem induit, ieiunium suum terminavit, et mortem subiit. Et qua hora feriæ sextæ Adam eiectus est, tali hora latro in Paradisum introductus est.'

67. **bi trewe story**: i. e. Peter Comestor's *Historia Scholastica*; see also **Petre** and **Story** below, p. 456, and note on l. 5815.

81–100. *Polychronicon* (Rolls Series, i. 32–4): 'Quoad sextum, nota quod sex sunt ætates, prima ab Adam usque ad Noe, secunda a Noe usque ad Abraham, tertia ab Abraham usque ad David, quarta a David usque ad transmigrationem Babylonis, quinta a transmigratione Babylonis usque ad Christum, sexta a Christo usque ad finem mundi.'

Catholicon of Joannes Januensis de Balbis (Lyons, 1492), art. *Etas*: 'Etates autem mundi sic distinguuntur. Nam prima etas mundi fuit ab adam usque ad noe: in qua fuit generis humani institutio *et* lapsus. Secunda a noe vsque ad abraham: in qua fuit generis humani destructio per diluuium *et* renouatio. Tertia ab abraham vsque ad dauid: in qua fuit circumcisionis *et* legis institutio. Quarta a dauid usque ad transmigrationem babylonis scilicet iude in babyloniam: in qua lex floruit sub regibus *et* prophetis. Quinta a transmigratione babylonis vsque ad Christum: in qua fuit populi captiuatio et liberatio. Sexta a Christo vsque ad finem mundi: in qua est generis humani redemptio. In septima ergo etate *et* vltima venit Christus.' A similar account is in the *Vocabularium* of Papias, MS. Harl. 4804, fols. 172–3, and B.M. MS. Addit. 14806, fol. 5 b. See also ll. 1481–1500 and 3799–812.

92. bi[t]hoght: MS. 'bihoght'; Add. 'ought'.

101–140. *Catholicon* (Lyons, 1492), art. *Etas*, immediately preceding the passage quoted above: 'Et secundum hoc distinguuntur mundi etates metaphorice ad similitudinem etatis vnius hominis. Variantur enim in homine etates secundum diuersas notabiles varietates in statu ipsius. vnde prima etas hominis dicitur infancia vsque ad septem annos. Exinde vsque ad quattuordecim annos est etas secunda: scilicet puericia necdum ad generandum apta, vnde puer dicitur a puritate: quia purus est necdum lanuginem *et* florem genarum habet. Tertia etas est adolescentia ad gignendum apta, et adulta: que prorogatur vsque ad viginti-octo annos: que tres etates computantur quandoque pro vna. Quarta est iuuentus firmissima omnium aliarum etatum finiens in quinquagesimo anno. Quinta est senioris . . . grauitas que est declinatio a iuuentute in senectutem nondum senectus: sed iam non iuuentus: quia senioris etas est quam greci presbytem vocant. Nam senex apud grecos non presbyter sed geron dicitur: que etas a quinquagesimo anno incipiens: in septuagesimo anno terminatur. Sexta etas est senectus que nullo annorum termino finitur: sed post illas quinque etates quantumcumque vite est senectuti deputatur. Senium autem est vltima pars senectutis durans vsque in finem dicta sic: quia terminus est sexte etatis secundum hug[uccio] *et* ysido[rus].'

128. **fayntship.** The suffix *-ship* is frequent in the poem. See 'balletship' (5810), 'crueschip' (4560), 'euenship' (9310), 'excellentship' (9298), 'ferdship' (3264), 'greneschyp' (979), 'heghchip' (8927), 'innocentschip' (5087), 'lighschip' (119), 'sadship' (131), 'wildschip' (5096).

131. **ȝif sadship euer in hym shal bryng:** Add. 'sadship in hym euer shalt bryng'. Perhaps 'bryng' is an error for 'spryng'.

149–208. *Polychronicon* (Rolls Series, i. 184): 'In hac provincia est mons Olympus, qui dividit Thraciam et Macedoniam. *Petrus, capitulo tricesimo septimo.* Mons quidem nubes excedens, in cuius vertice nec nubes nec venti nec pluviæ sentiuntur, super quem litteræ inscriptæ in pulvere post annum repertæ sunt illibatæ; ubi etiam pro nimia aeris raritate nec aves vivere queunt, nec philosophi ibidem ascendentes ad discendum cursum stellarum absque spongiis adaquatis manere potuerunt, quas naribus suis apponentes aerem trahebant crassiorem'. (Rolls Series, iii. 50): 'Et Olympiades sunt ludi instituti ad honorem Iovis sub monte Olympo, in quibus qui vinceret quodcumque munus optaret acciperet. Et fiebant semel in quinquennio ne si ulterius protraherentur oblivioni darentur, aut si crebrius fierent nimietas

expensarum gravaret.' (Rolls Series, ii. 280): 'Quos pagani deos asserunt homines fuerunt, et pro uniuscuiusque vita meritis vel magnificentia coli apud suos post mortem cœperunt.'

Catholicon (Lyons, 1492), art. *Mons*: 'Olimp*us* inq*uit* mons macedonie tante altitudinis e*st*: ut in ei*us* cacumine nec ventus sentiatur: nec nubes se colligant: q*uia* excedit istum aerem humidum in quo aues celi uolitant: q*uod* ab eis proditum *est* qui solebant nescio quorum sacrificiorum causa memoratum ascendere montem et aliquas notas in puluere scribebant quas ab alio anno integras inueniebantur: q*uod* fieri non posset si locus ille ventis aut pluui[a] pateret[ur]. Deinde tanta *est* tenuitas illius aeris: vt non suspirare duraret. Illuc enim ire non poterant: nisi spongias humectas naribus applicarent: vnde crassiorem *et* consuetum spiritum ducerent.' Art. *Olimpias*: 'Olimpias . . . festum vel solemnis ludus quod vel *que* fiebat ad honorem iouis semel per quinquennium: ne si ulterius protendetur in negligentiam *et* obliuionem corrueret vel si citra quinquennium celebraretur expense nimietas grauaret. In ipsa celebracione lex talis erat que quicumque uictor existeret ibi in aliquo ludo haberet quodcumque munus uellet requirere.' Art. *Himen*: 'Dii vel dei quos pagani deos asserunt: olim homines fuisse produntur: *et* pro vniuscuiusque vita a suis post mortem coli ceperunt. In quorum etiam laudes poete carmina composuerunt. *et* in celos eos sustulerunt. Nam quarundam inuentiones artium *et* cultum peperisse dicuntur: vt esculapio medicina. fuerunt etiam viri fortes aut vrbium conditores quibus mortuis.'

188. tha[t]: Add. 'þat'; MS. 'thay'.

209–344. *Polychronicon* (Rolls Series, iv. 264–6): '*Lucas, capitulo primo.* Exsurgens igitur Maria postquam conceperat venit ad civitatem Zakariæ (*Dionysius*), quarto scilicet miliario ab Ierusalem, [et cum salutasset Elizabet exultauit infans in vtero eius. Et cum matrem domini sui *et* beata prophetaret eam elizabet. Edidit maria canticum nouum domino dicens/Magnificat anima mea dominum *et cetera*] ubi mansit tribus mensibus ministrando cognatæ suæ Elizabeth donec peperisset, et tunc rediit in domum suam Nazareth. *Matthæus.* Quam revertentem noluit Ioseph sponsus suus traducere in coniugem, quia inventa fuit gravida, donec per angelum moneretur in somnis eam accipere. *Lucas.* In diebus illis exiit edictum a Cæsare Augusto ut describeretur universus orbis. *Petrus tricesimo tertio.* Volens Cæsar scire numerum regionum in orbe quæ Romanæ suberant ditioni, numerum etiam civitatum in qualibet regione, numerum quoque capitum in qualibet civitate præcepit ut de suburbiis, vicis, oppidis, pagis, quilibet ad suam conflueret civitatem unde trahebat originem, et quique denarium argenteum, pretii decem nummorum usualium, a quo et denarius dictus est, præsidi provinciæ tradens, se subditum Romano profiteretur imperio. Unde et Iosephus ascendit a Nazareth in Bethlehem civitate sua, cum Maria prægnante ut ibi præstiteretur.' The bracketed passage, not found in the printed text, is from British Museum MS. Royal 13 E. I, fol. 102 b. 1.

270. **strengthfully**: not in N.E.D. Add. 'strengfully'. Mr. Onions calls my attention to 'strenghefully', *Gospel of Nicodemus*, l. 155 (Sion MS., E.E.T.S. c.).

271. **dispelet**: Add. 'dispiset'; Luke i. 51, 'dispersit'. Mr. Onions suggests that the original reading was 'disperpelet'; see 'disperpoilet' in l. 1053. If it was written 'dispplet', the corruption to 'dispelet' would be easy. In

the Chester *Nativity* (vi. 94) *dispersit* is rendered thus: Dev. MS. 'disparcles'; H. 'dispereles'; H. 2124 'disperses'; B. 'dispercing'.

345–56 seems to be from *Legenda Aurea* (p. 45): 'Proficiscens enim Ioseph in Betlehem cum Maria praegnante duxit secum bovem, forte ut ipsum venderet et censum pro se et pro virgine solveret et de residuo viveret, et unum asinum, forte ut virgo super eum veheretur'; but 'Eutropius *in* cronicis suis' (before 349) is not mentioned in *Leg. Aur.* See note on ll. 1017–24.

357–416. The journey to Bethlehem is from *Leg. Aur.* (p. 41), except ll. 381–92.

358. frere Bertilmewe. This is the *Pseudo-Matthæi Evangelium*, printed in Migne, *Dict. des Apocryphes* (Paris, 1856), i. 1059–88, as 'Histoire de la Nativité de Marie et de l'Enfance du Sauveur'; for the story of the weeping and rejoicing spectators, see Chapter xiii. See also l. 445 Latin.

381–92. Non auferetur sceptrum, etc.: Gen. xlix. 10. Not in *Leg. Aur.* (p. 41). Cf. the similar additions at ll. 1037–40, 1829–52, and 3209–12.

417–44. *Polychronicon* (Rolls Series, iv. 266): 'In fine igitur quadragesimi secundi anni Augusti nocte sancti Sabbati, quæ tunc sequebatur diem, anno ætatis beatæ Mariæ quartodecimo, octavo kalendas Ianuarii, apud Bethlehem natus est Christus'. (iv. 258–60): 'Nec obstat quod iuxta dies solares teneat ecclesia primum Adam decimo kalendas Aprilis de terra plasmatum, et Christum viii. kalendas Aprilis incarnatum quia illa nox diei decimi kalendarum Aprilium, quæ tunc sequebatur diem qua Adam factus est, facta est nunc per passionem Christi nox diei noni kalendarum Aprilium præcedens diem.' Compare ll. 7077–92.

445–80. The story of the midwives is from *Leg. Aur.* (p. 42).

454. Tebel: *Leg. Aur.* (p. 42): 'Zebel'. In two other English works the first midwife is named Tebel. One is *Geburt Jesu*, l. 618 (printed by Horstmann, *Altenglische Legenden*, 1875, p. 92), which has no other significant parallel with the *Stanzaic Life*. The other is the Chester *Nativity*, where the name occurs twice as 'Tebell' (vi, 497 stage direction and 545), once as 'Tebella' (537 stage direction). See above, pp. xxviii–xxx.

481–564. Aliud mirabile Martinus *in* cronicis suis de mirabilibus Rome, and 'Martinus *in* cronicis suis' at l. 645. The chronicle of Martinus is not the immediate source for either the *Salvatio Romae* (481–560) or the story of Romulus' statue (645–84), as is clear from a comparison with the text printed by Jordan, *Topographie der Stadt Rom in Alterthum* (Berlin, 1871), pp. 387, 621–2. The immediate source of both legends is the *Polychronicon* (quoted above, pp. xxx–xxxi). In the *Polychronicon* Higden names 'Gregorius' (i. 212) as his source; and Gregorius is the name used by Higden for *Mirabilia urbis Romae*, which by some writers was attributed to Martinus (*Polychronicon*, Introduction, I. xxix–xxx, notes). If we assume that this ascription to Martinus was known to the author of the *Stanzaic Life*, then the reference to Martinus is explained. For further notes on this legend see A. Graf, *Roma nella memoria e nelle immaginazioni del medio evo* (Torino, 1882), ii, cap. xvi, and Comparetti, *Vergil in the Middle Ages*, translated by E. F. M. Benecke (London, 1908), pp. 295–301.

The author of the *Stanzaic Life* supplemented Higden's account with (1) a brief mention of the Temple of Peace (483–4 and 549–56) from the *Leg. Aur.* (see above, pp. xxx–xxxi), and (2) a definition of *legion* (529–36) from the

Catholicon of Joannes Januensis de Balbis (Lyons, 1492), art. *Legio*: '. . . *et* sunt in legione sex milia sexce*n*ti sexaginta sex ho*m*ines.'

512. **hom to auaile**: 'to be of profit to them', i. e. the people of Rome; or possibly 'to humble them'. Cf. Lydgate, *Bochas*, II. i. (1554) 41 a: 'Fortune .. Auailed hym from his royall see;' (quoted N.E.D., *avale* 7).

525. **to kepe hom in comyng**: Add. 'to kylle hom in comynge.' The Chester play (see above, p. xxxiii) is at this point nearer Harl. 3909; but see note on l. 5282.

565–644. Three miracles are selected from *Leg. Aur.*, pp. 43–4. The order is the same, but parts of the Latin are omitted.

568. **As I to telle now am in-tent**: Add. 'As I telle 3ou myn entent.' The earliest N.E.D. citation of the adjective *intent* is 1606.

645–84. This account of Romulus' statue is a combination of two passages from the *Polychronicon*: 'item palatium Pacis, ubi Romulus posuit statuam suam auream, dicens, "Non cadet, donec virgo pariat"; quod et cecidit Christo nascente' (i. 214). 'Aliud signum est imago Colossei quam statuam Solis aut ipsius Romæ dicunt, de quo mirandum est quomodo tanta moles fundi potuit aut erigi, cum longitudo eius sit centum viginti sex pedum. Fuit itaque hæc statua aliquando in insula Rhodi quindecim pedibus altior eminentioribus locis Romæ. Hæc statua sphæram in specie mundi manu dextra, et gladium sub specie virtutis bellicæ manu sinistra gerebat, in signum quod minoris virtutis est quærere quam quæsita tueri. Hæc quidem statua ærea, sed imperiali auro deaurata, per tenebras radiabat continuo, et æquali motu cum sole circumferebatur, semper solari corpori faciem gerens oppositam, quam cuncti Romani advenientes in signum subiectionis adorabant' (i. 232–4). For the reference to Martinus see note on ll. 481–564.

685–8. This is from *Leg. Aur.* (p. 45): 'Bos igitur et asinus miraculose dominum coguoscentes flexis genibus ipsum adoraverunt', a passage just following that used in ll. 345–56. 'Eutropius' is not in the *Leg. Aur.*, though the poem names him as authority both here and at l. 349. Cf. note on ll. 1017–24.

697–8. **clerkis wys tretys / touchyng Cristes natiuite**. This is the *Leg. Aur.*, 'De nativitate domini nostri Iesu Christi secundum carnem' (pp. 40–7), of which the systematic translation begins at l. 701. Note that 'clerkis' is plural, implying more than one author for the *Leg. Aur.*

709. Latin. **gene*r*ac*i*onis**: Add. and *Leg. Aur.* (p. 41): 'generantis'.

709–16. The verse from Phil. ii. 7 is also quoted after l. 2104, and similar passages occur at ll. 837–40 and 6280.

716. **disparaget**. The occurrences in the *Stanzaic Life* of this word and its derivatives (see Glossary) to render *exinanivit* (Phil. ii. 7) are earlier than those cited in the N.E.D., which gives *disparage* in this sense first in 1496, and *disparaging* as substantive first in 1574.

734. **thas**: that. Cf. ll. 734, 844, 4148, 5123, 5878; 'as' = at (4200); and the past participles 'ordenes' (4750), 'honoures' (1518), and 'wiawes' (5024). The substitution of *s* for final *t* is found in the work of Scribe A and Scribe B (see above, p. x). In some cases *-s* has been changed to *-t*: 'that' (3967, 5878); and in others *-t* to *-s*: 'passes' (4206), 'assingnes' (4213).

739. **thore** is an error for **3ore**.

745–56. Three stanzas are expanded from *Leg. Aur.* (p. 41): 'et per portam

Ezechielis, quae semper clausa permansit'. The Latin before l. 745 is altered from Ezekiel xliv. 1–2 : 'Et convertit me ad viam portae sanctuarii exterioris, quae respiciebat ad Orientem : et erat clausa. Et dixit Dominus ad me : Porta hæc clausa erit : non aperietur, et vir non transibit per eam : quoniam Dominus Deus Israel ingressus est per eam, eritque clausa.'

769. **As I told bifore now here.** The story of the midwives is related in ll. 445–80.

781. **sadship:** (so Add.) corresponds to 'euidence' (765). The usual meaning is 'soberness', 'firmness'; in l. 131 it translates 'gravitas'; in l. 10255 'saddens' = 'consolidat'. The change of meaning from figurative firmness to the ground for firmness is not difficult.

784. **As I haue told now here bifore :** see ll. 481–564 and 645–84.

837-40. These lines do not correspond to the Latin 'Tertia et prima . . . peperisset' (*Leg. Aur.*, p 42), but repeat the idea of God's disparagement already mentioned at ll. 709–16.

877. Latin. genera is 'gradus' in *Leg. Aur.* (p. 43), corresponding to 'degre' (l. 878). This Latin should perhaps be printed as a side-note.

892. Latin. disc[*erne*]re *verum* : *Leg. Aur.* (p. 43) : 'discernere.'

911. **as here bifore saide I :** see ll. 481–564, 645–84, 784–5.

917–40. Six stanzas are based on *Leg. Aur.* (p. 43) : 'Legitur etiam in hystoria scholastica, quod Ieremias propheta in Aegyptum descendens post mortem Godolyae regibus Aegypti signum dedit, quod eorum ydola corruerent, cum virgo filium parturiret.' The Latin at l. 929 is slightly altered from Isaiah xix. 1.

953. **as bifore saide I :** see ll. 569–80.

963. **as I tolde biforne :** see ll. 581–644.

981–1008. Seven stanzas are an amplification of *Leg. Aur.* (p. 45) : 'In hac enim nocte (ut Bartholomaeus in sua compilatione refert) vineae Engadi, quae proferunt balsamum, floruerunt, fructum protulerunt et liquorem dederunt.'

1017–24. The adoration of the ox and the ass is mentioned in ll. 685–8, where Eutropius is named as authority, not 'Eusebius' (1022). In the *Leg. Aur.* (p. 45) immediately following this passage, Eusebius is cited for the next miracle, that of the oxen prophesying. Probably the author of the poem mistook the bearing of the reference.

1025–60. The passage in the *Leg. Aur.* (p. 45) is merely : 'Ante etiam Christi nativitatem per aliquot dies (ut ait Eusebius in Chronica) cum quidam ararent boves, ad aratores dixerunt : homines deficient, segetes proficient.' The interpretation of the prophecy of the oxen (ll. 1031–60, and see ll. 381–92 note) is not in the *Leg. Aur.* That Jews cannot raise corn is stated in *Piers Plowman* (B xviii. 104–6) :

> And ȝe, cherles, & ȝowre children chieue shal ȝe neure,
> Ne haue lordship in londe ne no londe tylye,
> But al bareyne be & vsurye vsen.

1052. **norisch** in this sense is first cited by the N.E.D. in 1523.

1081–3. **Right as I haue tolde bifore.** See ll. 593–644 for the story of the emperour. The story of the three kings (cf. ll. 1121–4) does not occur in the earlier part of the poem, nor is it mentioned here in the *Leg. Aur.* (p. 45 and cf. note on ll. 1223–36). The destruction of the Sodomites (*Leg. Aur.*, pp. 45–6) is omitted.

1105–16. The Pastores is given in *Leg. Aur.* (p. 45) as the first group under 'homo' (l. 1061 Latin). The poem changes the emphasis from the shepherds' to the angels' song, and tells the story under 'angeli', where the *Leg. Aur.* (p. 46) has merely: 'Angeli enim ipsam Christi nativitatem pastoribus annuntiaverunt, ut superius dictum est.'

1120. as here bifore saide I. The story of Octavian and the Sybil is in ll. 593–644.

1121–8. This mention of the three kings and others is not in the *Leg. Aur.* (p. 46).

1129 ff. Of the third main point 'utiliter exhibita', the poem omits the first two sections, 'ad daemonum confusionem' and 'ad veniae imperationem' (*Leg. Aur.*, p. 46), and proceeds to the third, 'ad infirmitatum curationem'.

1172. The poem omits the last nine lines of the *Leg. Aur.* Nativity (p. 47).

1173–1512. *Leg. Aur.*, 'De circumcisione domini', pp. 79–85.

1184. The fourth main point of the *Leg. Aur.* account, 'quartum signaculum circumcisionis' (p. 79), is not mentioned here, nor is it used in the poem except for two sentences; see ll. 1481–1512, and note on l. 2265.

1192, 1196. For omissions after these lines see the parallel columns on pp. xxv–xxvi above.

1201–12. *Leg. Aur.* (p. 80): 'Vocatur autem filius Dei, in quantum est de Deo Deus, Christus, in quantum est homo a persona divina quantum ad humanam naturam assumtus; Iesus, in quantum est Deus humanitati unitus.' The last phrase (also translated in ll. 1279–80) is the nearest parallel to ll. 1202–4. Harl. 2250 omits ll. 1205–12. After l. 1212 twenty-one lines of *Leg. Aur.* (pp. 80–1) are omitted.

1221–68. Twelve stanzas are amplified from *Leg. Aur.* (p. 81): 'Fuit enim propheta in doctrinae eruditione, pugil in dyaboli debellatione, sacerdos in patris reconciliatione, rex in praemiorum retributione.' Harl. 2250 omits ll. 1221–37 and 1241–4.

1223–36. Luke xix. 44. Cf. ll. 5651–6. That the destruction of Jerusalem will be narrated in the Passion is also stated at ll. 5223–8 and 6428–30, but the poem does not contain the story. Cf. note on ll. 1081–3.

1263. kemp or cayse[r], clerk or kyng, MS. 'caysel'; Add. 'knyght'. Chester *Nativity* (vi. 225) reads 'King, coysell, clarke or Knighte; 'Carsell' H.)

1268. Forty-four lines of *Leg. Aur.* (pp. 81–2) are omitted.

1269–84. *Leg. Aur.* (p. 82): 'Iesus enim salvator interpretatur. Dicitur autem salvator tripliciter, vel a potentia salvandi, vel ab habitu, vel ab actu.' Perhaps a stanza 'ab habitu' has been lost after l. 1280. Cf. ll. 1297–1312.

1285–1348. *Leg. Aur.* (p. 82): 'Secundum quod dicitur a potentia salvandi, convenit ei hoc nomen ab aeterno, secundum quod dicitur ab habitu salvandi, sic fuit impositum ab angelo et convenit ei a principio conceptionis; secundum quod dicitur ab actu salvandi, dicitur impositum a Ioseph ratione futurae passionis, unde Glossa super illud . . .' Note that the poem does not mention Joseph, but has much to say of Gabriel and of the giving of the name at the Circumcision.

1289–96. The reference to John i. 1 is not in *Leg. Aur.* (p. 82); these two stanzas are not in Harl. 2250.

1339. Luke ii. 30: 'quia viderunt oculi mei salutare tuum.' See also ll. 2717–28.

1361–76. *Leg. Aur.* (p. 82) reads merely: 'secundo in oratione, et haec ostendit nostrae redemptionis desiderium.'

1368. sayn Ion: xviii. 1.

1372. Latin. Luke xxii. 44.

1413–80. *Catholicon* of Joannes Januensis de Balbis (Lyons, 1492), art. *Circumcisio*: 'Animaduerte etiam quod circumcisio data fuit pluribus de causis: vt per obedientiam mandati abraham placeret deo: cui per preuaricationem Adam displicuerat. Data etiam fuit in signum magne fidei abrahe qui credidit se habiturum filium in quo fieret benedictio omnibus. Deinde ut hoc signo discerneretur populus ille a ceteris nationibus. In carne vero preputii ideo iussa est fieri: quia in remedium instituta est originalis peccati quod a parentibus trahimus per concupiscentiam: que in parte illa magis dominantur et quia in parte illa culpam inobedientie primus homo sensit: decuit vt ibi signum inobedientie acciperet. Fiebat autem octaua die in petrino cultro quia et in resurrectione communi etate octaua futura per petram Christum omnis ab electis abscidetur corruptio: et per Christi resurrectionem octaua die factam circumcidetur a peccatis anima cuiuscumque in eum credentis.'

1475–6. These lines, marked for transposition in the MS., read in the right order in Add. and Harl. 2250.

1483. þat I speke of bifore. The six ages of the world are described in ll. 81–100. Eight ages are named in *Leg. Aur.* (p. 85) as follows: 'prima ab Adam usque ad Noae, secunda a Noae usque ad Abraham, tertia ab Abraham usque ad Moysen, quarta a Moyse usque ad David, quinta a David usque ad Christum, sexta a Christo usque ad finem mundi, septima morientium, octava resurgentium.' The poet in ll. 1481–1500 merely adds the last two to his earlier list. Note another mention of the last two in ll. 3798–3812.

1501–12. *Leg. Aur.* (p. 84): 'Nam sicut dicit Rabbi Moyses, maximus philosophus et theologus, licet Iudaeus: puer in septem diebus tantae adhuc teneritudinis est, quantae est adhuc in utero matris existens, in octava autem die fortificatur et solidatur et ideo, ut dicit, noluit dominus parvulos ante octavum diem circumcidi, ne ob nimiam teneritudinem nimium laederentur. See note on l. 1184.

1511. [Go]d: so Add. and Harl. 2250; MS. 'And'.

1513–2140. *Leg. Aur.*, 'De epiphania domini' (pp. 87–94).

1513. Latin. The etymological explanations of 'Epiphania' (1513), 'theophania (1568), 'Bethfania' (1584), and 'phagephagya' (1592) are not translated.

1525–8. *Leg. Aur.* (p. 87) reads simply: 'aquam in vinum Christus mutat' with no mention of 'Galile' (1526) or 'architryclyne' (1527); see John ii. 1–10.

1529–36. *Leg. Aur.* (p. 87): 'quinque millia hominum de quinque panibus satiat'; see John xi. 1–13.

1545–7. Only the first of the possible chronologies (*Leg. Aur.*, p. 88) is mentioned.

1569–76. *Polychronicon* (iv. 336): 'Igitur post baptismum suum Christus feria secunda proxima sequente ductus est in desertum a spiritu, ubi incepit ieiunium suum quadragenarium, quod xl° die, feria xv^{a} quinto-decimo kalendis Martii terminavit.' See also ll. 5237–40.

1592. Seven lines of the *Leg. Aur.* (p. 88) are omitted, chiefly on chronology.

1601–1728. Thirty-one lines of the *Leg. Aur.* (pp. 88–9) about the Magi

are omitted, and the story of Balaam and Balak is inserted, condensed from the Biblical account in Numbers xxii–xxiv. (See ll. 1601–4.)

1651. [an], so Add.

1659–60. set ffete on spar, hym withdrawynge / to honour the aungel as he con. Numbers xxii. 27 reads 'concidit sub pedibus sedentis'. I do not know what 'on spar' means. It may mean 'firmly', 'spar' being a noun from the verb 'spar', to shut; or it may be an error for 'apart'.

1689–90. And I schal ȝiue ȝow gold and fee / enogh of richesse er thow go. Compare Chester *Balaam and Balak*, l. 213 (E.E.T.S. lxii, p. 94); 'Thou shalt haue riches, golde, and fee'; B.W. h. and Devonshire MSS. read differently. This insignificant passage is the only verbal parallel between the Chester *Balaam* and the *Stanzaic Life*. Both present condensed versions of the Biblical story, with the following similarities: (1) The messengers sent by Balak to Balaam make one trip instead of two (Numbers xxii. 5–20). (2) At the outset of the journey Balaam makes up his mind to disobey the Lord. (3) The angel blocks the way for Balaam and the ass once instead of three times (Numbers xxii. 22–7). Of course these parallels may indicate influence of the *Stanzaic Life* on the Chester play, especially in view of the parallels in the Chester *Adoration of the Magi* (see above, p. xl). But (1) and (3) are natural changes for stage presentation, and (2) may have been taken by both the play and the poem from *Historia Scholastica* (*Patr. Lat.* 198, col. 1237): 'Mutaverat enim propositum, et captus cupiditate promissorum, disponebat quomodo populo malediceret, licet prohibuisset dominus.'

1780. a hundredth myle one day to gone: *Catholicon* (Lyons, 1492), art. *Dromos*: 'Centum enim et amplius vno die milaria pergere solent.' See above, p. xl.

1797–1812. The poem confuses the three points, Christ as man, as king, and as God, in *Leg. Aur.* (p. 90): 'His verbis, sicut dicit Remigius in originali, verum hominem et verum regem et verum Deum confessi sunt.'

1829–68. *Leg. Aur.* (p. 90): 'Sed Herodes hoc audiens turbatus est et omnis Iherosolima cum illo. Triplici de causa rex turbatus est et omnis Iherosolima cum illo. Primo ne Iudaei regem natum tanquam suum reciperent et se tanquam alienigenam expellerent. Unde Chrysostomus: sicut ramum arboris in excelso positum levis etiam aura movet, sic et sublimes homines in culmine dignitatum exsistentes levis etiam fama conturbat.' See ll. 381–92 and note.

1881–8 are omitted in Harl. 2250.

1900. Seven lines of *Leg. Aur.* (p. 90) are omitted.

1908. The following quatrain of Harl. 2250 (not in Harl. 3909 or Add.) should probably be part of the text after l. 1908:

> Now is gode one thynge to knawe
> *Þat* noȝt *in* gospell wretyne is
> bot i*n* storeis as I shall shawe
> gode is to take hede to this.

Leg. Aur. (p. 90): 'Et nota, quod cum magi Iherosolimam ingressi fuissent, stellae ducatum amiserunt: et hoc propter tres rationes.'

1909–24, 1937–56. The first and third reasons are confused. *Leg. Aur.* (p. 90): 'Prima ut de loco nativitatis Christi quaerere cogerentur, ut sic de ipsius ortu certificarentur, tam propter stellae apparitionem quam per pro-

phetiae assertionem, sicut et factum est. . . . Tertia, quoniam signa infidelibus data sunt secundum apostolum, sed prophetia fidelibus, et ideo signum datum istis, dum adhuc essent infideles, non debuit apparere, dum adhuc essent inter Judaeos fideles.'

1924. **Mycheas.** The Latin (not in *Leg. Aur.*, p. 90) is quoted not from Micah v. 2, but from Matthew ii. 6.

1952. **Balaam.** The mention of Balaam here and in l. 2130 shows the author's interest; cf. ll. 1601–1728.

1995–2000. Here is omitted *Leg. Aur.* (p. 91): 'quae pacto suo ministerio rediit in praeiacentem materiam', and inserted the prophecy from Isaiah ix. 2.

2027–8. **but euen forth . . . / to wysse þe way bifore hom went:** *Leg. Aur.* (p. 91): 'sed quasi motu animali et processivo.' About forty lines more about the star are omitted.

2033. Twenty-six lines of quotation from Bernard and Augustine (*Leg. Aur.*, pp. 92–3) are omitted.

2054–64. *Leg. Aur.* (p. 93): 'myrrham propter membrorum pueri consolidationem et malorum vermium expulsionem.' 'For myrre a gu*m*me is' (2062) may be from *Catholicon* (Lyons, 1492), art. *Mirrha*. 'Item myrra est gu*m*mi illius arboris.'

2081–20. *Leg. Aur.* (p. 93): 'Quinta, quoniam per haec tria significantur tria, quae erant in Christo, scilicet divinitas pretiosissima, anima devotissima, et caro integra et incorrupta. . . . Per aurum ergo, quod est pretiosius omnibus metallis, intelligitur divinitas pretiosissima, per thus anima devotissima, quia thus significat devotionem et orationem. Psalm.: dirigatur oratio mea etc. Per myrrham, quae conservat a corruptione, caro incorrupta.' The explanation in ll. 2097–104 is not in *Leg. Aur.* (p. 93). Cf. note on ll. 709–16.

2108. Latin. **Oro *p*ro vob*i*s *p*atrem vt ip*s*e vos custodiat.** This text I have not found in the Vulgate. It may be altered from John xvii. 11, 15 and xvi. 26.

2135–40. *Leg. Aur.* (p. 94): 'Horum autum' (? read 'autem') 'corpora Mediolani et in ecclesia, quae nunc est fratrum praedicatorum, quiescebant, sed nunc Coloniae requiescunt.'

2139–40 may be the report of a traveller, along with the Jews' inability to raise corn (1045–56); or it may possibly be taken from John of Hildesheim's *Historia Trium Regum* (1364–75), which relates how the three kings died and were buried in one tomb (E.E.T.S. 85, pp. 260–1 and xiii).

2141–3164. *Leg. Aur.*, 'De purificatione beatae Marie virginis', pp. 158–66.

2174. **in natures redun we:** *Leg. Aur.* (p. 158): 'sicut dicitur in scholastica hystoria, licet physici dicant.' 'Natures' in the sense of a treatise on natural history is not in N.E.D. Cf. Godefroi, *Dictionnaire de l'Ancienne Langue Française*, art. *Nature*, 'Aprist logique et retorique et natures' (Roum. d'Evast et de Blaguerne, Richel. 24402 f°. 3^2).

2241–4. The MS. has confused the order of lines in this quatrain. Both Add. and Harl. 2250 read correctly.

2256. The third reason for doubling the days after the birth of a daughter is omitted (*Leg. Aur.*, p. 159).

2265. **Thre skylles,** and 'tres raciones' above: *Leg. Aur.* (p. 159): 'quattuor rationes'. Of the fourth point 'ut nos purificandos instrueret' (*Leg. Aur.* p. 161), the poem uses two sentences, see notes on ll. 2637–64 and 1184.

2273. **Bede, and Latin on p. 77 'Beda'**; *Leg. Aur.* (p. 159): 'Bernardus.' The same error is in ll. 5561, 5598, 5601, 5617, 5621.

2302–4. This mention of the birds is not in *Leg. Aur.*, p. 159, but occurs later on p. 161. See above, pp. xxxix–xl.

2308. **he [w]as fore-boght**: Add. 'he hath forthī broght'; Harl. 2250: 'he was forboȝt'. Both Harl. 3909 and Add. were copied from a MS. that read 'has'; Add. has changed 'forboght' to 'forthī broght' in the effort to better the sense.

2329–44. The *Leg. Aur.* (p. 160) account is less vivid: 'Primum ergo remedium fuit oblatio, unde Cayn obtulit Deo munera de frugibus et Abel de gregibus.'

2349–2508. The *Leg. Aur.* (p. 160) passage on Abraham and Melchizedek is brief: 'Secundum fuit decimatio, unde et Abraham Melchisedech sacerdoti decimas obtulit. Nam secundum Augustinum decimabatur, quod curabatur.' The long passage in the poem consists of five parts: (1) the meeting of Abraham and Melchizedek (2345–92); (2) the interpretation of tithes and offerings (2393–420); the origin of Melchizedek (2421–40); (4) the explanation of the name Jerusalem (2441–68); (5) the explanation of Melchizedek's prerogatives (2469–508). Of these parts (1) is apparently based on Genesis xiv. For (2) see Jerome, *Liber Hebraicarum Quaestionum in Genesim*, cap. xiv, v. 18 (Migne, 23, col. 961); Isidore, *Allegoriae quaedam scripturae sacrae, ex Veteri Testamento*, 19 (Migne, 83, col. 104), and *In Genesim*, cap. xi (Migne, 83, cols. 239–40). (3), (4), and (5) are from two passages of the *Polychronicon* (Rolls Series, ii. 288–90): '*Genesis.* Abraham cum redisset de cæde quatuor regum dedit decimas de omnibus adquisitis occurenti sibi Melchisedech, regi Salem, qui obtulit panem et vinum. *Hieronymus in epistola* ad *Evangelum, et Petrus capitulo quinquagesimo secundo.* Decimæ leguntur primum datæ ab Abraham, sed primitiæ prius dabantur ab Abel. Hunc etiam Melchisedech tradunt Hebræi fuisse Seem, primogenitum Noe, et vixisse usque ad Isaak; et omnes primogenitos a Noe usque ad Aaron fuisse sacerdotes, qui in conviviis et oblationibus benedicebant populo, quibus et primogenita dabantur; et hæc esse primogenita, quæ Esau vendidit Iacob fratri suo.' (Rolls Series, i. 106–8): '*Isidorus, libro quinto capitulo primo.* Hanc urbem asserunt Iudæi Sem, filium Noe, id est, Melchisedech, post diluvium fundasse, et Salem nuncupasse, quam postmodum tenuerunt Iebusæi, ex quibus sortita est vocabulum Iebus, sicque ex duobus vocabulis copulatis, Iebus et Salem, composita est Jerusalem.'

2465–6. **Ierom 7 Isodre also / And Petre in þe stories als.** These authorities are all cited in the *Polychronicon.* The exact references are Jerome, *Epist. lxxiii ad Evangelum Presbyterum* (Migne, *Patr. Lat.* 22, cols. 678–80), and *Liber Hebraicarum Quaestionum in Genesim*, xiv. 18 (Migne, 23, col. 961); Isidore, *Etymologiarum*, xv, cap. i (Migne, 82, col. 527); Petrus Comestor, *Historia Scholastica, Genesis*, cap. xlvi (Migne, 198, cols. 1094–5).

2470. **Isidre.** Though Isidore is named, the *Polychronicon* was probably used; see note on ll. 2349–508, and cf. Isidore, *De Ortu et Obitu Patrum*, cap. v, 10–12 (Migne, 83, col. 132).

2503–4. **this ilke chapitre . . . of þe first boke Genesis**: Genesis xxv. 29–34.

2513–24. Noah and Abraham are not mentioned in *Leg. Aur.* (p. 160).

2524. Latin. **Ex te namque egredietur in quo omnes gentes benedicentur.** Micah v. 2: 'ex te mihi egredietur qui sit dominator in Israel. Galatians iii. 8: 'praenunciavit Abrahae: Quia benedicentur in te omnes gentes.'

2581. Scribe A wrote this verse in the margin opposite the line as written by Scribe B. In place of B's 'þis', A wrote 'tis'; cf. ll. 855, 873, 1001, 1016.

2637–64. Of the fourth point (see note on l. 2265), only two sentences are used: (*Leg. Aur.*, p. 162) 'Ponit autem expositor tres oblationes de domino factas: prima facta est de ipso a parentibus, secunda pro ipso de avibus, tertiam fecit ipse in cruce pro hominibus. Prima ostendit eius humilitatem, quia dominus legis se legi subiecit, secundo paupertatem, quia pauperum oblationem elegit, tertia caritatem, quia se pro peccatoribus tradidit.'

2714. **canticulere**: so Add.; Harl. 2250 'canteculere'. The word occurs also at l. 3876, referring there to 'Laudate dominum', here to 'Nunc dimittis'. N.E.D. gives only 'Canticle'.

2724. **wrong don to mon.** The reading should probably be 'by mon'. *Leg. Aur.* (pp. 162–3): 'primo penes nostram iustificationem, ut dicatur salutare remittendo culpam, quia Iesus interpretatur salvator ex eo, quod salvum faciet populum, scilicet peccatis eorum.'

2736–816. For notes on the Simeon legend, see above, pp. xxvii–xxviii, xxxv ff.

2816. Fourteen lines of *Leg. Aur.* (p. 163) are omitted.

2828. **Ones in A fyue ȝere**: *Leg. Aur.* (p. 163): 'de quinto in quintum annum.'

2906. **[neuer]**: so Add.

2926. **[ot]hir**: Add. 'oþere'; Harl. 2250 'othere'; *Leg. Aur.* (p. 164): 'aliis'; MS. 'hir', caught from the line above.

2983. **to gode vs diȝt**: *Leg. Aur.* (p. 165): 'actionem beatam'; *cf.* 'gode dede', l. 3009.

3017–164. For the miracle of the widow and her taper see the *Northern Homily Collection* (ed. Small, Edinburgh, 1862), pp. 160–2; Gerould, *North-English Homily Collection* (1902), pp. 91–2; Ward, *Catalogue of Romances*, ii. 658, 738; Mirk's *Festial* (E.E.T.S. xcvi), pp. 60–1.

3033. **[of]**: so Add. and Harl. 2250; MS. 'was'.

3058. **fel on slepe 7 mette onon**: *Leg. Aur.* (p. 165): 'Tunc subito in excessum mentis facta, videbatur sibi, se in quadam ecclesia pulcherrima et speciosa collocatam esse.'

3085–8. *Leg. Aur.* (p. 166), is slightly different: 'Videbatur autem sibi quod acoliti essent Vincentius et Laurentius, dyaconus et subdyaconus duo angeli.'

3131. **pull[e]**: so Add. and Harl. 2250. Perhaps MS. 'pullut' is for 'pult', to thrust, force. Cf. 'balletship' (5810) 'strengeth' (10352), and note on 'bowraghte' (10646).

3165–3588. *Leg. Aur.* 'De innocentibus', pp. 63–6. Thirteen lines of etymology (pp. 62–3) are omitted.

3171. **vr[ec]hedenesse**: Harl. 2250 'wrechednes'; Add. 'wikkednesse'; *Leg. Aur.* (p. 63): 'crudelitas'. In l. 4560 'crudelitas' is rendered 'crueschip' and in l. 4555 'wrecchednesse' is a rendering of 'scurrilitas'.

3209–12. *Leg. Aur.* (p. 63) reads merely: 'et tunc primitus sceptrum ablatum est de Iudaea.' Cf. ll. 381–92 and note.

3306. I[eseph]: Add., Harl. 2250, 'Ioseph'; MS. 'Ihu'. Cf. 'Ieseph' (3309).

3317–24 and Latin. *Leg. Aur.* (p. 64): 'Tradunt quoque, quod sicut in exitu filiorum Israel de Aegypto non fuit domus in Aegypto, in qua procurante domino non iaceret mortuus primogenitus, ita nec tunc fuit templum, in quo non corruisset ydolum.' The Latin after l. 3324 is from Isaiah xix. 1.

3338. **by sight**: so Add.; Harl. 2250 'of Egypt'.

3340. **o þe nwe**: Add. 'of þe newe'. N.E.D. (*new*, *a.* and *sb.*[2], B. 3. b. cites *Digby Plays* (1882), i. 338: 'Thu make me a knyght, that were on the newe!' i.e. something novel. If 'o' here is for Add. 'of', the phrase 'o þe nwe' is parallel to that in the Digby play.

3341. Latin. **Hec Cassiodorus, item Petrus Comestor vt inferius.** The reference to Cassiodorus is in *Leg. Aur.*, p. 64; Petrus Comestor is cited earlier (p. 63); see above, Latin at l. 3193 and cf. l. 3400.

3369–76. This is a recapitulation of an earlier statement (*Leg. Aur.*, p. 63, generally represented by ll. 3241–4). Note that the poem follows the older versions in mentioning only Alexander (Graesse's note 2, p. 63).

3400. **One trew story** refers to 'Historiis Scolasticis' above; the book is not mentioned here in *Leg. Aur.*, but cf. note on l. 3341 Latin.

3418. **hy[m] o-right**: Add. 'him a right'; Harl. 2250, 'hym oryȝt'; MS. 'hyn ori right'.

3419. **transforme**: so Harl. 2250; MS. 'transformet'; Add. 'transformed'; *Leg. Aur.* (p. 65): 'ne scilicet puer, cui sydera famulabantur, supra aetatem suam vel ita faciem transformaret.'

3446. **hoden**, also in l. 3848, should perhaps be read 'ho[l]den.'

3449. Latin. **Macrobius in * Saturnalibus**: so Add. and Harl. 2250; MS. '7'; *Leg. Aur.* (p. 65): 'sicut dicit Macrobius et in quadam Chronica legitur.'

3479. **discre[ue]t**: so Harl. 2250; Add. 'discouered', *Leg. Aur.* (p. 65): 'confessus est autem unus de eorum complicibus.' Harl. 3909 originally read 'discomfort'; then an *r* was put before the *o*, and an *e* written above. Probably Harl. 3909 and Add. derive from a MS. that had what looked like 'discoueret', but represented an original 'discreuit' (as in Harl. 2250).

3491. **kempt**: *Leg. Aur.* (p. 65): 'tingeret'.

3510. **deseride**: i.e. disinherited. N.E.D. gives 'dishering' in 1492 *Act. Dom. Conc.* 262 (Jam.), as 'perh. error for *disherising*'.

3548. **gyltlesly.** The earliest citation in N.E.D. is 1548.

3557. **[h]ad**: so Harl. 2250; Add. 'hadde'; *Leg. Aur.* (p. 66): 'habebat'; MS. 'bad'.

3589–664. *Polychronicon* (iv. 288–96): '*Petrus, quadragesimo quinto.* Hoc anno Iohannes Evangelista natus est. Herodes post occisionem filiorum suorum, anno regni sui tricesimo septimo, morbo intercutis aquæ, scatentibus ex putredine testiculorum vermibus, miserabiliter obiit. . . . *Eusebius, libro primo, capitulo septimo.* Et cum Hebræorum generationes ac quorundam alienigenarum origines in secretioribus archivis templi haberentur, Herodes huiusmodi libros iussit incendi, æstimans per hoc se nobilem reputari, si ipse

Gratiæ 5. Augusti 46

advena et ignobilis nullis subscriptionum fascibus urgeretur. Fuerunt tamen nonnulli qui huiusmodi conscriptiones aut domi habebant aut memoriter tenebant, a quibus generationum series ad nos pervenit. *Petrus, quinquagesimo primo.* . . . Eoque anno reversus est Iesus de Ægypto. Puer Iesus inventus est in templo sedens et interrogans doctores. . . . Eo anno Cæsar Augustus, cum regnasset quinquaginta sex annis et semis, obiit in Campania mense Septembris, anno ætatis septuagesimo sexto, dolo Liviæ uxoris suæ necatus, seu veneno extinctus ut quibusdam placet; totus tamen lxvii^{us} annus regno Octaviani Augusti deputatur. *Eutropius.* (Cap. III) Hic Augustus tanto amore etiam apud barbaros fuit ut Scythæ et Indi, quibus Romanorum nomen prius erat incognitum, munera et legatos mitterent. . . . Reges etiam ex regnis suis egredientes, habitu Romano togati, ad vehiculum seu equum currerent . . . Denique ad cives clemens, in amicos fidus, ad recipiendum amicitias rarus, ad retinendum illas constans, in liberalibus studiis, præsertim eloquentiæ, adeo incumbens, ut nullus nec in procinctu laberetur dies quin legeret, scriberet, aut declamaret. *Isidorus, libro primo.* Iste adinvenit x litteram, pro qua prius es scribere solebant. Et congrue quidem, cum figura eius repræsentet crucem Christi, qui diebus eius natus fuerat.'

3613. **forwarning** (*sb.*). N.E.D. cites this first in 1548.

3617–20. Matthew ii. 15.

3632. **stroñge**: Add. 'straũge'; Harl. 2250 'strũng'. The meaning is 'strange', 'foreign'.

3643. **to cacche loue ful straunge and digne**: Add., Harl. 2250 'strong'; *Polychronicon* (iv. 294), 'ad recipiendum amicitias rarus.'

3665–3896. *Leg. Aur.*, 'De septuagesima', pp. 146–7.

3669–76. *Leg. Aur.* (p. 146) reads differently: 'Inchoatur autem septuagesima a dominica, in qua cantatur: circumdederunt me.' Cf. ll. 3775–84.

3729. **But al-þa[ȝ]**: Harl. 2250 'Bot alł thof'; Add. 'But of'; MS. 'But al þat'.

3776. **restoret to first powere**: *Leg. Aur.* (p. 147): 'reddita innocentiae stola.' 'Double merit' (3818) is a translation of *Leg. Aur.* (p. 147): 'duplicem stolam gloriae.' See N.E.D. *stole, sb.*[1] 1. a.

3798–812. Not in *Leg. Aur.* (p. 147); cf. note on l. 1483.

3825. Latin. [Terti]a: MS. and Add. 'Septima' (caught from Latin above); Harl. 2250 (in margin): '3ª Cā'.

3835. **layden doun murthes**: *Leg. Aur.* (p. 147), 'deposuerunt organa'.

3837–42 are not in *Leg. Aur.* (p. 147). See Daniel i.

3858. **tenderly**: Add. 'tenturly'; Harl. 2250 'besyly'; *Leg. Aur.* (p. 147) 'multum laboraeurunt'. Perhaps the reading should be 'tently', attentively.

3874–6. **Laudate dominum**: (Psalm 117), not in *Leg. Aur.* (p. 147). For 'canticuler', see note on l. 2714.

3889–90. Not in *Leg. Aur.* (p. 147); see ll. 3798–812.

3896. Fifteen lines of Latin at the end of *De septuagesima* are not translated; they explain the *Circumdederunt* from the office of the mass, and the epistle and gospel.

3897–4104. *Leg. Aur.*, 'De sexagesima', pp. 148–9.

3906. **recompensacioun**, and Latin above 'recompensac*ionem*'; *Leg. Aur.* (p. 148): 'redemtionem'.

3917–36. The explanation of the widowhood of Holy Church is not in *Leg. Aur.* (p. 148); cf. ll. 3969–76.

3942. **Melchisedech**: *Leg. Aur.* (p. 148): 'Melchiades.'

3961. Latin. [signific]ationem, MS. 'recompensac*ionem*'; cf. Latin before l. 3905 and 'tokenyng' (3963).

3974. **kirk.** The more usual form in this MS. is 'chirch' as in l. 3933.

3997. Latin. re*presen*tac*ionem.* Graesse's edition of *Leg. Aur.* (p. 148) reads 'redemtionem', surely an error. The two MSS. of the *Leg. Aur.* which I consulted (Bodley 389 and Bodley 336) both read with the poem.

4005–20. Four stanzas are expanded from *Leg. Aur.* (p. 148): 'nam per decem intelligitur homo, qui est decima dragma, eo quod factus sit, ut ruinam novem ordinum repararet.'

4020. Another interpretation of 'decem' is omitted (*Leg. Aur.*, p. 148).

4050. **And** (Harl. 2250: '*7*') should probably read 'that'.

4060. Latin and 4064 Latin. *Leg. Aur.* (p. 149) merely refers to the two texts (2 Corinthians xi. 19 and Matthew xxv. 34) without quoting them: 'In epistola Pauli admonetur, ut instar Pauli tribulationem de absentia sponsi patienter tolleret, in evangelio, ut seminationi bonorum operum semper insistat.' Cf. note on ll. 4253–320.

4072. **weret fro wo* þen þat þai were**: Add. 'defendet from wo þenne þat þay were'; Harl. 2250 'keppit fro woo þat ho were'; MS. 'weret fro wo wo þen þat þai *in* were'; *Leg. Aur.* (p. 149): 'in tribulationibus adiuvari et ab ipsis eripi.'

4079. **neuer ouer-comen, as wel is sene**: *Leg. Aur.* (p. 149): 'sed non deiiciuntur'. To read 'bene' for 'as wel is sene' would make good sense, but an awkward rhyme for 'bene' (3 pl. pres.) l. 4077.

4105–396. *Leg. Aur.*, 'De quinquagesima', pp. 149–51.

4131. **fast vnconablee**: Add. reads more correctly 'faste onn̄ couenably'.

4132. **exceptyng.** The quasi-prepositional use is first cited by the N.E.D. in 1549.

4185–224. *Polychronicon*, Lib. ii, cap. x (Rolls Series, ii. 290): 'Ab ista etiam victoria Abrahæ tradunt quidam annum Iubileum sumpsisse primordium pro hac remissione captivorum. *Iobel* enim dicitur remissio, vel initium. Unde Iobeleus vel Iubileus instituitur in quinquagesimo anno, eo quod Loth tunc fuerit quinquaginta annorum, vel quod Abraham astrorum peritus noverat quod intemperies, quae proveniunt ex planetis elevatis seu depressis usque ad quinquagesimum annum ad temperiem redeunt. Et quod Abraham vidit in astris imitatus est in terris. *Petrus, quinquagesimo tertio.*'

Catholicon of Joannes Januensis de Balbis (Lyons, 1492): 'Iubileus . . . Ab hac victoria abrae tradunt iubeleum habuisse initium pro hac enim remissione captiuorum. Iobel enim remissio vel initiu*m* dicitur. vnde iubeleus. i*d est* remissiu*us* vel initians. Ob hoc aute*m* constitutus est quinquagesimus: *quia* tunc erat loth: vt dicunt quida*m* quinquaginta annoru*m*. vel tunc erat quinquagesimu*s* an*nus* ex quo do*minus* deus locutus fuit abrae, in via: vel ex quo egressus est de tyra*m*. . . .' 'Ierom' (4187) is named in the *Polychronicon* a few lines above; see note on ll. 2349–508.

4218. **distempre**: *Polychr.* (ii. 290): 'intemperies.' In Chaucer's *Boethius* iv. Pr. iii. 79, 'distempre' is a translation of 'temperans'.

4237–44. See above, p. xiii.

4253–320. Seventeen stanzas are expanded from a brief passage in *Leg. Aur.* (p. 150): 'Tria autem sunt necessaria, quae proponuntur nobis in epistola et in evangelio ad hoc, quod opera poenitentiae sunt perfecta, scilicet caritas, quae proponitur in epistola, memoria dominicae passionis et fides, quae intelligitur per illuminationem caeci.'

4261. **Paule says**: in 1 Corinthians xiii. 1 ff.

4266. **p[ro]fyt**: Add. '*pro*fite'; MS. '*per*fyt'; Harl. 2250 '*per*fitenes'. N.E.D. (*Perfect*, *a.* D. 3) quotes *Trevisa's Barth. De P. R.* iv. ix (W. de W.), 'perfyghte' (L. *utilitatem*).

4281–300. Luke xviii. 31–3.

4298. **for-ȝiuenesse that he s[ynn]et** (MS. 'semet'): Add. 'for forgeuenesse þat he synned'; Harl. 2250 'forgyfnes of þat he synnet.'

4309–16. Luke xviii. 42.

4331. **that [n]is light**: Add. 'þat hit nys lyȝt'; Harl. 2250 'bot hit is lyȝt.'

4385. **[þa]y**: Add. 'þey'; MS. 'y'.

4387. **tha[i]**: Add. 'þey'; Harl. 2250 'þai'.

4388. **ho[w]**: so Add. and Harl. 2250; MS. 'hor'.

4393. **[s]a[i]de**: so Add., Harl. 2250; MS. 'hade'.

4396. Last sentence of Latin omitted (*Leg. Aur.*, p. 151).

4397–724. *Leg. Aur.*, 'De quadragesima', pp. 151–3.

4419. **tr[is]t[e]sse**: so Add.; Harl. 2250 'destres'.

4439. **therfore foure be-iiij oright**: Add. 'There fore foure dayes by fore a right'; Harl. 2250 '*þer*fore before oryght'; *Leg. Aur.* (p. 151): 'sed quattuor dies praecedentes'.

4447. **th[r]e**: so Add., Harl. 2250; *Leg. Aur.* (p. 151): 'triplex'; MS. 'the'.

4517–44. Seven stanzas are based on *Leg. Aur.* (pp. 151–2): 'Oportet igitur, ut denarius per quaternarium multiplicetur, ut sic XL faciamus, id est, mandata veteris et novae legis toto tempore vitae huius impleamus.' The author did not trust the mathematical sense of his readers. Cf. ll. 8801–40.

4540. **to both̄ amend vs**: in accord with both reform ourselves.

4553–60. **bysenes, wrecchednesse, crueschip**: *Leg. Aur.* (p. 152): 'curiositas', 'scurrilitas', 'crudelitas'. Mr. Onions suggests 'crue[l]chip'; Add. 'Truship'. See note on l. 3171.

4568. The poem omits the last six lines of the quotation from Praepositivus (*Leg. Aur.*, p. 152).

4593–4600. The translation is not close: *Leg. Aur.* (p. 152): 'Quia ergo per carnis desideria decalogi mandata contemsimus, dignum est, ut eandem carnem quaterdecies affligamus.'

4611. **th[o]**: Add. 'þo'; Harl. 2250 'þos'; MS. 'the'.

4621. **as I haue told by-fore**: see ll. 1545–68.

4650. **Exodi**. The Biblical reference is not in *Leg. Aur.* (p. 152): Moses, not Joshua, led the Israelites in Exodus xiv.

4676. **Ester**: so Add., Harl. 2250. The return of the Jews is recorded, not in *Esther*, but in *Esdras*.

4713–14. **eten erbes þat bytter wer / and honysokles**: *Leg. Aur.* (p. 153): 'comedebant agrestes lactucas et amaras.' See N.E.D. *honeysuckle* 1 b, especially Wyclif, *Serm.* Sel. Wks. ii. 'Sum men seien þat locusta is a litil

beest good to ete. Sum men seien, it is an herbe þat gederitþ hony upon him ; but it is licli þat it is an herbe þat mai nurishe men, þat þei clepen hony soukil.'

4725–5116. *Leg. Aur.*, 'De ieiunio quattuor temporum', pp. 153–4.

4731. four tymes four sithe dayes thre : *Leg. Aur.* (p. 153) : 'quater in anno secundum quattuor tempora'.

4751. malice, enuye : *Leg. Aur.* (p. 153) : 'infidelitas et malitiae.'

4805–996. *Leg. Aur.* (p. 153) reads as follows : 'Tertia ratio est, ut Iudaeos imitemur. Iudaei quidem quater in anno ieiunabant, ante pascha, ante pentecostes, ante scenophegiam, id est ante infixionem tabernaculi in Septembri, et ante encaenia, id est, ante dedicationem in Decembri.' The explanations of the four feasts of the Jews were probably taken from the *Catholicon*, supplemented by the Bible.

4817–92. *Catholicon* (Lyons, 1492), art. *Pascha* : 'Pascha . . . quod interpretatur transitus quasi phascha. Tunc enim dominus noster a morte transiuit ad vitam : de mundo ad patrem. Pascha enim fuit quando iudei egyptum exeuntes mare rubrum transierunt : *et* post transitum leticie canticum cecinerunt : et pascha tunc primum celebratum est.'

4821–72 is condensed from Exodus xiv–xv ; cf. above, ll. 4645–52.

4828. the gret of hit wil do ȝou gayn : (Add., Harl. 2250 'grete'), the knowledge of it will benefit you. N.E.D. first cites *greet* (*sb.* from OE. *grétan*) in 1590.

4893–948. *Catholicon* (Lyons, 1492), art. *Pentecoste* : '*Pentecoste*. a penta quinque *et* costes decem componitur hec pentecoste huius pentecostes. vel hoc pentecostem indeclina. quia quinquies decem dies sunt a resurrectione domini vsque ad pentecostem, vtroque die inclusa . . . Ideo autem in quinquagesimo die missus est spiritus sanctus : vt ostendatur quum a spiritu sancto est legis perfectio *et* peccatorum remissio. Legis perfectio : quia secundum glossam a die agni immolati quinquagesima die data est lex [in] igne. In nouo etiam testamento quinquagesimo die a pascha Christi descendit spiritus sanctus in igne. Lex in monte syna : spiritus in monte syon.'

4902. as I saide bifore : ll. 4233–44.

4949–68. *Catholicon* (Lyons, 1492), art. *Scenofegia* : '. . . in qua vt dictum est comedebant sub vmbris salicum. Et celebratur a iudeis in memoriam expeditionis : quando ab egypto promoti in tabernaculis degebant. iob vii. Dies festus iudeorum scenofegia. Quod scilicet festum iudei singulis annis faciebant in memoriam beneficiorum que eis dominus contulerat in deserto quando in tabernaculis habitabant. De hoc festo habetur leuiticus .xxiij. A .xv. die mensis septimi erunt ferie tabernaculorum septem diebus domino.'

4969–96. *Catholicon* (Lyons, 1492) : 'Encenia niorum . . . encenia ergo sicut dicit beatus hieronymus dedicationis templi festiuitas dicebatur quod ter legitur dedicatum. Prima dedicatio fuit in autumno quando rex salomon dedicauit templum decima die septembris. Item quando reedificatum fuit templum a redeuntibus de babylone dedicatum est in vere : duodecima die martii : id *est* duodecima luna. Cum autem antiochus epyphanes polluisset templum sordibus ydolorum et prophanasset vtensilia eius iudas machabeus mundauit templum : *et* restituit vtensilia eius in locis suis : *et* quasi dedicauit illud .xxv. die decembris. Ista dedicatio obseruabatur tempore Christi. Unde dicitur Iohannes .x. Facta sunt encenia in hierosolymis *et* hyems erat.'

4997. Having inserted the long explanation of the four feasts, the translator omits the fourth reason for Ember Days (*Leg. Aur.*, pp. 153–4), and passes immediately to the fifth.

5001. **as I saide now riȝt**: ll. 4505–8.

5024. **wrawes**: Add. 'wrawed'; *Leg. Aur.* (p. 154): 'iracundus'. 'Wrawes' is for 'wrawet': see note on 'thas' (734); cf. 'wrawyd', *Alexander*, l. 3167 (E.E.T.S. xlvii).

5090. **w[e]**: so Add. and Harl. 2250; MS. 'wo'.

5108. **gultyng**: Harl. 2250 'giltyng'; Add. 'gyltes'. The vbl. sb. from OE. *gyltan* is not cited in N.E.D. At 3515 Add. reads 'gyltynge' for 'trespassyng.'

MS. **tyme**; Add. and Harl. 2250. 'tymes'.

Gratiæ 16. Tiberii primo.

5117–221. *Polychronicon*, Lib. iv, cap. iv (Rolls Series, iv. 310–18): 'Tiberius, Augusti privignus et gener, mense Septembri quo obiit Augustus regnare cœpit, et regnavit viginti tribus annis et aliquot diebus. . . . Hic primo satis prudens et fortunatus in armis. Cui scientia litterarum multa, sed eloquentia clarior; ingenio pessimus et insidiosus, simulans se illa velle quæ nollet, his quasi offensus quos dilexit, quos oderat quasi benevolus apparens. . . . Hic in omnibus suis agendis morosus fuit, ita ut procuratores quos per provincias semel statuerat vix unquam amovebat. Cuius rei causa dum ab eo quæreretur, respondit se in hoc parcere plebi. "Nam procuratores", inquit, "tanto dominantur gravius quanto brevius." Et ostendit exemplum de quodam vulnerato in sole posito, qui cum multitudinem muscarum vulneri suo insidentium amovere noluisset, superveniens quidam amicus eius, putans hoc ex imbecillitate ægroti contingere, abegit muscas, ad quem æger ait, "Male fecisti, quia muscæ quas abegisti iam saturatæ erant, et minus lædebant, modo vero muscæ supervenientes tanquam famelicæ acrius infestabunt. Eodem modo officiales noviter instituti acrius desæviunt in subditos." *Isidorus, libro xvi°. c°. xv°.* Ferunt sub Tiberio quendam artificem excogitasse vitri temperamentum ut flexibile foret et ductile. Cuius opus cum a Cæsare confractum fuisset, artifex illud reparavit et complicavit; ac si stagneum fuisset. Cum Cæsar didicisset ab illo nullum alium viventem illud temperamentum scire, iussit eum decollari, ne, dum illud artificium foret cognitum, aurum et quæque pretiosa metalla vilescerent. Ovidius Naso poeta apud Pontum insulam, iuxta Sarmatas et Getas, quarto exilii sui anno obiit. Hic primo librum de arte amatoria componens, odium Romanorum in se excitavit, eo quod iuvenes in amore matronarum nimium inflammasset[, nec gratiam civium habere potuit donec libellum de amoris remedio composuisset]. Unde et ipse in libris suis de Ponto sic ait. *Versus.*

Gratiæ 19. Tiberii 4.

Naso minus prudens artem dum tradit amandi,
Doctrinæ pretium triste magister habet.

Gratiæ 27. Tiberii 12.

Tandem ut fertur cum imperatrice concubuit; idcirco exsiliatur. Hoc anno Pilatus factus est præses in Iudæa, de cuius ortu et progressu mira leguntur.'

5131–2. **other then wille schop of-scho-wyng, / and his wille noght schowe til nede.** The 'p' of 'schop' is marked for deletion; and either a semicolon or 'i' inserted after it. Add. reads: 'oþer þen wel shop of shewynge / And his wille he nold showe til nede'; Harl. 2250: 'þat he wold ofte tyme fenynge / oþer þene wille wos schew in dede'; *Polychronicon* (iv. 312): 'simulans se illa velle quæ nollet.' If the reading of the text is taken, the

translation is: 'he gave the appearance of something different from his desire, and did not show his desire till necessary.' With 'of-scho-wyng' (not in N.E.D.) cf. 'ovt-showinge' (9201).

5193. c[uo]ynt: Add. 'quaynt'; Harl. 2250 'coynt'; MS. 'couynt'.

5214. by-ny[t]h[e]: Add. 'by nethe'; Harl. 2250 'be nethe'; MS. 'by nyght'.

5220–8. For Pilate's life see ll. 6433–816; for Judas's, ll. 6817–7052. On the destruction of Jerusalem see note on ll. 1233–6.

5229–5332. The baptism and temptation of Christ are based on the *Polychronicon* and a homily of Gregory.

Polychr. iv. 332–6: 'Hoc etiam anno Iohannes cœpit prædicare et baptizare, et Christum baptizavit octavo idus Ianuarii die Dominica Epiphaniæ. . . . (336) Igitur post baptismum suum Christus feria secunda proxima sequente ductus est in desertum a spiritu, ubi incepit ieiunium suum quadragenarium, quod xl° die, feria vi[a] quinto-decimo kalendis Martii terminavit. In qua et diabolum temptantem superavit, quo die diabolus primum [hominem] supplantaverat.' Gregorius, *xl Homiliarum in Evangelia*, Lib. i, Hom. xvi (Migne, *Patr. Lat.* 76, cols. 1135–6): '¶ 2. Sed si ipsum ordinem tentationis eius aspicimus, pensemus quanta magnitudine nos a tentatione liberamur. Antiquus hostis contra primum hominem parentem nostrum in tribus se tentationibus erexit, quia hunc videlicet gula, vana gloria et avaritia tentavit; sed tentando superavit, quia sibi eum per consensum subdidit. Ex gula quippe tentavit, cum cibum ligni vetitum ostendit, atque ad comedendum suasit. Ex vana autem gloria tentavit cum diceret: *Eritis sicut dii* (Gen. iii. 5). Et ex provectu avaritiæ tentavit cum diceret: *Scientes bonum et malum.* Avaritia enim non solum pecuniæ est, sed etiam altitudinis. Recte enim avaritia dicitur, cum supra modum sublimitas ambitur. Si enim non ad avaritiam honoris rapina pertineret, nequaquam Paulus de unigenito Dei Filio diceret: *Non rapinam arbitratus est se esse æqualem Deo* (Philip. ii. 6). In hoc autem diabolus parentem nostrum ad superbiam traxit, quod eum ad avaritiam sublimitatis excitavit. ¶ 3. Sed quibus modis primum hominem stravit, eisdem modis secundo homini tentato succubuit. Per gulam quippe tentat cum dicit: *Dic ut lapides isti panes fiant.* Per vanam gloriam tentat cum dicit: *Si Filius Dei es, mitte te deorsum.* Per sublimitatis avaritiam tentat, cum regna omnia mundi ostendit dicens, *Haec omnia tibi dabo, si procidens adoraveris me.* Sed eisdem modis a secundo homine vincitur, quibus primum hominem se vicisse gloriabatur.' Gratiæ 15. Tiberii 30.

Most of the Gregory passage is quoted in the *Vocabularium* of Papias (British Museum MSS. Additional 14806, fol. 238 a, and Harley 4804, fol. 316 b). A condensed form, probably not used in the poem, occurs in Peter Comestor's *Historia Scholastica* (Migne, *Patr. Lat.* 198, col. 1556), quoted in one MS. of the *Polychronicon* (Royal MS. 13 E. I, fol. 106 *a*; see above, p. xxi). See also ll. 6241–300.

5237–40. Cf. ll. 1569–76.

5282. sovnes; Harl. 2250 'sowenes'; Add. 'he synneþ'. *Greg.* (see above): 'Avaritia enim non solum pecuniæ est.' At this point the Chester play (xii. 182), 'synnes', is nearer Add.; but see note on l. 525.

5333–5404. *Polychronicon*, Lib. iv, cap. v (iv. 338–46): 'Deinde secundum veriorem traditionem in proximo Paschate eiecit vendentes de templo. Post

hoc eodem anno vocavit discipulos suos Andream, Petrum, Philippum, Nathanaelem. Post hoc anno sequenti, die Epiphaniæ, convertit aquam in vinum. Et post hoc secundum Bedam ipse et discipuli sui baptizabant in Iudæa, et in proximo post hoc Paschate incarceratus est Iohannes. Quo etiam festo sanavit Iesus iuxta probaticam piscinam in Sabbato paralyticum triginta et octo annis infirmatum. Et post hoc eodem anno ascendit in montem, ubi duodecim apostolos elegit, quos ad prædicandum misit. . . . (340) Post hoc in tertio Paschate decollatus est Iohannes, anno scilicet incarcerationis suæ completo. Deinde fecit Iesus miraculum quinque panum. Et post hoc anno completo in quarto Paschate passus est Christus. . . . (344) Cap. vi. Christus passus est viii. kalendas Aprilis, quo die secundum Cassiodorum facta est tam magna solis defectio qualis antea vel post nunquam fuit, ita ut stellæ in cœlo visæ sint, et terræ motu multæ in Bithynia urbes sunt subversæ. *Ranulphus.* Tunc quoque petræ scissæ sunt.

Gratiæ xxxiii. Tiberii xviii.

5373–6. Not in *Polychronicon.* The passage is closer to Mark iii. 13–18 than to Luke ix. 1–6.

5389–7052. *Leg. Aur.*, 'De passione domini', pp. 223–34, but see preceding note for ll. 5389–5404.

5405. Latin. amar[a]: so Add. and *Leg. Aur.* (p. 223); MS. 'amaro'.

5441–4. Not in *Leg. Aur.* (p. 223). See Luke xxii. 37 and Isaiah liii. 12.

5449. **Austyn**, and Latin 'Augustin*us*'; *Leg. Aur.* (p. 223): 'Ambrosius'. The error is probably due to the earlier reference to Augustine in l. 5429 and Latin.

5473–84. *Leg. Aur.* (p. 223): 'crucem christianis poenitentibus commendabat.' The Latin side-note is not in Add.; in Harl. 2250 it forms part of the text: 'Crux quippe a cruciatu d*icitur*, &c.' *Catholicon* (Lyons, 1492), art. *Crux*, reads: 'Crux a crucio cias dicitur hec crux cis. q*uia* cruciat.' The *Catholicon* does not mention Bede (l. 5481), nor have I found this passage in Bede. However, in Bede's *In Marci Evangelium Expositio* (*Patr. Lat.* 92, cols. 287–8) is a passage somewhat like the latter part of the *Catholicon* article on *crux*. Possibly the author of the *Stanzaic Life* found Bede named in his text of the *Catholicon*.

5483. **restresse**: so Add.; Harl. 2250 'restres'. The word is not cited in N.E.D. It seems to be formed from OFr. *restrecier*.

5500. **hym present**: *Leg. Aur.* (p. 224): 'in persona salvatoris.' Cf. 'repr*e*sent' (9422).

5501–20. Five stanzas are amplified from *Leg. Aur.* (p. 224): 'ubi exprobrat Christus tria beneficia iis collata scilicet liberationem ab Aegypto, regimen in deserto, plantationem vineae in loco optimo.'

5508. The Latin passages following this line and ll. 5516 and 5520 are not in *Leg. Aur.* (p. 224). They are the *Improperia* or 'Reproaches' in the Good Friday Adoration of the Cross; see *Catholic Encyclopaedia*, art. *Improperia*.

5535–6. That Jerusalem is in the middle of the world is not in *Leg. Aur.* (p. 224), nor in the passage corresponding to ll. 6160–8. In the *Leg. Aur.*, 'De epiphania' (p. 89), we read: 'Iherusalem, quae in mediculo mundi dicitur esse sita.'

5561, 5598, 5601, 5617, 5621. **Bede**: *Leg. Aur.* (p. 224): 'Bernardus.' See note on l. 2273.

5593–6. This reason for the tenderness of Christ's body is not in *Leg. Aur.* (p. 224).

5609. Latin. [Quint]o*; Add. and *Leg. Aur.* (p. 224): 'quinto'; MS. 'Primo'.

5651–6 and Latin are not in *Leg. Aur.* (p. 225). See Luke xix. 41, 44; and ll. 1223–36.

5667–8. four prerogatiues had that keng / to maister hom whit: *Leg. Aur.* (p. 225): 'specialiter quatuor habebat, in quibus opprobria et blasphemias audivit.'

5669–800. The order of this passage in *Leg. Aur.* (pp. 225–6) is first an explanation of the four qualities of Christ, 'nobilitatem, veritatem, potestatem, bonitatem', then an account of how the Jews offended his hearing in respect to each quality, in the order 'nobilitatem', 'potestatem', 'veritatem', 'bonitatem'. The poem makes the mention of the quality follow immediately after the account of how the Jews offended that one.

5684. Latin is not in *Leg. Aur.* (p. 225). See 1 Timothy vi. 15.

5709–20. *Leg. Aur.* (twelve lines on pp. 225–6) quotes from Augustine, Chrysostom, and the Gospel of Nicodemus to show why Pilate did not deserve an answer to his question, 'What is truth?' Instead the poem gives the Bible story of how the Jews forced Pilate to condemn Jesus (John xviii. 28–xix. 16).

5753–4. drof al doun / long straȝt laide 7 put aȝayn: *Leg. Aur.* (p. 225): 'percussit, repulit, stravit.' Cf. 'dryue doun' in l. 5831; 'long straȝt laide' is a translation of 'stravit'.

5777–80. Not in *Leg. Aur.* (p. 225). See Proverbs xxiv. 16: 'Septies enim cadet iustus', and Luke xvii. 4: 'et si septies in die peccaverit in te . . .'

5815. thurȝe clercus lore: *Leg. Aur.* (p. 226): 'in scholastica hystoria'. See note on l. 67.

5831. dryue doun: i. e. kill; Add. 'dryue him doun'; Harl. 2250 'brynge hym sone doun.' Is this a figurative use of N.E.D. *drive*, *v.* 8? See note on l. 5753.

5868. fechet: Add. 'festened'; Harl. 2250 'fastent'; *Leg. Aur.* (p. 226): 'affiguntur.' Cf. 'ficchit' (5871).

5885. four sithe: *Leg. Aur.* (p. 226): 'quatuor enim vicibus.' In the poem only three mockings are discussed: (1) in the house of Annas (5885 ff.), (2) at Herod's (5905 ff.), and (3) at Pilate's (5965 ff.). The account of the fourth mocking, 'Quarto in cruce' (*Leg. Aur.*, pp. 227–8), is omitted after l. 6032.

5963–4. dispisiden hokurly / And fonden chalange: *Leg. Aur.* (p. 227): 'calumniabantur et depravabant.'

6034. As I saide at bigynnyng: see ll. 5409–10.

6039. [f]ul: so Add.; MS. 'suld'.

6060. Another sentence from Augustine (*Leg. Aur.*, p. 228) is omitted.

6065. for to grete: *Leg. Aur.* (p. 228): 'ad placandum.' The use of *greet* (= please) is not recognized by N.E.D. before 1592.

6129–32. Not in *Leg. Aur.* (p. 229): see John ii. 21. An illustrative quotation from Augustine is omitted.

6141–56. *Leg. Aur.* (p. 229): 'Ex parte temporis, quia Adam factus fuit et peccavit in mense Martio, feria sexta et hora sexta et ideo Christus pati voluit in Martio, quia in die, qua fuit annuntiatus, fuit et passus. Item in feria sexta et hora sexta.' See ll. 43–5 and 65–76.

6160–8. See note on ll. 5535–6.

6192. As Grekes story mynde mas: *Leg. Aur.* (p. 229): 'secundum

Hieronymum.' Jerome is referred to by name in ll. 1777, 2465, 4187, 4973, 7716.

6205. Latin. [cu]randi: so Harl. 2250, and *Leg. Aur.* (p. 229); 'doyng' (6205). MS. and Add. read 'generandi'.

6241–300. Fifteen stanzas are amplified from one sentence of *Leg. Aur.* (p. 230): 'Per contraria, quoniam primus homo secundum Gregorium peccaverat per superbiam, inobedientiam et gulam, voluit enim assimilari Deo per scientiae sublimitatem, transgredi praecepti Dei limitem et gustare pomi suavitatem; et quoniam curatio habet fieri per contrarium, ideo iste modus satisfaciendi congruentissimus fuit, quia fuit per humiliationem, divinae voluntatis impletionem et afflictionem.' Cf. ll. 5241–332.

6263. th[re]: so Harl. 2250; MS. 'ther'; Add. 'here'.

6277. Paule: Philippians ii. 8. Cf. ll. 709–16, 837–40.

6312. Latin. For 'sibi', *Leg. Aur.* (p. 230) reads 'tibi'; for 'iustus', 'iustius'; for 'arcius', 'citius'.

6334. With hym he ȝaf vs al thing: *Leg. Aur.* (p. 230) reads as a question: 'Quomodo non etiam omnia cum illo nobis donavit?'

6337. ma[n]er: so Add. and Harl. 2250; MS. 'mater'.

6345–64. *Leg. Aur.* (p. 230) is briefer: 'et ultimo: numquid poteris capere Leviathan hamo? Christus enim hamum suae deitatis absconderat sub esca humanitatis et dyabolus capere volens escam carnis, captus est ab hamo deitatis.'

6347–8. The reference to Leviathan as a serpent, not in *Leg. Aur.* (p. 230), is from Isaiah xxvii. 1.

6405–24. How Christ broke Eve's charter and the definition of *manumissio* are not in *Leg. Aur.* (p. 231).

6425–32. *Leg. Aur.* (p. 231): 'Sed de poena et origine Iudae invenies in legendo sancti Matthiae, de poena et excidio Iudaeorum in legenda sancti Iacobi minoris, de poena autem et origine Pylati in quadam historia licet apocrypha legitur.' See note on ll. 1233–6.

6428. en[u]y: so Add. and Harl. 2250: *Leg. Aur.* (p. 231): 'invidiam'; MS. 'enmy'.

6462. in iustyng and in tournament. The games mentioned in the Latin are 'luctamine, pugna et funda' (*Leg. Aur.*, p. 231).

6467–8. waytet hym tyme at hys liking / forto sle hym priueli; *Leg. Aur.* (p. 231): 'fratrem suum latenter occidit.'

6541–4. The translation is not exact. *Leg. Aur.* (p. 232): 'et infinitam pecuniam Tyberio imperatori obtulit et ab eo sibi dari, quod ab Herode tenebat, muneribus impetravit.'

6556. The poem omits the second cause for enmity (*Leg. Aur.*, p. 232).

6561–8. Tiberius is told of Jesus' death. In *Leg. Aur.* (p. 232) Herod's messenger is on the way when the emperor sends Volusian: 'timens tamen offensam Tyberii Caesari' (read 'Cesaris') 'eo quod condemnasset sanguinem innocentem, quendam sibi familiarem pro sui excusatione ad Caesarem destinavit. Interea . . .'

6721–40. Veronica's speech is not in *Leg. Aur.* (p. 234), which reads: 'Tandem divino nutu vel forte alicuius christiani suasu.'

6816. as I fynd in sum story. *Leg. Aur.* (p. 234) adds a caution: 'Hucusque in praedicta historia apocrypha leguntur. Quae utrum recitanda sint, lectoris iudicio relinquatur.' See note on l. 7000.

6817–7052. The Judas legend is from *Leg. Aur.*, 'De sancto Mathia apostolo', pp. 184–6. See ll. 6425–30 above and note.

6820. **as I haue red I sal ow lere** : *Leg. Aur.* (p. 184) : 'Legitur enim in quadam hystoria licet apocrypha', and see note on l. 7000.

6824. **Teborea** and 6978 'Tyborea'; Add. 'Tyborea' and 'Tiborea'; Harl. 2250 and *Leg. Aur.* (p. 184) : 'Cyborea'.

6839–40. **sum wykket gost of helle / had temptet hir** : *Leg. Aur.* (p. 184) : 'spiritu ceu puto, phitonico raperis.'

6877–88. The incident is more plausibly told in *Leg. Aur.* (p. 184) : 'Puerum igitur secreto nutriri fecit et se gravidam simulavit, tandem se filium peperisse mentitur et per totum regnum fama haec celebris divulgatur. Princeps pro suscepta sobole vehementer exsultat et ingenti gaudio plebs laetatur.'

6942. **and to fulfil hys foule delite**, and l. 6947 'of hys appeles fast etinge'. These details are not in *Leg. Aur.* (p. 185). Probably 'hys' (6947) refers to Reuben.

6987–8. In *Leg. Aur.* (p. 185) Cyborea puts her complaint more boldly : 'sed et dolori misere Pylatus addidit dolorem, qui me moestissimam nuptui tradidit et invitissimam tibi in coniugem copulavit.'

7000. **as reden we** : *Leg. Aur.* (p. 185) : 'Hucusque in praedicta hystoria apocrypha legitur, quae utrum recitanda sit, lectoris arbitrio relinquatur, licet sit potius relinquenda quam asseranda.' See note on l. 6816.

7013–24. *Leg. Aur.* (p. 185) is briefer : 'Dolens vero tempore dominicae passionis, quod unguentum, quod trecentos denarios valebat, non fuerat venditum, ut illos etiam denarios furaretur.'

7016. **displesit**. N.E.D. *displease*, *v.* 2 *b*, cites *EE. Allit. P.*, A. 422, 'Blysful', quoth I, 'may þys be trwe, Dysplesez not if I speke errour'.

7032. **hy[t]** : Add., Harl. 2250 'hit'; MS. 'hym'.

7036. The poem omits further elucidation of 'the tethe' (*Leg. Aur.*, pp. 185–6).

7037–44. **The reason for Wednesday penance is not in** *Leg. Aur.*, p. 186. See above, ll. 5111–12, and *Leg. Aur.*, p. 154.

7049. Details of Judas's death and the fate of his body are omitted (*Leg. Aur.* p. 186).

7053–8108. *Leg. Aur.*, 'De resurrectione domini', pp. 235–44.

7066–8. *Leg. Aur.* (p. 235) : 'per synecdochen.'

7077–92. See above, ll. 417–44 and note.

7103–12. **fadres that in helle wer** are not in *Leg. Aur.* (p. 236) : 'ut per diem intelligatur lux suae mortis, per duas noctes nostra duplex mors.'

7121–40. The possibility that Christ's risen body might be thought a fantasy is not developed in *Leg. Aur.* (p. 236) : 'Tertio propter suae potestatis ostensionem, quia si statim resurrexisset, non videretur potestatem habere ponendi animam suam sicut resurgendi. Et haec ratio videtur tangi 1 Cor. xv super illo : quoniam Christus mortuus est etc. Ideo, inquit, de morte praemittitur, ut sicut vera mors ostenditur, ita vera resurrectio ostendatur.' Cf. ll. 8763–72 and 9013–20.

7139. **lay [in]** : so Add., Harl. 2250 ; MS. 'lay'.

7209–32. *Leg. Aur.* (p. 236) quotes the two texts with no explanations. The first has already been used at ll. 7125–8 ; the second (John ii. 19) is in the poem amplified by the following verses in John (20–2).

7236. Iohanes gospel, and Latin 'Iohannis xxvi°.' All three MSS. refer to John where *Leg. Aur.* (p. 236) rightly has 'Matth. xxvi'.

7247–64. *Leg. Aur.* (p. 237) gives first the passage from Jeremiah, then that from John.

7317–24. The detail in *Leg. Aur.* (p. 237) is not so vivid: 'quinto per cicatricum ostensionem, per quod probavit, quod in eodem corpore, in quo mortuus fuit.' 'Cicatrices' is translated 'þlody stremes' in l. 9001.

7337. the seuent: *Leg. Aur.* (p. 237): 'Septimo surrexit immortaliter, quia nunquam de caetero moriturus.' According to *Leg. Aur.* this is the last of a series of six, beginning with 'potenter' (p. 236, and see l. 7205). But both the Latin and the English omit point six (by confusion with six proofs in ll. 7297 ff.?).

7343. Themople: Add. 'Temople'; Harl. 2250 'Tymople'; *Leg. Aur.* (p. 237): 'Demophilum.'

7359. leuynge: believing; Add. 'lyuyng'; Harl. 2250 'leuynge'. N.E.D. cites this usage first in Sir Thomas More (*leve, v.*[2]).

7369–72. Carpus's prayer is somewhat toned down from the *Leg. Aur.* (pp. 237–8): 'Sed cum pro utriusque conversione orare deberet, Deum tamen quotidie exorabat, ut combustione quadam amborum simul immisericorditer abrumperet vitas.'

7375–6. In *Leg. Aur.* (p. 238) the fire is not above: 'quaedam fornax immensa ibidem apparuit.'

7402. th[i]s holy m[o]n: Add. 'þis . . . man'; Harl. 2250 'þis . . . mone'; *Leg. Aur.* (p. 238): 'Carpo'; MS. 'thes . . . men.'

7423. fur[s]te: so Add.; *Leg. Aur.* (p. 238): 'Primo'; MS. 'furthe'.

7455. [gone]: so Add. and Harl. 2250.

7460. The poem omits two quotations from Gregory (six lines of *Leg. Aur.*, pp. 238–9).

7462. wit shal ȝe: The scribe wrote 'wit shal' and corrected to 'wit ȝe shal he' which fails to rhyme with 'se'. I emend with Add.

7465–500. In *Leg. Aur.* (p. 239) the four points are listed first; then a Biblical verse is given for each one.

7521–8. Not an accurate translation of *Leg. Aur.* (p. 239): 'Quartum est, quia sua resurrectio est nostrae resurrectionis causa efficiens, exemplaris et sacramentalis.'

7573. f[if]the: so Add. and Harl. 2250; MS. 'furthe'.

7608. Other ways in which Jesus may have appeared to Peter are omitted (five lines of *Leg. Aur.*, p. 240).

7636. And afture a foure is better than the readings of the other MSS. Add. 'And after'; Harl. 2250 '*And* af*ter*warde'. The other four appearances are explained in ll. 7653–708.

7654. h[o]m: so Add. and Harl. 2250; MS. 'hym'.

7690–1, 7695. These lines lacking in MS. are present both in Add. and Harl. 2250.

7713–36. From *Leg. Aur.*, 'De Sancto Iacobo apostolo', p. 297.

7759–61. with foure angels shynyng bryȝt, / and entride into þat prisoun: *Leg. Aur.* (p. 241): 'suspensa doma a quatuor angelis ad eum intravit.'

7761. wi[þe]t: Add. 'wyped'; Harl. 2250 'wipped'; *Leg. Aur.* (p. 241): 'extersit'; MS. 'with'.

7797–800. This is substituted for *Leg. Aur.* (p. 241): 'Si enim verba extranearum feminarum deliramenta visa sunt, quanto magis matrem non pro filii amore crederent delirare, hoc igitur evangelistae scribere noluerunt, sed pro constanti reliquerunt etc.'

7828. **helpe[s]**: Add. 'helpeþ'; MS. 'helpe'; *Leg. Aur.* (p. 242): 'verum etiam alios de nostris vinculis absolvit.'

7883. [**thai**]: Add. 'þey'; Harl. 2250 'þai'.

7932. **boteles**: so Harl. 2250; Add. 'lesse'.

7944. [**ioy**]: so Add. and Harl. 2250.

7969–72. This stanza, lacking in MS., is found in Add. and Harl. 2250. *Leg. Aur.* (p. 243): 'Nam si dicit se timere mortem, capere te vult et vaeh tibi erit in sempiterna saecula.'

8013. Latin. **ereas**: so Add. and Harl. 2250. Graesse's ed. of *Leg. Aur.* (p. 244) reads 'aeneas', probably wrongly; cf. Psalm cvii. 16.

8056, 8060. **Ienesis, boke of Kynges.** The Biblical books are not mentioned in *Leg. Aur.* (p. 244).

8108. Nine lines of the last detail from Gregory (*Leg. Aur.*, pp. 244–5) are omitted.

8109–664. *Leg. Aur.*, 'De letania maiori et minori', pp. 312–16.

8142. Petre 7 **Poul þere lyynge / And many a corsaynt**: *Leg. Aur.* (p. 312): 'quod ibi est corpus principis apostolorum.'

8168. **ȝoskynge**, 8169 'ȝoskinge', 8174 '[ȝoske]'. The *Leg. Aur.* passage for ll. 8165–80 is as follows: 'ita quod, cum aliquis, ut dicitur, sternutabat, saepe cum ipsa sternutatione spiritum exhalabat. Unde, cum aliquis aliquem sternutantem audiebat, statim accurrens: Deus te adjuvet, acclamabat, et abinde, ut dicunt, adhuc haec consuetudo servatur, ut, cum aliquem sternutantem audimus, Deus te adjuvet acclamemus. Rursus ut fertur, cum aliquis oscitabat, frequenter continuo et subito spiritum emittebat. Unde cum aliquis se velle oscitare sentiebat, continuo signum crucis sibi imprimere festinabat, et haec consuetudo similiter usque modo servatur.' (p. 313). Note that 'ȝoskynge' (8168) corresponds to 'oscitabat'. Probably the meaning 'yawn' was used with 'ȝoske', 'yex' in addition to 'sob', 'hiccup', 'belch forth' listed in N.E.D. In the following passages (cited in N.E.D.) it is a translation of 'oscito': WYCLIF, 2 Kings iv. 35: the child ȝoxide [1382 brethed] seuene sithis. *Higden* (Rolls), v. 389: Pereschenge moche peple in yoskenge or nesynge. Stanbridge, *Vocabula* (W. de W.), A. v: Oscedo, yeskynge. But the passage is confused: 'ȝoskinge' (8169) should read 's)nesyng', as it does in Add.; 'ȝoske' (8174) should be 's)nese'; and 'nese' (8177) should be 'ȝoske'. The rhyme *ncse* : *lese* suggests that at least some of the confusion is due to the author.

8181–236. **Causa pestilencie inseritur**: *Leg. Aur.* (p. 313): 'Haec autem pestis qualiter ortum habuerit, in vita Sancti Gregorii reperitur.' These stanzas are taken from 'De Sancto Gregorio' (pp. 190–2).

8184. [ȝ]ow: MS. 'thow', and also in ll. 8628, 8668. Scribe C appears to have been uncertain in his understanding of the letter *ȝ*. In l. 8583 he wrote *yhow*, then changed it to *thow*. At l. 8673 he wrote *ȝow* correctly.

8221. **a monithe.** The reading of Add. 'amonisshed' (Harl. 2250 'amonished') is preferable; *Leg. Aur.* (p. 191): 'admonuit'.

8264. The poem omits seventeen lines of *Leg. Aur.* (p. 191), expressing Gregory's unwillingness to be pope.

8273–5. **and that ymage . . . Sancta *Maria* callet hisse / *in ara celi*:** *Leg. Aur.* (p. 192): 'in ecclesia, quae dicitur Sancta Maria Maior.' Cf. ll. 641–4.

8301–4. Gregory's direction that *Regina celi* be sung as offertory at Easter is not in *Leg. Aur.* (p. 192).

8329. **innocence**: so Add.; Harl. 2250 'innocentes'; *Leg. Aur.* (p. 313); 'infantes'.

8335–6. **but vs behoues whit letany / Fulfille that we whit men ne may**: *Leg. Aur.* (p. 313): 'Sed quod modo non possumus in numero personarum, supplemus in numero letaniarum, quia septies dici debent, antequam insignia deponantur.'

8351. **befor that Rome this meschef hade**: *Leg. Aur.* (p. 313): 'tempore Leonis imperatoris, qui coepit anno domini CCCCLVIII.'

8426–8. Not an accurate translation of *Leg. Aur.* (p. 314): 'primo ut Deus bella pacificet, quia in vere frequentius concitantur.'

8443. **praye[r]s**: so Add.; Harl. 2250 'prayere'; MS. 'prayes'; *Leg. Aur.* (p. 314): 'et per rogationes dignior redditur.'

8600. Alternative reasons are omitted (*Leg. Aur.*, p. 316).

8656. **Syn any whit hit [be] wrthe to pray**: so Harl. 2250; Add. 'sythe any by worthy of us to pray.'

8659. **th[i]ght**: so Add. 2250. MS. 'clight'.

8665–9532. *Leg. Aur.*, 'De adscensione domini', pp. 318–27.

8669–72. A list of the main points of the whole section is given in Latin, not translated. Though seven are promised in the first line, only six are named and only six are in the text. This is due to the omission of the fifth main point of *Leg. Aur.* Cf. note on l. 9105.

8678. **th[r]e**: so Add., Harl. 2250. *Leg. Aur.* (p. 319): 'trium' MS. 'the'.

8724–8. The reference to Mark's Gospel (xvi. 14) is not in *Leg. Aur.* (p. 319).

8726. **and vche redis as this daye.** The word 'ȝere' (so Add. and Harl. 2250) has probably been lost after 'vche'.

8737. Latin. **Recumbentib*us*** is the first word of the Gospel for Ascension Day (Mark xvi. 14–20); the other two verses are from the Epistle (Acts i. 6 and 7). Only the first is in *Leg. Aur.* (p. 319).

8749–52. There is no mention of snow in *Leg. Aur.* (p. 319): 'Calcati etiam pulveris a domino etiam hoc dicit esse documentum, quod vestigia impressa cernuntur et eandem adhuc speciem velut pressis vestigiis terra custodit.'

8763–72. Not in *Leg. Aur.* (p. 319). See ll. 7129–36 and 9013–20.

8781. Of the Leo quotation four lines are omitted (*Leg. Aur.*, pp. 319–20).

8789–800. The Latin differs in emphasis (*Leg. Aur.*, p. 320): 'Secundo propter apostolorum consolationem, quia enim consolationes divinae superabundant tribulationibus et tempus passionis fuit tempus tribulationis apostolorum, ideo plures debuerunt esse dies isti, quam illi.'

8801–40. *Leg. Aur.* (p. 320): 'Tertio propter mysticam significationem . . .' The author felt difficulty in translating at this point, and simplified by omitting the comparison of an hour with a minute. Cf. ll. 4517–44.

8898, 8899. **were** is from the verb *be*, while 'where' is *choir*. *Leg. Aur.* (p. 321): 'tubae sonant et laetis se admiscent blanda modulamina choris.'

8905–40. In Harl. 2250, fol. 83 b, is the following note, apparently in the same hand that wrote the *Stanzaic Life*: 'Raby moyses sayes þat hit is as ferre frome erth to heuyne as an holy mone myght leue a thowsand ȝere and iche day go a thowsand Mile bot he þat mete þis way cone best tenn þe myles.' See note on l. 8940.

8923. h[it] [wol] Amovnt: so Add.; Harl. 2250: 'hit wold amounte'; MS. 'hom Amovnt'.

8928. seuent. The original probably read 'seuent heuen' with Add. and Harl. 2250.

8930. seuen thousand hunderth̄ and seuen space: so Add. Harl. 2250 reads: 'seuen hondreth' [where the scribe started to write 'thousand'] 'M[1] 7 seuen of space'. *Leg. Aur.* (p. 321): 'VII. M.DCC annorum, id est tantum spatium, quantum de via plana aliquis iret in VII millibus DCC annis, si tantum viveret.'

8936. [cubitus]: so Add. and Harl. 2250; *Leg. Aur.* (p. 321): 'duorum millium passuum sive cubitorum.'

8938. thre hundreth dayes 7 sixte: so Add. and Harl. 2250; *Leg. Aur.* (p. 321): 'CCCLXV.'

8940. The poem omits the *Leg. Aur.* (p. 321) mark of doubt: 'Hoc Rabbi Moyses. Utrum autem hoc verum sit, Deus scit. Hanc enim mensurationem ille novit, qui omnia fecit in numero, pondere et mensura.'

8976. but sumqwat I haue sade before. See ll. 8028–32.

8981–2 and Latin. Not in *Leg. Aur.* (p. 322); see Isaiah lxiii. 1.

8988. Thirteen lines of *Leg. Aur.* (p. 322) are omitted.

9001. blody stremes: *Leg. Aur.* (p. 322): 'cicatrices.' Cf. ll. 7317–24.

9009. [þe]: so Add.; Harl. 2250 'þo'; MS. 'in'.

9013–20. The fear of the Christians lest the Jews should say that Christ's body was stolen and that he did not rise in the very body which died is not in *Leg. Aur.* at this point (p. 322). Cf. ll. 7129–36 and 8763–72.

9015. sto[l]en: Harl. 2250 'stollen'; MS. 'stoken'.

9019. lose: so Harl. 2250; Add. 'loos'. The meaning 'report', 'rumour', which the word seems to have in this passage, is not cited in N.E.D. *lose, sb.*[1]

9039. by blody one body: both Add. and Harl. 2250 read 'blody body'. 'One' for 'owen', 'awen', occurs at l. 6444. *Leg. Aur.* (p. 322): 'corpus suum rubrum, id est sanguine cruentatum.'

9090–6. Not accurately translated from *Leg. Aur.* (p. 323): 'hic est ille, valde candidus et roseus, hic est ille, qui non habet speciem neque decorem, infirmus in ligno, fortis in spolio, vilis in corpusculo, armatus in proelio.'

9101–2. A purs to geder repreues inne / For mony repreue then hade he: Add. and Harl. 2250 agree, except that they read 'þat' for 'then'; and Add. reads 'repreueþ synne' (9101). *Leg. Aur.* (p. 323): 'fuscus in opprobrio'. If the author confused 'fuscus' with 'bursa', or more likely 'funda', the translation in the text might result.

9105. Circa quintum, quo scilicet Ascendit. This is the sixth main point of *Leg. Aur.* (p. 323). The poem omits the fifth point, 'quo scilicet merito ascendit' (six lines).

9117. Latin. [super] substantiale: Harl. 2250, 'superstanciale'; *Leg. Aur.* (p. 323): 'supersubstantiale'; MS. and Add. 'substanciale'.

9127–8. Cf. ll. 29–32, 10380.

9128. Latin. *7* celu*m sancte trinitatis supra omnes*: not in *Leg. Aur.* (p. 323); cf. ll. 9231–2, 9261–8.

9149–56. These two stanzas correspond to *Leg. Aur.* (p. 323): 'Sicut dicebat apostolus: nostra conversatio in coelis est.'

9166. nye n[o]ght: Add. 'noye noght'; Harl. 2250 'ny noȝt'; MS. 'hye heght'.

9171. in hegh̄; Harl. 2250 'on hegh'; Add. 'In him'; MS. 'in he hegh'.

9177–84. *Leg. Aur.* (p. 324) reads simply 'divinae mentes'.

9192. mone should probably be read 'moue' = 'may'.

9201. ovt-showinge: *Leg. Aur.* (p. 324): 'manifestacio'; cf. 'of-schowyng' (5131).

9242–8 are not in *Leg. Aur.* (p. 324).

9250. as was Ennoc *7* Heli here: *Leg. Aur.* (p. 324): 'sicut Helias.'

9261–8 are not in *Leg. Aur.* (pp. 324–5). Nine lines of Latin are omitted. Cf. ll. 9231–2 and note on l. 9128 Latin.

9266. mon: probably an error for 'moun'; cf. note on l. 9192.

9277. the wise mone: i. e. Solomon.

9278. coppes: 9282 'coppes of home', and 9289 'hilles coppes', are translations of 'colles' (*Leg. Aur.* p. 325).

9312. Twelve lines of *Leg. Aur.* (p. 325) are omitted.

9313. Sextum. This is *Leg. Aur.* (p. 325): 'septimum'. The confusion arises from the omission of the fifth point after l. 9105.

9329. [we]: so Add. and Harl. 2250.

9329–32. Not in *Leg. Aur.* (p. 325).

9345–72. Seven stanzas are amplified from the Latin at l. 9344.

9377–80. This stanza is not an exact translation from the Latin of Leo that follows it.

9378. bouoñ and l. 9601 'bowun'; both due to Scribe C, rhyme with 'moun'.

9403. a[nd]: so Add. and Harl. 2250; MS. 'as'.

9404. we: so Add. and Harl. 2250; MS. 'wel'.

9422. rep*r*esent: Add. 'representaunt'; Harl. 2250 'repentaunt'. If the MS. reading is taken, 'rep*r*esent' is the past participle with the sense of 'presented before', 'present'. Cf. 'hym present' (5500).

9439. boundeȝ: Harl. 2250 'boundes'; Add. 'bondus'. 'Bonds', as in Add., makes better sense, but the reading 'boundes' is confirmed by the rhyme with 'woundes' (9437).

9443. ma[ke]: so Add. and Harl. 2250; MS. 'may'.

9480. wayue[t]: so Add. and Harl. 2250; MS. 'wayue'. Following this passage five lines of quotation from Leo (*Leg. Aur.*, p. 326) are omitted.

9488. h[e]uen: so Add. and Harl. 2250; MS. 'hauen'.

9492. Five lines of *Leg. Aur.* (p. 326) are omitted. Additional MS. 38666 ends here.

9493. p[rofe]te: Harl. 2250 'p*r*ofet'; MS. 'p*a*rte'; cf. *Leg. Aur.* (p. 325): 'utilitas'; 'p*r*ofit' (9481).

9495. Mathy and Latin below 'Mathie s*ecun*do'. Harl. 2250 'Machias' 'Machie'; *Leg. Aur.* (p. 326): 'Mich. iii'.

9505. Latin. [a]p*er*[i]c*i*o: Harl. 2250 'app*e*ricio'; *Leg. Aur.* (p. 326): 'aperitio'; MS. 'operacio'.

9512. **so Christ the seconde tyme** [h]as: Harl. 2250, 'so *Crist* þat secunde was'; *Leg. Aur.* (pp. 326–7): 'sicut enim primus Adam aperuit ianuas inferni, sic secundus paradisi.'

9533–10840. *Leg. Aur.*, 'De sancto spiritu', pp. 327–37.

9538. **heght**: Harl. 2250 'viij'; *Leg. Aur.* (p. 327): 'octo'; MS. 'heghest'.

9540. **Latin. From the Latin of the** *Leg. Aur.* (p. 327) the poem omits 'quinto, qualiter missus est'. This fifth section is, however, translated in ll. 10081–632.

9551–2. These lines are a translation of John xiv. 16, but the Latin after them is John xvi. 13, which occurs ten lines below in *Leg. Aur.* (p. 327). The passage between the two quotations, omitted in the poem, contains the second and third divisions under 'A quo missus est'.

9572. **Latin. 7 diuisa** *in comparacione* **corporis, in voluntate** *par in* **potencia**: *Leg. Aur.* (p. 327): 'indivisa in opere, consors in voluntate, par in omnipotentia.' Harl. 2250 presents a text not quite so poor as the MS.: '7 diuisa *in operacione* corporis *in* voluntate, par *in omni*potencia.'

9592, 9594 **ȝeue, and 9607 schewyde.** Both correspond to *Leg. Aur.* (p. 328): 'exhibuit'.

9599–600. **for enchesoun / Of oure dessire**; *Leg. Aur.* (p. 328): 'privilegium nostrae adoptionis.'

9624. **tokenes**: Harl. 2250 'takes'. At this point Harl. 3909 ends, and ll. 9625–10840 are printed from Harl. 2250.

9644. Four lines of Bernard (*Leg. Aur.*, p. 328) are omitted.

9660. The Latin passage is corrupt. *Leg. Aur.* (pp. 328–9) reads: 'nempe ex metu cordis intellexi praesentiam eius et ex fuga vitiorum adverti potentiam virtutis eius et ex discussione sive redargutione oculorum meorum admiratus sum profunditatem sapientiae eius, et ex qua quantulacunque emendatione morum meorum expertus sum bonitatem mansuetudinis eius et ex reformatione et renovatione spiritus mentis meae percepi, utcumque speciem decoris eius et ex contuitu horum omnium expavi multitudinem magnitudinis eius.'

9665–9760. The qualities of the dove are otherwise given in the *Leg. Aur.*, 'Purificatio' (p. 162), a passage not translated in the *Stanzaic Life* (see note on ll. 2637–64).

9708. **Latin. Ad Romanos viij°.** The latter part of the Latin is from Romans viii. 26. In the Graesse edition of *Leg. Aur.* (p. 329) the reference is incorrectly given as 'Corinth. viii'.

9717–32. **swete, blessed' 7 eke kynde**: *Leg. Aur.* (p. 329): 'suavis, benignus, humanus'; in the Latin following l. 9732, 'humilis . . . humiles' should be 'humanus . . . humanos'. For each quality the poem gives proof not in *Leg. Aur.*

9733–52. Five stanzas amplified from *Leg. Aur.* (p. 329): 'Tertio in petrae foraminibus, id est, in Christi vulneribus habitare.' After the quotation from 'Canticorum secundo' (l. 9756), *Leg. Aur.* (p. 329) has six lines of explanation on Christ's wounds from 'Threnor. ultim.', but these five stanzas seem not to have used them.

9739. **alway to wovnde** is probably a scribal error for 'away to wonde', rhyming with 'vnderstonde' (9737).

9767. **hit**, i. e. the earth.

9787–8. ffor slekkynge water þurgh Goddes sonde / þo Holy Gost skekket wele is: for through God's sending quenching water, the Holy Ghost is well poured. This is an unusual rendering of *Leg. Aur.* (p. 330): 'Unde et spiritus sanctus vocatur aqua, quae habet vim regenerativam.' Possibly l. 9788 originally read 'to Holy Gost likenet wele is'.

9816. vnfotte (rhyming with 'latte'), unfetched, unsought. This word, not in N.E.D., seems to be formed from the past participle of OE. *fetian*.

9848. Latin. Asperacione: *Leg. Aur.* (p. 330): 'adspersione'.

9852. Latin. *Leg. Aur.* (p. 330): 'iii. Reg. xiv: et post ignem sibilus aurae tenuis.'

9856 swike and 9859 'swyke'. The word meaning 'deceit' (cf. OE. swīcan) is twice used where we should expect 'swoghe' = swoon. For ll. 9853–6 *Leg. Aur.* (p. 330) reads: 'Quarto necessarius est ad respirandum. Adeo quippe flatus necessarius est, quod si ad horam substraheretur, homo continuo moreretur.'

9864. to rekeuer mon þat fayles gras: *Leg. Aur.* (p. 330): 'et deficient et in pulverem suum revertentur.' Perhaps 'þat' is an error for 'þen', and the line means 'then grace fails for man to recover'.

9868. The fourth and fifth divisions under the second main point are omitted (four lines of *Leg. Aur.*, p. 330).

9873–80. Of two quatrains rhyming on the same sounds two lines have dropped out.

9908. The Latin is corrupt. *Leg. Aur.* (p. 331) reads: 'ipse spiritus sanctus est perfectio totius legis, quia plenitudo legum est dilectio.'

9932–6. The reference to Abraham, not in *Leg. Aur.* (p. 331), may recall the account of Jubilee year at ll. 4169–224 under *Quinquagesima*.

9954. synne[r]s wele repelled were / to mercy, þof þai dideue amys: *Leg. Aur.* (p. 331): 'Exules in patriam revocantur.'

9959. Crist his blode 7 flesshe for vs cost: i. e. paid. The transitive use of *cost* is rare; see N.E.D. *cost*, *v.* 3.

9980. Latin. Ad Chorentheos tercio: *Leg. Aur.* (p. 331): 'ii. Cor. iv.'

10037–8. Sinning against the Holy Ghost is not mentioned in *Leg. Aur.* (p. 332): 'aut quantum ad Dei offensam.'

10045–56. *Leg. Aur.* (p. 332): 'Dicitur tamen sacerdos absolvere, tum quia a culpa absolutum esse insinuat.' Of three possibilities in absolution, the first in *Leg. Aur.* is that the priest absolves the man from his fault absolutely. In the poem this is qualified by the statement that only confessed sin is absolved, and that hidden sin does not receive the absolution. See above, p. xix.

10067. saddene. N.E.D. cites this word first in 1600; the meaning 'confirm', 'establish' is recorded for *sad*, *v.* 2.

10080. Four lines of a quotation from Leo are omitted (*Leg. Aur.*, p. 332).

10102. erthely luf: *Leg. Aur.* (p. 332): 'timorem filialem.'

10160. The Latin is not so close to *Leg. Aur.* (p. 333) as it is to Acts iv. 32: 'nec quisquam eorum, quae possidebat, aliquid suum esse dicebat, sed erant illis omnia communia.'

10161–84. Six stanzas are rearranged from *Leg. Aur.* (p. 333): 'Tertium signum est superfluere, ut patet in fluvio inundante; Eccles. xxiv. qui implet quasi Phison sapientiam. Ad litteram: illius fluvii proprium est effluere et circumadiacentia irrigare: sic apostoli coeperunt effluere, quia coeperunt loqui

variis linguis, ubi dicit Glossa : ecce signum plenitudinis ; plenum vas erumpit, ignis in sinu non potest occultari, coeperunt iterum circumadiacentia irrigare. Unde statim Petrus praedicare coepit et tria millia convertit.'

10184. Latin on p. 345. s[icut]. The MS. 'sēdo' was probably a confusion with the marginal Latin. Ecclesiasticus xxiv. 25 reads : 'Qui implet quasi Phison sapientiam, et sicut Tigris in diebus nouorum.'

10210. [pr]eche : *Leg. Aur.* (p. 333) : 'praedicarent' ; MS. 'cleche'.

10215–20. The comparison of the Holy Ghost to 'sadde luff' is not in *Leg. Aur.* (p. 333). Cf. ll. 10701–8.

10243. fir*e* kynt is possibly 'fire-kind' (influenced by 'kent' in the same line), 'fire nature' ; or 'kynt' may be an error for 'kynlet', kindled.

10265–352. While *Leg. Aur.* (p. 333) merely names the seven ways in which the Holy Ghost is like fire (see Latin before l. 10265), the poem amplifies each point in three (or four) stanzas.

10332. has no faysou*n* : for 'foysoun'. Cf. *Arthur* (E.E.T.S. 2), ll. 475–6 : 'He for all*e* hys grete Renou*n*/Aȝenst Arthour hadde no fusou*n*.'

10380. ffor clerkes be Autorite. The Latin is not translated. Cf. ll. 9124–8 and 10391.

10397–400. The quatrain is not a close translation of Isaiah iv. 4 (below).

10429. [furthe] and '[*Quart*]a' above : MS. 'thriđ' and 'Tercia'. The third cause is at l. 10381.

10481–96. The illustrative material, not in the Latin quoted on p. 356, is drawn from suggestions of everyday life.

10496. Latin. *con*cordatiua*m* : *Leg. Aur.* (p. 334) : 'coordinativam', and see ll. 10513–24.

10497–524. Seven stanzas are based on the three lines from Dionysius quoted above.

10612. Latin. Ioh*annes* vij° ; *Leg. Aur.* (p. 335) : 'Joh. xx.'

10617. mekenes, and 'humilitas' above ; *Leg. Aur.* (p. 335) : 'Mansuetudinem'.

10621. Latin. Quarta p*re*rogati*u*a vi*delicet* humilitas ⁊ pulcra ⁊ꝯ is not in *Leg. Aur.* (p. 335), which reads : 'Ornatum sanctitatis ad informandum.'

10625–31. Not in *Leg. Aur.*, p. 335. This summing up of the four virtues proper for a doomsman may suggest something of the position of the 'worthy wyght' (l. 9).

10633. Latin. spectacula mu*n*di is an error for 'receptac*u*la mu*n*da' (Latin at l. 10641).

10641. Latin. hu*m*ilia : *Leg. Aur.* (p. 335) : 'habilia'.

10644. *Leg. Aur.* (p. 335) does not list the seven points before discussing them, and perhaps on this account the Latin in the text is corrupt. It should read : 'Primo fuerunt animo quieti, secundo dilectione uniti, tertio loco secreti, quarto oratione assidui, quinto humilitate praediti, sexto pace conjuncti, septimo in contemplatione erecti.' Cf. note on l. 10745.

10646. hor saules wer*e* bowraght*e* of synne : *Leg. Aur.* (p. 335) : 'Ipsi enim primo fuerunt animo quieti.' 'Bowraght*e*' may be for 'boroghte', 'broght', like 'deuele' (7856), 'kenewe' (5655) ; or from 'borwe', ransom.

10681. Ieremie, and 'Ieromie iiij°' above ; *Leg. Aur.* (p. 336) : 'Hos. ii.'

10701–8. Not in *Leg. Aur.* (p. 336). Cf. ll. 10215–20 and note.

10716. Latin. montes : *Leg. Aur.* (p. 336) : 'fontes.'

10722. Marginal Latin 'maris ' should read 'pacis'. (So *Leg. Aur.*, p. 336.)

10725–8. nede . . . dede . . . preues. The correct readings are probably 'nedes . . . dedes . . . preue.'

10745. The list of six headings is not at this point in *Leg. Aur.* (p. 336). Cf. note on l. 10644.

10753. The Latin phrases do not belong here. The first looks like a page heading that has slipped into the text. The second comes a bit earlier in *Leg. Aur.* (p. 336): 'notandum quod missus est propter sex causas, quae notantur in hac auctoritate : paracletus autem spiritus sanctus etc. Primo ad consolandum moestos.'

10757–64. *Leg. Aur.* (p. 336): 'Gregorius: consolator spiritus dicitur, qui de peccati perpetratione moerentibus, dum spem veniae paeparat, ab afflictione tristitiae mentem levat.' For 'paeparat', which should be 'praeparat' (see Migne, *Patr. Lat.* 76, col. 1221), the poem reads 'sperat'.

10779–84. *Leg. Aur.* (p. 337): 'cum dicitur sanctus, sicut enim dicitur spiritus, qui vivificat, ita sanctus. quia sanctificat et mundat.'

10782. wyckutnes, for 'wyckennes', quickens; cf. 'wykenes' (10770).

10804. Latin. [n]os: so *Leg. Aur.* (p. 337); MS. 'vos'.

GLOSSARY

An attempt has been made to include all the words of the poem, with their variant spellings, but in general only one reference is given for each spelling. Forms occurring only in Harl. 2250 or Addit. 38666 are put within brackets. For economy of space, all contractions in the text are spelled out, and no distinction is made between the forms with symbols of contraction and those without; *e. g.* 'wer' and 'were' are printed were in the Glossary.

Names of persons, places and books are grouped in a separate list; but names of church feasts are in the main list.

The abbreviations are those used in the *New English Dictionary*.

A

a, *int.* 237.

a, an, *indef. article*, 67, 301, 1653.

abate, *vb.* abate, lower, 4750; [a-bates], 3 *sing. pres.* 10267; a-baten, 3 *pl. pres.* 4715; [abatet], *pa. pple.* 10672.

abbay, *sb.* abbey, 7277.

abide, a-byde, *vb.* abide, wait for, 2216, 6808; **abydynge**, *pres. pple.* 2253; **abode**, 3 *sing. pa.* 3105; 3 *pl. pa.* 3928. *Cf.* [byde].

able, *a.* able, fitted for, 2199, 2975. *Cf.* vnable.

ables, *vb.* 3 *sing. pres.* prepares, 8442.

a-boue, abowe, a-buf, obuf, [abuff], *prep. adv.* above, 501, 9263, 514, 614, 10436.

about(e, abowte, [oboute], *adv. prep.* around, 272, 1883, 7380, 9779.

a-brige, *vb.* diminish, 8459; [a-briget], *pa. pple.* 8465.

abrode, *adv.* abroad, 8791.

absence, *sb.* 3977.

absent, *a.* 6627.

abstinence, abstenence, *sb.* 4607, 4697.

[**abulte**], *sb.* ability, faculty, 10016.

abundaunt, aboundaunt, habun-dant, *a.* abundant, overflowing, 4554, 4748, 5022, 8434.

accept, *a.* acceptable, 2526.

acceptable, *a.* 4302.

accompt, *sb.* reckoning, 4431.

accuset, accuseden, *vb.* 3 *pl. pa.* accused, 5496, 5488.

acompt, *vb.* reckon, 8921; **acomp-tet**, *pa. pple.* 8939.

acorde, *sb.* harmony, correspondence, 6224.

acordes, [**acordis**], *vb.* 3 *sing. pres.* agrees, corresponds, 4102, 5552, 9820; **acordyng, acording**, *pres. pple.* 4755, 6137.

acountyng, *sb.* computation, 3903. *Cf.* of-cowntynge.

addet, *vb.* 3 *sing. pa.* added, 8298.

adoun, *adv.* down, 204.

adred, *vb.* 3 *pl. pa.* were afraid, 7815.

adred, *a.* frightened, 5305.

aduersite, *sb.* adversity, 4381.

aduocate, *sb.* advocate, 9409. *Cf.* vocate.

affermen, *vb.* 3 *pl. pres.* affirm, aver, 2909; **affermet**, 3 *sing. pa.* 459.

af(f)right, afriȝt, *a.* frightened, afraid, 7819, 6829, 8387.

affy[y]nge, *vb. pres. pple.* trusting, 8451.

a-fraye, [**affray**], *sb.* disturbance, fray, assault, 6483, 6904, 10332.

after, aftre, afture, afte, *prep. adv.* after, afterwards, along, 3074, 9344, 2255, 8252, 6828.

after-ward, *adv.* 2137.

agayn, aȝayn(e, aȝaynne, aȝeyn, [**oȝayne**], *prep. adv.* against, towards, to meet, back, 1138, 2360, 2946, 1667, 3912, 9857.

agayn-comynge, aȝayne-comyng, **ayain-comynge**, *sb.* return, meeting (*Lat.* obviacio), 2673, 4940, 4674, 2668.

agaynus, agaynes, aȝaynus, ayaynes, aȝeynus, *prep.* against, contrary to, towards, 270, 2676, 4803, 2604, 2510.
aght, *vb. pa. pl.* owed, 6487; [oghynge], *pres. pple.* 9937.
aght, *a.* eight, 1187.
aght, see **eght.**
agone, *adv.* a long time ago, 6487.
ago(o, *vb. pa. pple.* gone, 5096, 3301.
Agyos, *sb.* Hagios, holy, 6029.
aȝayn-puttynge, aȝayn-pittyng, *sb.* denial, 9441, 5728.
aire, ay(e)r, *sb.* air, 4502, 2009, 8197.
aire, ayre, heire, heyr, *sb.* heir, 2507, 6888, 3576, 3384; [ayres], *pl.* 9970.
aisel, aysel, *sb.* vinegar, 5823, 7978.
alas, *int.* 6606.
alder, aldest, see **old(e.**
alegge, *vb.* allege, affirm, 3717, 8425; **alleget,** 3 *sing. pa.* 5314; **alleget, alegget,** *pa. pple.* 5106, 7085.
algate, *adv.* in any case, 6587; [always], 10799.
aliene, *sb.* alien, 1821; **aliens,** *pl.* 5545.
al(l, alle, *a. pron. adv.* all, every, entirely, 220, 133, 93, 6736, 762; **al day,** every day, 120.
alleluy(a, *sb.* alleluia, 3854, 8294; **alleluyas, alleluyes,** *pl.* 3815, 3871.
almyȝt, almiȝt, almight, *a.* almighty, 1450, 848, 5494.
almyȝty, *a.* almighty, 5311.
alone, *a.* 9265.
al-redy, *adv.* fully prepared, 6664
als, *conj. adv.* as, also, 311, 1505, 277. *Cf.* **as.**
also, *adv.* 286.
altercacioun, *sb.* altercation, 3366.
al-thagh, al-thaȝe, al-þaȝe, *conj.* although, 373, 3276, 447.
al-way, alt-waye, alwa, [alt-way], *adv.* always, continually, 1626, 4344, 6386, 10447.
alweldyng, alt-welding, *a.* all-ruling, 4794, 9410.
amaset, *vb. pa. pple.* alarmed, 1900.
amend(e, *vb.* reform, restore, 4540, 5101; [amendet], 3 *sing. pa.* 9653; **amendet,** *pa. pple.* 274, 595.
amende, *sb.* amends, 4517.
[**amendement**], *sb.* improvement, 2.
[**amonisshed**], *vb.* 3 *sing. pa.* admonished, 8221 (*note*).
amovnt, *vb.* amount, 8923.
amys(se, omys, *adv.* amiss, wrongly, 96, 2319, 551.
and, an, *conj.* and, 79, 5632.
angel, aungel, *sb.* angel, 246, 301; **an naungel,** 3305; **angels, aungeles,** *pl.* 76, 3613.
angur, [**angre**], *sb.* anger, 6704, 10131.
ano(o)n, onon(e, *adv.* straightway, 241, 3303, 349, 774.
an-other, anothyr, a-nothre, anou[þ]er, *a.* another, 1628, 4169, 8021, 2865.
anoynt, *vb.* anoint, 2057; **anont,** 3 *sing. pa.* 7014; **anoynt(et,** *pa. pple.* 1214, 7930. *Cf.* [**enoyntynge**], vnement.
any, [**eny, ony**], *a.* any, 1882, 9941, 9996.
any, *vb.* harm, 522.
any(e, *sb.* trouble, harm, 183, 1696.
any-thinge, *sb.* anything, 3600.
apere, apper, appare, *vb.* appear, 3432, 6415, 8722; **appere,** *imp. sing.* 5312; **ap(p)eride, aperet, apparet,** [**apered, apper(i)t**], 3 *sing. pa.* 1563, 7532, 7576, 7666, 10429, 10526, 10601.
apert(e, *a. adv.* open, manifest, 5382, 1094. *Cf.* **pert.**
apert(e)ly, apertelye, apertyly, appertely, *adv.* openly, 909, 332, 4447, 2612, 9528.
aperyng, aperinge, *sb.* appearing, appearance, 7302, 7613.
apostle, ap(p)ostel, *sb.* 1941, 7003, 6327; **apost(e)les, apostlis,** [**aposte\(le)s, apostils**], *pl.* 3694, 3591, 5372, 9722, 10111, 10574.
appaire, *vb.* injure, weaken, 3503, 8503; **appairet,** *pa. pple.* 9043.
appul, *sb.* apple, 3559; **appele(s, appul,** *pl.* 6930, 6947, 6935.
aprise, *sb.* lore, learning, 7145.
aray, *sb.* array, 536.
arayes, *vb.* 3 *sing. pres.* prepares, 4431.
archaungel, archangel, *sb.* archangel, 7931, 8042.
architryclyne, *sb.* president or ruler of the feast, 1527.
ard, are, art, &c., see **be.**
arme, *sb.* arm (of the body), 945; **armes,** *pl.* 5938.

armes, *sb. pl.* battles, fighting, 5127.
armet, *vb. pa. pple.* armed, 5756.
armet, see **hermet**.
arowes, *sb. pl.* arrows, 8203.
ars, *sb. pl.* arts, 3646.
as, *conj. adv.* as, when, 890, 241.
as = at, 901, 1350, 1521, 4200. See note on 734.
as, see **asse**, **haue**.
ascape, *vb.* escape, 6758.
ascencioun, **ascensioun**, **asscencioun**, *sb.* ascension, 3682, 7345, 4035.
ask(e, *vb.* beg, inquire, require, 1256, 476; **askes**, 3 *sing. pres.* 6459; **asket**, 3 *sing. pa.* 477; **asket**, **askeden**, 3 *pl. pa.* 8961, 8968; **asket**, *pa. pple.* 542.
Askewednesdaye, **Askewedenysday**, *sb.* Ash Wednesday, 4441, 4158.
aspie, **aspye**, *vb.* espy, 392, 518.
assaile, [**assayle**], *vb.* assault, 508, 9980.
assay, **assaie**, *vb.* try, make trial of, put to the trial, 466, 7827; **assay**, 1 *pl. pres.* 4691; **assayet**, **assaide**, 3 *sing. pa.* 7047, 5294; **assaiet**, 3 *pl. pa.* 1717.
as(se, *sb.* ass, 1018, 349.
assent, *sb.* consent, agree, 1882.
assent, *vb.* consent, 6402; **asent**, *pa. pple.* 6394.
assiduely, [**assuduelly**], *adv.* assiduously, 194, 10686.
assigne, *vb.* assign, specify, 3825; **assignes**, 3 *sing. pres.* 8445; **assignet**, 3 *sing. pa.* 5458; **assignet**, **assingnes**, *pa. pple.* 1441, 4213.
assoile, [**assoyle**], *vb.* absolve, 7863, 10046; [**assoylled**], *pa. pple.* 10052.
astate, *sb.* rank, dignity, 3368, 6548.
Aster-daye, **Astur(e-day**, **Esterday**, *sb.* Easter Day, 4394, 4665, 7710, 4110.
astily, see **hastily**.
Asture, *sb.* Easter, 8153; **Aster weke**, **Ester weke**, Easter Week, 4040, 3672.
at, see **that**.
at(te, *prep.* at, 376, 201. *Cf.* **as**.
atter, *sb.* gall, 5824.
auail(e, *vb.* avail, profit, 2832, 1714; **auailet**, *pa. pple.* 1316.
auarise, **auerice**, *sb.* avarice, 5267, 4746.
auauncet, *vb. pa. pple.* advanced, 1866.
auauntage, *sb.* advantage, 653..
auctor, *sb.* author, 5453; **auctores**, [**aucteres**], *pl.* 62, 19.
Auerylle, *sb.* April, 5390.
auiset, *vb. pa. pple.* **auiset were**, considered, 161.
auncesters, *sb. pl.* ancestors, 1754.
auoutery, *sb.* adultery, 6440.
auow, *sb.* vow, 7723. *Cf.* **uow**.
auter, *sb.* altar, 619; **auters**, **aulterȝ**, *pl.* 1693, 8341.
auther, see **outher**, **outhir**.
autorite, [**auctorite**], *sb.* authority, 2463, 15; [**autorites**], *pl.* 10609.
auttentike, *a.* authentic, 6193.
auys, **awice**, *sb.* intention, wisdom, 699, 9255.
aw, see **ȝou**.
awaye, [**oway**], *adv.* away, 2631, 10258.
awe, *sb.* fear, 2647.
awen, **awne**, [**avne**], **owen**, **one**, *a.* own, 2448, 2576, 9645, 87, 6444.
ay(e, *adv.* ever, continually, 194, 2303; **for ay**, for ever, 335.
[**ayge**], *sb.* age, 9970.

B

b, letter of the alphabet, 2459.
bak, *sb.* back, 511.
bale, *sb.* woe, 367.
balletship, *sb.* baldness, 5810.
baner(e, *sb.* banner, 8545, 8494; **baner(e)s**, *pl.* 8491, 8479.
banysht, *a.* banished, 70.
baptist, **baptiȝet**, *vb.* 3 *sing. pa.* baptized, 5234, 3178; **baptiseden**, 3 *pl. pa.* 5355; **baptiset**, **baptiȝet**, *pa. pple.* 1523, 1548.
baptist, *sb.*, **Ion þe baptist**, 293.
barbour, *sb.* barber, 3485.
bare, *a.*, **hedes bare**, skulls, 5810.
[**baret**], *sb.* deceit, strife, 10398. (*OF.* barat.)
bark, *sb.* bark (of a tree), 3332.
barly-brede, *sb.* barley-bread, 1530. *Cf.* **brede**.
barn, *sb.* child, 1437.
barres, *sb. pl.* bars, 7751.
basket, *sb.* 6853.
batail(e, **bataill**, [**batayl**], *sb.* fight, fighting, 2830, 506, 8032, 10485.
bavme, *sb.* balm (*Lat.* balsamum), 984.
bavme, *vb.* embalm, 2075.
ba(u)ndoun, *sb.* control, captivity, 3832, 6136.
baylie, **baly**, *sb.* control, charge, 9602, 5828.

bayn(e, *a.* ready, willing, 2271, 2520.
be, by, *vb.* 79, 4299; **am**, 1 *sing. pres.* 7903; **art, ard**, 2 *sing. pres.* 245, 7853; **artow**, art thou, 8073; **is, his(se**, 3 *sing. pres.* 238, 3590, 8274; **ben, byn(e**, 1 *pl. pres.* 95, 7861, 4562; **ben**, 2 *pl. pres.* 5602; **ben(e, byn, bien, ar, arn(e**, 3 *pl. pres.* 268, 2953, 2639, 4320, 141, 4366, 3224; **be**, *pres. subj.* 287; **be(es**, *imp. sing.* 248, 7411; **be**, *imp. pl.* 417; **was(se, wace, wes(se**, [wos], 3 *sing. pa.* 1418, 165, 1056, 362, 68, 9673; **were, weere, wore, weren, werne, wirne, where(n, was, wesse**, 3 *pl. pa.* 1485, 7833, 6059, 1750, 3395, 5981, 9290, 5638, 2163, 3304; **were**, 3 *sing. pa. subj.* 772; **were**, 3 *pl. pa. subj.* 1412; **ben(e, byn, bien, ibene**, *pa. pple.* 172, 868, 2599, 4385, 6850; **nart**, 5716; **nys**, [n]is, 368, 4331; **nas**, 1068; **ner**, 6520.
bed(de, *sb.* bed, 2139, 7371.
bede, *vb.* offer (battle), 8499.
[**be-dene**], *adv.* continuously, 9748.
be-gynnes, bygynnes, *vb.* 3 *sing. pres.* begins, 2626, 5846; **bigynnen**, 1 *pl. pres.* 3781; [**be-gynne**], 3 *sing. subj.* 8174; **bigynnyng**, *pres. pple.* 444; **bigon, bigan**, 3 *sing. pa.* 1304, 227; **bigunnen**, 3 *pl. pa.* 3094; **bigunnen, be-gunnen, bigonnen**, [**begone**], *pa. pple.* 3779, 2330, 2400, 10136.
[**beeres**], *sb. pl.* bears, 9708
bees, *sb. pl.* 2961.
behete, *vb.* 1 *sing. pres.* promise, warrant, 7698; **bihight, behight, bihiȝt, bihyȝt, bihett, byhette**, 3 *sing. pa.* 7895, 2812, 3282, 285, 1695, 6359; **bihight**, *pa. pple.* 3481. *Cf.* heete.
beker, *sb.* quarrel, contention, 3133.
beleue, *vb.* believe, 7067; **beleuet**, 1 *sing. pa.* 8077; **bileuet**, 3 *sing. pa.* 4271; **be-leuet, bileueden**, 3 *pl. pa.* 7442, 1791. *Cf.* bileue.
be-liken, *vb.* liken, 4489.
belle, *sb.* bell, 495; **belles**, *pl.* 8478.
beloued, *a.* loved, 3629.
bende, *vb.* bend, submit, 2615.
benigne, *a.* gracious, 3641.
benisoun, *sb.* blessing, 2412.
berd, *sb.* beard, 3488.
bere, *sb.* lament, clamour, 7845, 7967. (*ON.* byrr.)
ber(e, *vb.* bear, 7118, 324; **beres, beris, berys**, 3 *sing. pres.* 2273, 358, 1289; **bere**, 1 *pl. pres.* 2974; [**beren**], 3 *pl. pres.* 62; **bar(e, bere**, 3 *sing. pa.* 1619, 2896, 195; **bar, beren**, 3 *pl. pa.* 6777, 985; **bor(n)e, ibore**, 788, 1305, 293.
beryng, *sb.* bearing, 1303.
[**beseme, by-seme**], *vb.* be becoming, be fitting, 10625, 10607.
best, *sb.* beast, 354; **bestes, bestis**, *pl.* 890, 412.
best, *a. adv.* 495, 630. *Cf.* better.
bestaile, *sb.* beasts, 2326.
bete, *vb.* beat, 5911; **beten**, 2 *pl. pres.* 5606; **bete**, 3 *sing. pa.* 6901; **beten**, *pa. pple.* 5873.
bete, *vb.* amend, make amends for, 2546, 9093.
Bethfania, *sb.* Epiphany, 1584 Latin.
betide, *vb.* happen, 8196; **bitides**, 3 *sing. pres.* 3800; **bitid**, 3 *sing. pa.* 8405; *pa. pple.* 238.
be-token, [**betokene**], *vb.* betoken, typify, 4018, 10558; **betokenes**, [**bytokyns, betokyns**], 3 *sing. pres.* 7239, 10650, 10739. *Cf.* **by-tocunny**[n]g.
better, *a.* 2052. *Cf.* best.
betyng, *sb.* beating, 5577.
beyng, *sb.* existence, 881.
bicome, *vb.* 3 *sing. pa.* became, 436; **becomen**, *pa. pple.* 8957.
bidde, *vb.* command, 8407; **biddes, biddus**, 3 *sing. pres.* 7621, 9217; **bad, be(i)de**, 3 *sing. pa.* 1107, 1446, 9497; **beden**, *pa. pple.* 1334.
biddyng, bidding, byddyng, *sb.* command, 1428, 3125, 2518.
bidyng, *sb.* dwelling, 9532. *Cf.* byde.
bi(e, by, be, *prep. adv.* by, near, 67, 451, 8004, 1908, 1496; **by and by**, one by one, in order, 1684, 3075.
bifalle, *vb.* happen, 2413; **bifelle**, [**be-felle**], 3 *sing. pa.* 1230, 44.
bifor(e, by-fore, biforn, byforne, *adv. prep.* 4288, 99, 1672, 432, 6710.
bifore-fegher, *sb.* champion, 8987. *Cf.* fegher.
big, [**bygge**], *a.* strong, mighty, 5176, 10599; **biggest**, *superl.* 9209.
bigile, bigyle, *vb.* beguile, deceive, 5788, 6539; **bigilet**, 3 *sing. pa.* 2507; **big(h)ilet, begylet, bygy-**

let, *pa. pple.* 5207, 6726, 2246, 6198. *Cf.* **gilet.**

bihalue, *sb.*, **on Goddis bihalve**, (*Lat.* a Deo), 5798.

biholden, *vb.* 3 *pl. pres.* behold, 9439.

bihynde, bihinde, behynde, *prep. adv.* behind, 344, 5611, 2632.

bileue, beleue, [**byleue**], *sb.* belief, 1429, 4315, 10321. *Cf.* **beleue.**

birth, burth(e, *sb.* 691, 1170, 1980.

bischop, *sb.* bishop, 2069; **byschopes**, *poss.* 5887.

biside, bysyde, *prep.* beside, 5365, 6785.

bisily, *adv.* carefully, 7751. *Cf.* **bysenes, bysy.**

bite, *vb.* 7731; **biting**, *pres. pple.* 5981; **bytten**, *pa. pple.* 5157.

bitter, bittir, bytter, *a.* bitter, painful, 3884, 5928, 4713.

bitterly, bytterly, *adv.* 5157, 5606.

bitternes, [**bytternes**], *sb.* 5833, 9710.

bitwene, be-twen(e, bytwhen, *prep.* between, 403, 2616, 2617, 2679.

blak, e, *a. sb.* black, 8342. 8130.

[**blast**], *sb.* blast, breath, 9673.

[**blawynge**], *sb.* breathing (*Lat.* flatus), 9802. *Cf.* [**blew**].

bled, *vb.* 3 *sing. pa.* 1355.

blent, *vb. pa. pple.* deceived, 6424. (*OE.* blencan.)

bles(se, *vb.* bless, 1531, 258; **blesses**, 3 *sing. pres.* 8178; **blesset, blesside**, 3 *sing. pa.* 1634, 1698; **blesset, blessed, blesside, blessyde**, *pa. pple.* 245, 2901, 233, 9725.

blesset, blisset, [**blessede**], *a.* blest, 362, 9439, 9717.

blessetly, *adv.* happily (*Lat.* feliciter), 7206.

[**blew, blwe**], *vb.* 3 *sing. pa.* breathed, 9827, 9837. *Cf.* **blawynge.**

blis, blys(se, *sb.* bliss, 70, 1424, 4247.

[**blisfull**], *a.* blissful, 44.

blisfullie, *adv.* blissfully, 76.

blode, *sb.* blood, race, 606, 1039.

blode-shedyng, *sb.* shedding of blood, 1183.

blody, *a.* bloody, 1370.

blynn, [**blynne**], *vb.* cease, 4672, 9824.

blynde, blind, *a.* blind, 1257, 4307.

[**blyndet**], *vb. pa. pple.* blinded, 10148.

bodily, bodely, *a. adv.* 1136, 7237.

body, *sb.* 225; **bodies**, *pl.* 2411.

boke, book, *sb.* book, 724, 1969; **bokes**, *pl.* 1474.

bold(e, *a.* bold, 248, 6568.

bond(e, *sb.* bond, captivity, 4379, 3848; **bondes**, *pl.* 7847.

bondag(h`e, [**bondayge**], *sb.* bondage, 6370, 4668, 9943.

bonde-men, *sb. pl.* bondmen, 4230.

bone, *sb.* bone, 469; **bones**, *pl.* 3439.

bone, *sb.* prayer, 8608.

[**bone**], *sb.* warrant, 30. See note.

[**bonerly**], *adv.* courteously, 10484.

borde, *sb.* table, 7728.

borghode, *sb.* suretyship, 6423.

bor(o)gh, *sb.* pledge, 6401, 6383.

borowet, *vb.* 3 *sing. pa.* gave security for, 6381. See note on 10646.

bost, [**boost**], *sb.* threatening, pride, 506, 9795.

bost, [**boost**], *vb.* brag, boast, 2519, 10124.

bote, bute, *sb.* profit, remedy, 1723, 90, 2539.

boteles, *a.* bootless, useless, 7932.

[**botene**], *vb.* heal, cure, 6.

botenyng, *sb.* healing, cure, 367.

both(e, boȝht, [**boþe**], *a. adv.* both, 2436, 2240, 2166, 10115.

boundeȝ, *sb. pl.* bounds, limits, 9439. See note.

boun(e, bowun, bouone, [**bowne**], *a.* ready, at hand, 1460, 6651, 9601, 9378, 10485.

bounte, *sb.* goodness, 2694.

bout(e, bowte, *prep.* without, 105, 1882, 2608.

bow(e, *vb.* bend, submit, 2610, 2266; **bowing, boȝyng**, *pres. pple.* 5176, 6008; **bowet**, 3 *sing. pa.* 3335.

[**bowraghte**], *sb.* 10646. See note.

boystouse, *a.* rough, 692.

braide, *sb.* jerk, pull, trick, 8260, 7975.

bras, *sb.* bronze, 502.

braunche, *sb.* branch, 382.

brayn(e, *sb.* brain, 5987, 5982.

brede, *sb.* bread, 2359. *Cf.* **barly-brede.**

brede, *sb.* breadth, 8995.

bredes, *vb.* 3 *sing. pres.* breeds, 5591.

breke, *vb.* break, 6378; **breken**, 1

pl. pres. 4590; **breke**, 3 *sing. pa.* 6396; **brokene**, *pa. pple.* 7283.

breking, *sb.* breaking, 3141.

breme, *a.* stern, rough, 5406.

brenn(e, *vb.* burn, 3150, 3601; **brennyng(e**, *pres. pple.* 8391, 9536; **brent, brend(e**, 3 *sing. pa* 3355, 3359, 8392.

[brennandly], *adv.* ardently, 10566.

brest, *sb.* breast, 493.

breth, *sb.* breath, odour, 3747, 5832.

briddes, [bryddes], *sb. pl.* birds, 2307, 9755.

bridul, *sb.* bridle, 3639.

[brondes], *sb. pl.* brands, 10670.

brother, broþer, *sb.* 2499, 2506; **brother**, *poss. sing.* 2377; **brether, breþer, [brethire]**, *pl.* 6415, 4839, 10807; **brether(es**, *poss. pl.* 7674, 9468.

bryng, *vb.* bring, 100; **bringes**, 3 *sing. pres.* 7696; **broȝt, broght**, 3 *sing. pa.* 1392, 3240; **broȝt**, 3 *pl. pa.* 2708; **broght**, *pa. pple.* 76; **broȝt huppe**, raised, elevated, 3608.

bryȝt, briȝt, bright, *a. adv.* bright, 930, 8042, 1973.

bryȝtnes, brightnesse, *sb.* brightness, 951, 7887.

buffetes, *sb. pl.* buffets, 5889.

burd, *sb.* maiden, 8292.

burionut, *vb.* 3 *pl. pa.* sprouted, 1004.

burthen, *sb.* burden, 3071.

buryet, *vb.* 3 *pl. pa.* buried, 6801; **buriet**, *pa. pple.* 2074.

but, bot, *conj. prep.* but, unless, except, without, 1640, 1315, 112, 7828.

buxum, *a.* obedient, 342. *Cf.* **vnbuxum.**

buxumnesse, *sb.* obedience, 1463.

by-cause, *conj.* because, 4217.

[byde], *vb.* wait for, wait, 10651; **bide**, *imp. pl.* 9500; **bode**, 3 *pl. pa.* 3919. *Cf.* **bidyng, abide.**

by(e, *vb.* buy, redeem, 3661, 4480; **bying**, *pres. pple.* 5339; **boght, boȝt**, 3 *sing. pa.* 74, 3884; **boght**, *pa. pple.* 88. *Cf.* **[vnboȝt].**

bygyn(n)yng, byghinnynge, byggynynge, bigynnyng, begynnynge, beghynnyng, [by-gynnynge], *sb.* beginning, 3897, 1288, 2666, 5221, 3681, 3602, 2320, 17.

byhoues, behoues, bihoues, *vb.* 3 *sing. pres.* behoves, 5327, 8335, 132.

[byldes], *vb.* 3 *sing. pres.* builds, 9736; **bult**, 3 *sing. pa.* 2479; **bilt**, *pa. pple.* 8383.

bynde, *vb.* bind, oblige, 5911; **bonde(n), bounden**, *pa. pple.* 4468, 2263, 333. *Cf.* **vnbynd(e.**

by-ny[t]h[e], *adv.* beneath, 5214.

bysenes, *sb.* mischievous activity (*Lat.* curiositas), 4553. *Cf.* **bisily.**

bysy, *a.* fully occupied, 691.

bytake, *vb.* commit, commend, 5879.

by-thoȝt, by-thoght, bithoght, *vb. refl.* 3 *sing. pa.* recollected, considered, 3146, 6761, 6477. *Cf.* **thenk(e, vmbethoght.**

bytocunny[n]g, *sb.* signification, 4115. *Cf.* **be-token.**

by-trayde, *vb. pa. pple.* betrayed, 7045.

C

c, letter of the alphabet, 3656.

cacche, *vb.* catch, obtain, 3643, 6351; **caȝt, caght**, 3 *sing. pa.* 2478, 6527; **caȝt, caght**, *pa. pple.* 4088, 6364.

calenget, see **chalanges.**

call(e, *vb.* call, 1238, 95; **callen, calun**, 3 *pl. pres.* 1514, 2142; **calde, callet, [callede]**, 2721, 3198, 9718; **calden**, 3 *pl. pa.* 3957; **cald(e, cal(le)t, callid(e**, *pa. pple.* 111, 126, 121, 151, 1213, 171.

Candelmasday, *sb.* Candlemas Day, 7876. *Cf.* **Condulmas(se.**

canticuler(e, *sb.* canticle, song, 3876, 2714.

carayns, *sb. pl.* corpses, 5804.

care, *vb.* take heed, 2807.

care, *sb.* trouble, 98.

careful, [carefulƿ], *a.* mournful, sorrowful, 7845, 7571, 10579.

carolyng, *sb.* dancing, 5937.

cart, *sb.* 8242.

caryage, *sb.* carrying, 3861.

cas, caas, [case], *sb.* case, situation, event, 341, 303, 44.

cast, kest, *vb.* cast, plan, calculate, 2543, 6788; **[casteþ]**, 3 *sing. pres.* 7695; **kest(e**, 3 *sing. pa.* 3411, 7021; **casten, kest(en**, 3 *pl. pa.* 3249, 6784, 6771; **cast**, *pa. pple.* 5900.

cast, kast, kest, *sb.* plan, calculation, 5249, 8233, 3251, 4599.

castil, castel, *sb.* castle, 8212, 8313; **castiles**, *pl.* 8189.
casuelie, casuely, *adv.* by chance, 1749, 6865.
caue, *sb.* cave, 8245.
cause, *sb.* reason, 1413; **causes, causis**, *pl.* 1417, 5949.
cayse[r], *sb.* emperor, 1263.
ce, see **se(e**.
cedre, *sb.* cedar, 2922.
cees, sesse, *vb.* stop, pass away, 381, 8634; **cesse**, 1 *sing. pres.* 8484; **cesset**, 3 *sing. pa.* 8413; **cecede**, 3 *pl. pa.* 1727.
Cenophegy, Scenophegy, *sb.* Feast of the Tabernacles, 4813, 4951.
cercle, sercle, *sb.* circle, 963, 614.
certaynely, [**certaynly**], *adv.* with certainty, 6992, 4243.
certeinte, *sb.* certainty, 135.
certeyn(e, certayn, serten, sertayn, [**certayne**], *a.* certain, fixed, 532, 2193, 1482, 3035, 4732, 10178.
certify, certifie, *vb.* 1128, 8761.
[**chadowe**], *sb.* overshadowing, 9779.
[**chadowe**], *vb.* overshadow, 9782.
chaf, *sb.* chaff, 8566.
chalange, *sb.* reproach, accusation, 5964.
chalanges, *vb.* 3 *sing. pres.* requires, accuses, 6321, 6949; **c(h)alenget**, 3 *sing. pa.* 1655, 6317.
champio(u)n, *sb.* champion, 1215, 1238.
chapel, *sb.* 3026.
chapiter, chapitre, chapetre, *sb.* chapter, 1836, 2503, 4651.
char, *sb.* chariot, 8059.
charge, *sb.* expense, 3703.
charite, *sb.* charity, 3031.
chartre, *sb.* document (*Lat.* chirographum), 6378.
[**chast**], *a.* chaste, 9631.
chastiset, chaysteset, *vb. pa. pple.* punished, 3462, 7394.
chastisyng, *sb.* punishing, 8807.
chastite, *sb.* chastity, 2920.
chaunce, *sb.* chance, 4195.
[**chaunge, chonge**], *vb.* change, 10324, 10620; **chaunget**, 3 *sing. pa.* 2865; **chaunget, chaungide**, *pa. pple.* 3509, 2761.
chef(e, *a.* chief, capital, 327, 2136.
cher(e, *sb.* cheer, 5136, 359.
chewe, see **showe**.
chiding, *sb.* quarrelling in angry words, 6951.
child(e, chyld(e, chilt, schylde, *sb.* child, 243, 225, 2171, 6461, 6836, 6870; **childes**, *poss. sing.* 2056; **childer**, *pl.* 1312.
childhede, childhode, *sb.* childhood, 111, 1356.
chippes, see **shippes**.
chirch(e, kirk, *sb.* church, 635, 2070, 3974; **chirche**, *poss. sing.* 3917; **churches**, *pl.* 8525.
chose, *vb.* choose, 8215; **ches(e, sches**, 3 *sing. pa.* 5347, 2654, 7006; **chesen, schosen**, 3 *pl. pa.* 1733, 8217; **chosen**, *pa. pple.* 5354.
chymbe, *sb.* cymbal, 4267.
chynynge, see **schynes**.
circumciset, *vb. pa. pple.* circumcised, 1310.
circumcisioun, *sb.* circumcision, 1174.
Circumdederunt, *sb.* Introit for Septuagesima Sunday (Psalm xviii. 4), 4346.
cite(e, *sb.* city, 211, 2840; **cite(e)s**, *pl.* 5402, 8140.
clamoure, *sb.* clamour, 8386.
clannes(se, clennes, *sb.* purity, 5088, 7243, 2877. *Cf.* **vnclannes**.
[**clanses**], *vb.* 3 *sing. pres.* purifies, 10328; **clanside**, 3 *sing. pa.* 1145; **clanset, clensut**, *pa. pple.* 1496, 2190.
clarifiet, *vb. pa. pple.* purified, 2116.
clause, *sb.* 4992, 6281.
clay, *sb.* 857.
clayme, see **klayme**.
clene, [**cleyne**], *a.* clean, pure, 458, 10652; **clene lenton**, 4151; **clanner**, *comp.* 2696.
clene, klene, *adv.* entirely, neatly, clearly, 473, 1275, 2823.
clepide, *vb. pa. pple.* called, named, 731.
clerchippe, *sb.* clearness, 8283.
clere, klere, *a. adv.* clear, pure, bright, 1410, 9168, 1234.
cler(e)ly, clerele, *adv.* clearly, distinctly, 3093, 1283, 6388.
clergy, *sb.* learning, 3376.
clerk, *sb.* scholar, learned man, 1263; **clercus, clerkes, clerkis, klerkes**, [**clerkus**], *pl.* 116, 4547, 697, 2269, 31.
clethe, *vb.* clothe, 5908; **cladden**, 3 *pl. pa.* 5968; **cladde**, *pa. pple.* 8343.
clethyng, *sb.* clothing, 5908.
cleue, *vb.* stick fast, remain, 1635.
cleueden, *vb.* 3 *pl. pa.* split, 915.

clos(e, *a.* closed, 777, 7268.
closet, *vb. pa. pple.* closed, finished, ended, 747, 3670, 3751.
clothe, *sb.* garment, 6728; **clothis, clothes**, *pl.* 6670, 8994.
cloude, *sb.* cloud, 930; [**clowdes**], *poss. sing.* 9763; **clovdes**, *sb. pl.* 150.
clyght, clight, *vb. pa. pple.* clutched, held tightly, 617; 8659 (see note).
cold, *sb.* 5066.
colde, [**coolde**], *a.* cold, 4736, 10408.
collusioun, *sb.* collusion, trickery, 9016.
[**colour**], *sb.* 9639.
colr(i)e, *sb.* bile, 4507, 5003.
com(e, *sb.* coming, 907, 1036.
com(e, cum, *vb.* come, 280, 260, 2522; **comus, comes**, 3 *sing. pres.* 239, 3126; **come(n**, 1 *pl. pres.* 4472, 3746; **com**, 3 *sing. pres. subj.* 1478; **comus**, *imp. pl.* 4045; **comming, comyng**, *pres. pple.* 4349, 410; **come**, 2 *sing. pa.* 242; **come, coom(e**, 3 *sing. pa.* 98, 2354, 6405; **come(n, coom**, 3 *pl. pa.* 1770, 164, 2129; **com(m)en**, *pa. pple.* 337, 4659.
combride, cumbert, *vb. pa. pple.* overthrew, destroyed, 5292, 7370.
comfort, cumfort, comford, *sb.* consolation, 6628, 5313, 6614.
comfort, comforde, *vb.* comfort, strengthen, 4083, 7571; **comfortes**, 3 *sing. pres.* 6419; **comfortide**, 3 *sing. pa.* 303; **comfortet, comfortid**, *pa. pple.* 4350, 4069.
commaundement, *sb.* commandment, 6396; **comaundementes, commandements, comoundements**, *pl.* 3984, 4573, 4513.
[**comfortoure**], *sb.* comforter, 10751.
commlyng, *sb.* new-comer, 3268.
com(m)une, *a.* usual, common, 330, 2818, 6169; [**in comune**], by joint possession, 10159.
communely, *adv.* commonly, 6265.
comounde, *vb.* command, 6585; **comaundet, commavndet, comondet**, 3 *sing. pa.* 325, 3599, 6749.
company, compaignie, [**cumpany**], *sb.* company, group, 500, 8049, 10582.
compassio(u)n, compasion, *sb.* compassion, 5620, 5628, 5638.
complexion, *sb.* complexion, temperament, 4754; **complexiones**, *pl.* 4506.
compounde, *vb.* 3 *sing. pa.* composed, 2453.
comptyng, *sb.* reckoning, 4606. *Cf.* **of-cowntynge**.
comyng, *sb.* coming, 89.
con, *vb.* 1 *sing. pres.* know, know how to, be able to, can, 1300; **can**, 3 *sing. pres.* 1268; **conen**, 3 *pl. pres.* 4387; **couth, cowthe, cuthe**, 3 *sing. pa.* 174, 6615, 3646; **couth**, 3 *pl. pa.* 380. *Cf.* **conyng, couthe, cunnyngnesse**. (*OE.* cunnan.)
con, *vb.* 3 *sing.* began to, did, 224; **conun**, 1 *pl.* 4107; **con(en), connen**, 3 *pl.* 520, 1760, 1700; **couth**, 3 *sing.* 1531, 4210; **couthen**, 3 *pl.* 1920. (Variant of *gan.*)
concele, *vb.* conceal, 256.
conceyue, *vb.* conceive, 729; **conceyue**, 1 *pl. pres.* 2484; **conceyuet**, 3 *sing. pa.* 6890; **conceyuet, conseyuet**, [**conceyued**], *pa. pple.* 236, 6842, 39.
conclude, *vb.* end, confute, 8833; **concludet**, 3 *sing. pa.* 5313.
conclusioun, *sb.* ending, resolution, 5326.
condel, candel, condul, *sb* candle, 2986, 2993, 3150; **condel(e)s**, *pl.* 2974, 2867.
Condulmas(se, Condelmasse, *sb.* Candlemas, 2151, 2142, 2819. *Cf.* **Candelmasday**.
conferme, *vb.* verify, 1092; **confirmene**, 3 *pl. pres.* 4578; **confermet**, *pa. pple.* 4535.
confermyng(e, *sb.* verifying, encouragement, 1345, 4365.
confesset, *vb.* 3 *sing. pa.* confessed, 3485.
[**confessour**], *sb.* confessor, 10045.
confirmacioun, *sb.* verification, encouragement, 4930, 4374.
Confiteor, *sb.* prayer at the beginning of Mass, 3092.
coniettinge, *vb. pres. pple.* plotting, 3341.
coniure, *vb.* 1 *sing. pres.* conjure, adjure, 7986; **coniuret**, 3 *pl. pa.* 7882.
coniuryng, *sb.* conjuring, 1607.
conquere, *vb.* conquer, gain, acquire, 164; **conqueret, conqueride**, 3 *pl. pa.* 527, 2446.
conqueroure, *sb.* conqueror, 597.
consailour, [**counseloure**], *sb.* coun-

sellor (*Lat.* paraclitus), 9323, 10699.
[consaylynge], *sb.* counselling, 10022.
conscience, *sb.* mind, 8620.
consel, conseile, covnseil, [consayle, counsayl], *sb.* deliberation, plan, advice, 6752, 6848, 3480, 10254, 10312.
consideracioun, consyderacioun, *sb.* regard, meditation, 6097, 4159.
conspire, *vb.* contrive, 5424.
conspiracy, *sb.* 507.
constitucioun, *sb.* ordinance, 3684.
contemplacioun, *sb.* contemplation, 7678.
contenes, *vb.* 3 *sing. pres.* contains, 4609.
contennaunce, *sb.* countenance, facial expression, 5136.
continence, *sb.* continence, 2920; widoes continence, continent widows, 8331.
continueden, *vb.* 3 *pl. pa.* continued, 1745; continuet, *pa. pple.* 194.
continuel, *a.* continual, 9160.
continuely, continuelie, contynwely, contynuely, *adv.* regularly, continuously, 181, 1735, 4123, 4224.
contrarius, contrariouse, *a.* opposed in tendency, 6212, 6284.
contrary, *sb.* 5738.
contricion, [contricioun], *sb.* contrition, 4280, 10044.
contrite, *a.* 4299.
conuersacioun, *sb.* behaviour, 9144.
[conuerted], *vb.* 3 *sing. pa.* converted, 10170; conuertet, *pa. pple.* 3521.
conuocacioun, *sb.* convocation, 8647.
conyng, cunnyng, [connyng(e], *a.* learned, 3230, 5129, 10295, 10591. *Cf.* con.
conyng, [connynge], *sb.* learning, 164, 10293.
conyngly, *adv.* wisely, 9118.
coppes, *sb. pl.* tops, 9278. See note.
corn, *sb.* grain, 1043; cornes, *pl.* 2334.
coroun(e, croun, crowne, *sb.* crown, 1619, 5977, 3066, 5923.
correcioun, *sb.* correction, 2764.
cor(r)upcioun, coruption, *sb.* corruption, 2063, 1478, 2892.
[corsaynt], *sb.* saint's body, saint, 8143; corsaintes, *pl.* 8120.
[cost], *vb.* 3 *sing. pa.* spent, 9959. See note.
costages, *sb. pl.* expenditures, 184.
cote, *sb.* coat, 6697.
coueit(e, *vb.* desire, 1167, 6916; coueitet, coueytet, 3 *sing. pa.* 313, 6246.
couenable, [conable], *a.* fitting, proper, 2197, 10528.
couenably, *adv.* fittingly, 761.
couetise, coueytise, couetyse, *sb.* covetousness, greed, 5031, 6426, 7008.
coueytous, couetouse, *a.* covetous, 5034, 5288.
co(u)nseilet, *vb.* 3 *sing. pa.* advised, took counsel, 1641, 475; conseileden, 3 *pl. pa.* 6505; counseiled, *pa. pple.* 4062. *Cf.* reconselet.
cours, cource, *sb.* course, movement, order, 155, 7078, 4216.
court, *sb.* court (Pilate's), 6911.
couthe, *a.* known, 3632. *Cf.* con, vncouth.
coynt, c[u]oynt, *a.* skilled, 1605, 5193.
coyntise, coyntys(e, *sb.* cunning, trick, 5256, 9016, 6725.
crach, [crac(c)he], *sb.* manger, 409, 10121, 10118.
craft(e, *sb.* skill, art, 660, 5191.
creatoure, *sb.* creator, 689.
creature, *sb.* 881; creatures, *pl.* 878.
crem, *sb.* chrism, 1214.
[crie], *vb.* cry, 10124; criynge, *pres. pple.* 7384; cryet, 3 *sing. pa.* 5625.
Cristen, *a. sb.* Christian, 7359, 5473.
Cristiante, *sb.* Christendom, 8360.
croket, *a.* crooked, 1259.
cronicles, *sb. pl.* chronicles, 5352.
croys, croice, croyce, crosce, *sb.* cross, 1388, 3658, 3659, 5484; croices, croyces, crosses, *pl.* 8341, 8338, 8130.
cruel, [cruell], *a.* cruel, fierce, 3594, 6523, 10530.
cruely, *adv.* fiercely, 1656.
[cruelte], *sb.* cruelty, 10630.
crueschip, *sb.* cruelty, 4560. See note.
cry(e, crie, *sb.* cry, 231, 5627, 8386.
[cubitus], *sb. pl.* cubits, 8936.
cunnyngnesse, *sb.* knowledge, 6247. *Cf.* con.
cuntre, contre, cuntray, *sb.* country, 4675, 4209, 1872.
curiosly, *adv.* elaborately, 2793.
[curiouse], *a.* excellent, choice, 10360.

curse, *vb.* 1638; *imp. sing.* 1687; cursut, 3 *sing. pa.* 1635.
cursing, *sb.* 1636.
[curtesly], *adv.* courteously, 10486.
cusse, *vb.* 3 *sing. pres.* kiss, 5866; cusside, 3 *sing. pa.* 7761.
custum, *sb.* custom, 2870.

D

dame, *sb.* 6436.
damnacioun, *sb.* condemnation, 6752.
dampne, *vb.* condemn, 2607; dampnet, 3 *pl. pa.* 5423; *pa. pple.* 5538.
dar, *vb.* 1 *sing. pres.* dare, 2756; 3 *sing. pres.* 6813; durst, 1 *sing. pa.* 7992; 3 *sing. pa.* 1639.
date, *sb.* 147.
datide, *vb.* 3 *pl. pa.* dated, 203; datat, *pa. pple.* 3588.
daunces, *vb.* 2 *sing. pres.* dancest, 5929.
daunger, *sb.* captivity, bondage, 3833.
day(e, *sb.* day, 1179, 2244; daies, days, *pl.* 2076, 3750; day for day, daily, 1510; day by day, continuously, 3885; day of dome, 9005. *Cf.* domus-day.
debate, *sb.* contention, 3366.
December, Decembre, *sb.* 4797, 4987.
deceyt, *sb.* deceit, 7308.
deceyuet, *vb. pa. pple.* deceived, 564.
declare, *vb.* explain, 146; 1 *sing. pres.* 808; declaret, 1 *sing. pa.* 3971; *pa. pple.* 2372.
decre, *sb.* decree, 3382.
dedayne, *sb.* anger, 8000. *Cf.* deignously.
dede, *sb.* deed, action, 563, 762; dede, dedis, dedes, 1714, 4022, 4250.
ded(e, deide, deed, *a.* dead, 7102, 956, 3313, 3582, 1261. *Cf.* deth(e.
dede, *vb. pa. pple.* put to death, 1226.
ded(e)ly, *a. adv.* mortal, extremely, 602, 4585, 6219.
defaut(e, *sb.* offence, 1464, 2204.
defendet, *vb. pa. pple.* forbidden, 1160.
defoulide, *vb.* 3 *sing. pa.* profaned, defiled, 4983; defoulet, *pa. pple.* 5202.
degh, deȝe, [dee], *vb.* die, 2074, 2802, 10775; deȝen, 1 *pl. pres.* 3746; 3 *pl. pres.* 4799; deghеynge, *pres. pple.* 8224; deghet, deȝet, dehet, [deyde], 3 *sing. pa.* 1050, 1143, 9048, 3.
degre, *sb.* rank, class, 878; degres, *pl.* classes, 4101.
deȝyng, deghinge, *sb.* dying, death, 3553, 3598.
deignously, *adv.* disdainfully, 511. *Cf.* dedayne, digne.
deite, *sb.* deity, godhood, 2101, 6350.
deken, *sb.* deacon, 3083. *Cf.* southdeken.
delauylye, *adv.* dissolutely, 8154. (*OFr.* deslavé.)
dele, *sb.* grief, 3554.
dele, *vb.* treat, do business, have intercourse, divide, 1640, 7032; dalten, 3 *pl. pa.* 6827; dalt, *pa. pple.* 4497.
del(e)ful, *a.* doleful, dreary, 5452, 7851.
deliberacioun, *sb.* deliberation, 3908.
delite, *sb.* delight, pleasure, 6942; had delite, desired, 6555.
deliuer, *vb.* deliver, dispatch, make way with, 3495; de-liueret, 3 *sing. pa.* 2381; delyueret, deliueret, [delyuer(e)de], *pa. pple.* 3535, 9946, 9976.
deliueraunce, *sb.* deliverance, 4193.
deme, *vb.* judge, condemn, 3931; demet, 3 *sing. pa.* 6559; 3 *pl. pa.* 6475; *pa. pple.* 6562.
denne, *sb.* den, 7264.
departet, 3 *sing. pa.* divided, 7374.
deposet, *vb. pa. pple.* deposed, 273.
der, *adv.* sorely, grievously, 5216.
dere, *vb.* injure, 7979.
dere, *a.* dear, 207.
[derknys], *sb.* darkness, 10252.
derling, derlyng, *sb.* darling, 2373, 4208.
derworth, *a.* valuable, 6094.
derworthely, *adv.* affectionately, 6602.
descriet, *vb. pa. pple.* denounced, 378.
deseride, *vb.* 3 *sing. pa.* disinherited, 3510. See note.
desert(e, *sb.* desert, waste region, 1575, 1096.
deseruen, *vb.* deserve, 8595; deseruet, 3 *sing. pa.* 6692.
desire, dessire, *sb.* wish, desire, 1374, 9600.
desiren, *vb.* 1 *pl. pres.* desire, 9330; desyrite, 3 *sing. pa.* 3553.

despising, *vb. pres. pple.* despising, 5103; **dispisiden,** 3 *pl. pa.* 5963.
destitute, *a.* deserted, 3966.
destres(se, distresse, *sb.* distress, affliction, 5835, 2381, 2588; **put to destres,** exert pressure on, 3236.
destrie, destruy(e, distrye, destry(e, [**dystry**], *vb.* destroy, kill, 524, 1892, 1692, 9600, 3363, 6732, 10023; **destrye,** 3 *pl. pres.* 9056; **destriet,** 3 *sing. pa.* 1147; **destru(y)et,** *pa. pple.* 5228, 1229.
destyne, *sb.* destiny, 1838.
deth-day, *sb.* death-day, 1038.
deth(e, detht, deghȝt, dede, *sb.* death, 916, 2807, 6967, 3612, 3800; **dethes,** *poss. sing.* 6291; **dethes,** *pl.* 7108. *Cf.* **ded(e.**
dette, *sb.* debt, 4177; [**dettes**], *pl.* 9937.
deue, *a.* deaf, 1257.
deu(e)l, [**deuelł**], *sb.* devil, 563, 4183, 10152; **deu(e)les, dewlus, deulis,** [**deuelus**], *poss. sing.* 1435, 4379, 4670, 5249, 4; **deu(e)les, deuelis,** *pl.* 1608, 6774, 6794.
deuelle, see **dwelle.**
deuocio(u)n, *sb.* reverence, 2143, 476.
deuoute, deuowte, *a.* devout, 2105, 8462.
deuout(e)ly, *adv.* devoutly, 2559, 2359.
[**dewe**], *sb.* dew, 9845.
dewete, *sb.* duty, 6318.
difference, *sb.* 8362.
differret, *vb. pa. pple.* deferred, 185.
difficulte, *sb.* difficulty, 8773.
digne, *a.* disdainful, 3643. *Cf.* **deignously.**
dignite, *sb.* dignity, 1803.
diȝt, dyght, *vb.* prepare, array, ordain, construct, 7728, 4465; **diȝt, dight,** 3 *sing. pa.* 2572, 6371; **dyȝt, dight,** [**dyghte**], *pa. pple.* 4524, 8960, 4360.
disciple, desciple, *sb.* disciple, apostle, 5880, 7002; **disciples, discipuls, desypulles,** [**dysciples**], *pl.* 1366, 9306, 4141, 9983.
discordyng, discording, *a.* discordant, 6239, 6298.
discrecioun, *sb.* discretion, 894.
discreue, *vb.* describe, 1967; **discre[ue]t,** 3 *sing. pa.* announce, declare, 3479. See note.
disparaget, disparagide, *vb.* 3 *sing. pa.* disparaged, lowered, 716, 2101; **disparaget,** *pa. pple.* 838. See note on 716.
disparagyng, disparging, *sb.* disparagement, indignity, 2691, 2681.
dispelet, *vb. pa. pple.* 271. See note.
dispendour, *sb.* steward, 6924.
disperpoilet, *vb. pa. pple.* dispersed, 1053.
dispite, *sb.* outrage, injury, 5965; **despites,** *pl.* 5890; **in despite of,** in contemptuous defiance of, 3356.
dispitouse, despitouse, *a.* insulting, 5407, 5884.
dispit(o)usly, dyspitouesly, *adv.* cruelly, scornfully, 5840, 6032, 5870.
displesit, *vb.* 3 *sing. pa.* was displeased, 7016.
dispuyte, *vb.* dispute, argue (*Lat.* declamaret), 3652.
distempre, *a.* inclement, unfavourable, 4218. See note.
distresse, *vb.* afflict, 4591.
distreynes, *vb.* 3 *sing. pres.* compels, 6322.
diuerse, dyuerse, *a.* different, several, 694, 4134, 904.
diuise, *vb.* 1 *sing. pres.* divide, devise, 5084; **deuyset, diuiset,** 3 *sing. pa.* 9562, 5475; **diuiset,** [**diuisyde**], *pa. pple.* 103, 10662.
do, *vb.* 208; **do(o)s,** [**dose**], 3 *sing. pres.* 1686, 3125, 10014; **don(e, doon,** 1 *pl. pres.* 2201, 197, 4516; **did, dydde,** 3 *sing. pa.* 650, 2241; **did(en, deden, dyden,** 3 *pl. pa.* 674, 1754, 3124, 4661; **don(e,** *pa. pple.* 183, 269; impart, 283; procure, 208; exerted, 269; *pass.* happened, 704.
doctour, *sb.* doctor, teacher, 6366; **doctours,** *pl.* 3622.
doghter, doȝtur, *sb.* daughter, 2165, 3196.
dome, doom, *sb.* judgement, 596, 6753.
[**domes-mene**], *sb. pl.* judges, 10626.
domus-day, domesday, *sb.* day of the Last Judgement, 4015, 7334. *Cf.* **day.**
dores, *sb. pl.* doors, 7752.
double, *a.* 3264.
double, doubul, *vb.* 6479, 2166; **dowbulet,** 3 *sing. pa.* 2251; **dowbult, doublide,** *pa. pple.* 2248, 2208.

double-fold, *adv.* twofold, 8509.
do(u)n-comyng, *sb.* descent, 6367, 1297.
[**doute**], *vb.* fear, 10568.
dout(e, *sb.* fear, doubt, 1867, 8720.
douue, dovue, [**dove, dowue, dowfe**], *sb.* dove, 1978, 1566, 9665, 9695, 9707; **dowfes**, *pl.* 9748.
doyng, *sb.* doing, 1237.
dragone, *sb.* 8191; **dragons**, *poss. sing.* 8579.
draw(e, dragh, [**dragħe**], *vb.* draw, tend, proceed, 4720, 2160, 7251, 10481; **drawes**, [**draghes**], 3 *sing. pres.* 6320, 10474; **drow**, 1 *pl. pres.* 9326; **drogh, droȝe**, 3 *sing. pa.* 6309, 6056; **droghen**, 3 *pl. pa.* 6783; **drawen**, *pa. pple.* 1656; **draw after**, act according to, 4720.
drede, *sb.* fear, doubt, 561, 8798.
dred(e, *vb.* dread, fear, reverence, 7148, 7956; [**dredes**], 3 *sing. pres.* 10128; **dreden**, 3 *pl. pres.* 268; **dredyng(e**, *pres. pple.* 4067, 7663; **dred**, 3 *sing. pa.* 5717; **dredden**, [**dredde**], 3 *pl. pa.* 8398, 9732.
dredynge, *a.* afraid, 1887.
dredles, *adv.* doubtless, 2160.
dregh, *a.* toilsome, 9219.
[**dresses**], *vb.* 3 *sing. pres.* prepares, 10336.
drieden, *vb.* 3 *pl. pa.* dried, 471.
dromedarys, *sb. pl.* dromedaries, 1778.
dropes, *sb. pl.* drops, 7317.
drovnet, *vb.* 3 *sing. pa.* drowned, 4863; **drowenet**, *pa. pple.* 6983.
dry(e, drie, *a.* dry, withered, 4735, 4749, 739.
drynke, *vb.* drink, 5864; **dranke**, 3 *sing. pa.* 8767.
drynke, drinke, *sb.* drink, 6296, 4698.
drynkyng, *sb.* drinking, 5825, 7306.
dryue, *vb.* drive, force, 5831; **drof**, 3 *sing. pa.* 5742; **driuen, dreuen**, *pa. pple.* 5928, 8194; **dryue doun**, prostrate, lay low, 5831. See note.
dughtynesse, *sb.* doughtiness, 6500.
duȝty, *a.* doughty, 1237.
duke, *sb.* leader, noble, 596, 3163; **dukes**, *pl.* 1630.
duringe, *vb. pres. pple.* during, 3596.
duly, *adv.* 3984.
dwelle, deuelle, *vb.* dwell, remain, 3916, 7856; [**dwelles**], 3 *sing. pres.* 9741; [**dwellon**], 3 *pl. pres.* 9743; **dwellyng, dwellinge, duellinge**, *pres. pple.* 3532, 4487, 3615; **dwellide**, 3 *sing. pa.* 215; **duellide**, 3 *pl. pa.* 352.
dwellyng, *sb.* remaining, 4489.
[**dyne**], *sb.* din, 9648.
dyspense, *sb.* expenditure, 183.

E

edificacioun, *sb.* edification, 3012.
edifye, *vb.* build, 7223.
effectioun, *sb.* affection, 6326.
eft, *adv.* again, 1333.
egh, *sb.* eye, 6705; **eghen(e, eȝen**, *pl.* 5614, 4549, 5857. *Cf.* **hegħ-sight.**
eght, eȝt, hegħt, eghtide, aght(et, *a.* eighth, 1179, 114, 7653, 1503, 1469, 9505. *Cf.* **aght.**
eghten, *a.* eighteen, 5119.
eke, yke, *adv.* also, likewise, 264, 2286.
eld, *sb.* age, 105; **elde(e)s, eldis**, *pl.* 3399, 5103, 1485.
[**element, elyment**], *sb.* 10239, 10192; **elements, elementȝ, elamentes**, [**elymentes**], *pl.* 4546, 4501, 4218, 10302.
elleuen, *a.* eleven, 8700.
ellis, elles, ellus, *adv.* else, 199, 2668, 8752.
emong, see **imong.**
emperesse, *sb.* empress, 5203.
emperour(e, *sb.* emperor, 313, 310; **emperoures**, *poss. sing.* 5174.
empire, *sb.* 522.
empty, empte, *a.* 8579, 8568.
Encenny, Encennia, *sb.* Feast of the dedication of the Temple, 4814, 4970.
encens(e, *sb.* incense, cloud of incense, 627, 2033.
enchesoun, *sb.* reason, 9599. See note.
encline, enclyne, *a.* obedient, 8003, 119.
enclinawnt, *a.* inclined, prone to, 8612.
[**encline**], *vb.* incline, 10473; **enclynyng**, *pres. pple.* 127; **enclinet**, 3 *sing. pa.* 6394.
encorrupte, *a.* uncorrupted, 2110.
encres, *vb.* increase, grow (*Lat.* proficere), 1030; **encreces**, 3 *sing. pres.* 1509.
end(e, *sb.* end, 3135, 552.
endes, *vb.* 3 *sing. pres.* ends, dies,

4394; **endit, endet,** 3 *sing. pa.* 7049, 1574; **endit, endet, endyt, endid,** [**endud**], *pa. pple.* 3380, 2623, 802, 3758, 53.

end(e)les, endelesse, *a.* endless, 4048, 9585, 7112.

endure, *vb.* remain, 544; **endures,** 3 *sing. pres.* 4038.

endyng(e, *sb.* ending, 102, 2628.

enes, see **ones.**

[**enflaume**], *vb.* inflame, 9818. *Cf.* **flaume.**

enfourmet, *vb.* 3 *sing. pa.* informed, 1146.

enfourmynge, *sb.* forming, 2253. *Cf.* **fourmyng(e.**

engendres, *vb.* 3 *sing. pres.* engenders, begets, 7482; **engendret,** 3 *sing. pa.* 7490; **engend(e)ret,** *pa. pple.* 709.

engendryng, *sb.* engendering, 856. *Cf.* **gendryng.**

Englisch(e, Englisce, Englisshe, Englis(e, [**Englissh̄**], *a. sb.* English, 3986, 6216, 7404, 9540, 9344, 7488, 12.

engyne, *sb.* snare, trap (*Lat.* muscipulam), 6371.

enioy, *vb.* 3 *pl. pres.* enjoy, rejoice, 8896; **enioyes,** *imp. sing.* 8293; **enioiet,** 3 *sing. pa.* 244; 3 *pl. pa.* 3538.

enioynyng, *vb. pres. pple.* joining, 803.

en(e)my, *sb.* enemy, 1239, 4484; **enmys, enmeus,** *pl.* 5542, 2843.

enogh, see **inogh.**

[**enoyntynge**], *sb.* anointing, 9842. *Cf.* **anoynt.**

[**enpaire, enpayre**], *vb.* impair, 9851, 10340; [**enpayrene**], 3 *pl. pres.* grow less, 10304.

enquere, *vb.* inquire, 1936; **enqverit, enqueret, enqueride,** 3 *pl. pa.* 1787, 1932, 1801.

ensaumpul, ensawmpul, ensa(u)mpel, ensavmpel, ensaumple, [**ensample**], *sb.* model, pattern, example, 2272, 4148, 4719, 2288, 7450, 5153, 10141.

entencioun, *sb.* intention, 2871.

entent, *sb.* mind, purpose, 290, 336.

enter(e, *a.* entire, intact, 2109, 2095; *adv.* entirely, sincerely, 6659, 1921.

enterlie, *adv.* entirely, 1212.

entre, *sb.* entrance, 553.

entre, *vb.* enter, 931; [**entres**], 3 *sing. pres.* 9638; **entret, entride,** 3 *sing. pa.* 938, 7760; **entride,** [**entreden**], 3 *pl. pa.* 2029, 9649.

[**entrynge**], *sb.* entrance, 9704.

enuy(e, *sb.* envy, 5711, 4751.

eny, see **any.**

Epiphany, *sb.* 5351, 5381.

epistle, epistel, *sb.* 4058, 4254. *Cf.* **pistell.**

er, her, *adv. prep. conj.* before, 172, 786, 204, 4472; **er that,** before, 78.

[**er**], *conj.* or, 10004.

erbe, herbe, *sb.* herb, 994, 4773; **(h)erbes,** *pl.* 887, 2961.

ere, here, *sb.* ear, 242, 7644; **eres,** *pl.* 4550.

erit, *vb.* 3 *pl. pa.* ploughed, 1027.

erly, *adv.* early, 7774.

ernde, *sb.* message, 6591.

erne, *sb.* eagle, 7993.

erro(u)r, *sb.* error, 9020, 2849; **errours,** *pl.* 2822.

erth(e, vrthe, *sb.* earth, world, ground, 5053, 204, 7664, 264, 7428.

erth(e)ly, erthlie, *a.* earthly, 1068, 9958, 971.

erth-qvake, *sb.* earthquake, 5401, 8382.

esement, *sb.* accommodation, 410.

Est, *sb.* East, Orient, 1794, 1902, 3633.

Ester, see **Aster.**

Esto michi, *sb.* Introit for Quinquagesima Sunday (Psalm xxxi. 2), 4416.

esy, [**ese**], *a.* easy, gentle, 3067, 9826.

ete(n, *vb.* eat, 1159, 4155; **eting,** *pres. pple.* 6947; **ete,** 3 *sing. pa.* 4137: **eten,** 3 *pl. pa.* 4713; **eten,** *pa. pple.* 1455.

eting, *sb.* eating, 7306.

euangelist, ewangeliste, *sb.* epithet of St. John, 3590, 7210. See also below, p. 454.

eu(e)l, ewle, ewel, [**euell**], *a. sb.* evil, 5279, 5244, 6478, 9218, 9354, 10027.

euel, *adv.* wrongly, 7020.

euer, *adv.* ever, 100; **euer in one,** unchangingly, 1698.

euer-lestyng, euer-lastyng, [**euer-lastynge**], *a.* everlasting, 809, 3824, 9920.

euer-more, *adv.* continually, 263.

[**euery**], *a.* every, 22.

euerychone, *a.* every one, 1366.

euidence, *sb.* evidence, 765.

euen, ewen, *adv.* even, steadily, 2023, 7374, 2027.

euen, see **(h)euen.**

euenship, *sb.* equality, 9310.
examinet, *vb.pa.pple.* examined, 5710.
examinyng, *sb.* examination, 5950.
excellence, *sb.* 9174.
excellent, *a.* 3375.
excellentship, *sb.* excellence, 9298.
exceptyng, *prep.* except, 4132. See note.
excitacioun, *sb.* instigation, 6418.
excite, *vb.* 4279.
excusacio(u)n, *sb.* excuse, 5626, 2608; **excusaciouns**, *pl.* 5500.
excuse, *vb.* 6565; **excuset**, *pa. pple.* 6595.
exen, see **ox**.
exil, *sb.* exile, 3775.
exilet, exilede, *vb.* 3 *sing. pa.* exiled, 3726, 3252; **exilet, [exilled]**, *pa. pple.* 3253, 9939.
exilyng, *sb.* exile, 3741.
experiment, *sb.* 767.
exposicioun, *sb.* explanation, 3675.
expoun(e, *vb.* expound, 805, 2361; **expounes, expovnes**, 3 *sing. pres.* 3426, 4103; **expovnet**, *pa. pple.* 362.
expreslie, expres(se)ly, expressele, *adv.* clearly, exactly, 148, 2502, 990, 4112.
expres(se, *a.* exact, 1467, 767.
expres(se, *adv.* clearly, with speed, 364, 3302.
expresset, *vb. pa. pple.* expressed, 4258.
exteynt, *vb. pa. pple.* extinguished, 5063.
Exurge, Exurge domine, *sb.* Introit for Sexagesima Sunday (Psalm xliv. 23), 4090, 3900.

F

fable, *sb.* fiction, 2979; [**fables**], *pl.* 32.
fader, fadir, *sb.* father, 6946, 1249; **fader(s, fadir, fadur**, *poss. sing.* 2546, 1551, 5341, 6934; **fader(e)s, fadirs, fadres**, *pl.* 285, 4706, 3683, 7106.
fades, *vb.* 3 *sing. pres.* 4800.
faile, *sb.* **with-out faile**, certainly, 510.
faile, *vb.* fail, lack, 1029; **failes**, [**fayles**], 3 *sing. pres.* 7838, 9864; **failet**, 3 *sing. pa.* 4263; **failide, failede**, 3 *pl. pa.* 3285, 3290.
faire, fayre, *a.* fair, 1756, 2908; **fairer(e, fayrer**, *comp.* 1758, 831, 6891; **fairest**, *superl.* 3060.
faire, *adv.* fair, completely, 1071, 4667.
fairnes, fayrnes, [**fayrenes**], *sb.* fairness, 9199, 830, 10374.
faith(e, fait, *sb.* faith, 1255, 4303, 2634. *Cf.* **fay(e**.
fall(e, *vb.* fall, befall, 135, 678; **falles**, 3 *sing. pres.* 4800; **fallen**, 3 *pl. pres.* 4095; **falle**, 3 *sing. subj.* 1071; **fallyng**, *pres. pple.* 785; **fel(le**, 3 *sing. pa.* 565, 683; **fel(len**, 3 *pl. pa.* 557, 798; **fallen**, *pa. pple.* 4854; **falle . . . to**, attach oneself to, 1255.
fallinge, *sb.* falling, 4376.
fals(e, *a.* false, 2468, 5487.
falsehede, *sb.* deception, 7436.
[**falsenes**], *sb.* falsehood, deceit, 10028.
falsly, *adv.* wrongly, 5704.
fantasy, *sb.* phantom, hallucination, 3286, 8769.
fare, *sb.* action, 3132.
fares, *vb.* 3 *sing. pres.* fares, turns out, is, 5170; [**fare**], 1 *pl. pres.* 10664; **faren**, 3 *pl. pres.* 2060, 2996. *Cf.* **ferd**.
fas, face, *sb.* face, 620, 663.
fast, *adv.* 6947; **as fast as**, as soon as, 1023.
faste, *a.* swift, 6727.
faste, fasȝt, *vb.* fast, 4114, 4663; **fast(en, fastun**, 1 *pl. pres.* 4133, 4440, 4152; **fastuñ**, 3 *pl. pres.* 4160; **fast**, 3 *sing. pa.* 2562; **fast(ide, fastediden**, 3 *pl. pa.* 4969, 4809, 4950.
fastyng, fasteng, *sb.* fasting, 1571, 1574.
fatte, *a.* fat, 8470.
fay(e, *sb.* faith, 138, 2922. *Cf.* **faith(e**.
fayn(e, *a.* fain, glad, 2356, 2579.
fayn, *vb.* rejoice, 8067.
faynt, *a.* faint, 2978.
fayntship, *sb.* faintness, 128.
fayntys, fayntis, [**fayntise**], *sb.* weakness, deceit, 4698, 5260, 10228.
faynyng, *sb.* feigning, 5097.
[**faysoun**], *sb.* strength, 10332. (*OFr.* foison.)
fe, *sb.* inherited right, 2490. (*OFr.* fé, fié.)
feblenes(se, *sb.* feebleness, 829, 128.
fechet, see **fichet**.
fed, *vb.* 3 *sing. pa.* fed, ate, 1532; 3 *pl. pa.* 4962.
fee, *sb.* money, 1689. (*OE.* féoh.)

feele, *a.* fierce, 7832.
fegher, *sb.* fighter, 9057. *Cf.* **biforefegher.**
feght, fight, *vb.* fight, 8064, 1728; **fe3ten**, [**feghtene**], 1 *pl. pres.* 2091, 10337; **fe3tyng**, [**feghtynge**], *pres. pple.* 1243, 10344; **fughten**, 3 *pl. pa.* 6895.
feghtiug, *sb.* fighting, 6951.
[**felawes**], *sb. pl.* companions, 10087.
feld(e, feld, *sb.* field, 1027, 6187; **feldes**, *pl.* 8400.
fele, *vb.* feel, 888; **felen**, 1 *pl. pres.* 8615; **felide**, 3 *sing. pa.* 1454; **felet, feld**, *pa. pple.* 7660, 8771.
fele, *a.* many, 372.
felony, *sb.* crime, 6910.
felyng, *sb.* feeling, 473.
feminyne, *a.* female, 2236.
fende, *sb.* fiend, devil, 8426; **fyndes**, [**fendes**], *pl.* 8654, 10332.
fer, *adv.* far, 150; **firre, fure**, *comp.* farther, 1540, 4185.
ferd, *vb.* 3 *sing. pa.* fared, behaved, 939; **ferden**, 3 *pl. pa.* behaved, 6802. *Cf.* **fares.**
ferd(e, fert, *sb.* fear, 6814, 3351, 892.
ferdful, *a.* fearful, 7814.
ferdship, ferdchip, *sb.* terror, 3264, 7823.
fer(e, feere, *vb.* frighten, make afraid, 1651, 6795, 8487; **feres**, 3 *sing. pres.* 8510; **feride**, 3 *sing. pa.* 5768; **fer(e)d**, *pa. pple.* 5714, 6846.
[**fere**], *a.* fierce, 10530. (*OFr.* fer.)
fere, *sb.*, **in fere**, together, 143; **feres**, *pl.* companions, 5547.
feruent, *a.* fervent, 1888.
feruently, *adv.* fervently, 6323.
fest, *sb.* feast, 1178; **festes, festis**, *pl.* 1186, 4935.
fette, *vb.* fetch, 6357.
feuer, *sb.* fever, 3529.
fichet, ficchit, fechet, feghet, *vb. pa. pple.* fastened, 1893, 5871, 5868, 3934. (*O.Fr.* fichier.)
fife, fyue, *a.* five, 186, 725.
fift(e, *a.* fifth, 125, 89.
fiftene, *a.* fifteen, 653; fifteenth, 1573.
fifty, fyfty, fyfte, *a.* fifty, 122, 4206, 4204; fiftieth, 4913, 4173.
figuratif, *a.* figurative, 2631.
figure, *sb.*, **in figure**, in emblematical representation, 735.
filth, fulthe, [**filthe, fulte**], *sb.* filth, impurity, 830, 7580, 10168, 10147.
firmament, *sb.* 582.
first, fyrste, furst(he, *a. adv.* first, 78, 2365, 3653, 2641. *Cf.* **furstborn.**
fisch-pole, *sb.* fishpond, 5365.
fi[s]ik, *sb.* medicine, 6267, 6572.
fisshers, *sb. pl.* fishers, 7671. *Cf.* **fysche.**
[**flaume**], *sb.* flame, 9826. *Cf.* **enflaume.**
[**flaumynge, flawmynge**], *vb. pres. pple.* 10087, 10537.
flе, *vb.* flee, 892; [**flees**], 3 *sing. pres.* 9811; **fleen**, 3 *pl. pres.* 8523; [**fleynge**], *pres. pple.* 10338; **flagh**, 3 *sing. pa.* 926; **flowen, floghen**, [**flogh**], 3 *pl. pa.* 5555, 9084, 9648.
fleghes, *sb. pl.* flies, 5157.
flem, *sb.* river, 1549.
fleme, flum, *sb.* phlegm, 5004, 4508.
flesch(ch, *sb.* flesh, 4127, 1326.
flesch(e)ly, fleschlie, fleshely, flesshele, flesly, *a.* fleshly, carnal, 828, 1896, 2090, 2913, 8433, 4758.
fli(3)e, flye, *vb.* fly, 3994, 3979, 7385; **fliynge**, *pres. pple.* 8461.
flite, *vb.* strive, 9095.
flitte, flytte, *vb.* move, drive out, go, 3886; **flyttyng**, *pres. pple.* 3862; **flitt**, 3 *sing. pa.* 4983. *Cf.* **fluttynge.**
flode, *sb.* flood, water, 82, 6865.
florischt, *vb.* 3 *sing. pa.* blossomed, 740; **florischiden**, 3 *pl. pa.* 985.
flour(e, *sb.* flower, 6747, 2522; **flouris**, *pl.* 5922.
flowet, *vb. pa. pple.* flowed, 8188.
fluttynge, *sb.* moving, removal, 9443. *Cf.* **flitte.**
fode, *sb.* child, 1360. (*OE.* fóda.)
fole, *sb.* bird, 8469; [**foles**], *pl.* 10547.
fole, *sb.* fool, 5907.
folily, *adv.* foolishly, 3292.
folk, foolk, *sb.* folk, people, 365, 3862.
folowe, *vb.* follow, 4443; **folowes**, 3 *sing. pres.* 8549; **folowed**, [**folweden**], 3 *pl. pa.* 8552, 10168.
folowet, fulghet, [**folwed**], *vb. pa. pple.* baptized, 2310, 5333, 9666. *Cf.* **fulghing.**
foly, *sb.* evil, 6225; **folyes**, *pl.* sins, 7336.
fonde, *vb.* try, tempt, 928, 4027; **fondes**, 3 *sing. pres.* 5787; **fonde**, 1 *pl. pres.* 4635; **fondet, fonde-**

de[n], 3 *pl. pa.* 5666, 5952; fondet, *pa. pple.* 4094.
fondyng, *sb.* temptation, 4092.
fong, *vb.* take, 576.
[**fonne**], *sb.* fool, 32.
fo(o, fone, *sb.* foe, 1147, 1688, 5295.
foor-as-muche, *conj.* forasmuch, 3857.
for(e, *prep. conj.* for, because, notwithstanding, 226, 105, 1439, 6113, 3600.
forbede, *vb.* 3 *sing. pa.* forbade, 5489; **forbeden**, *pa. pple.* 9457.
forby(e, forbie, *vb.* redeem, 1375, 390, 1358; **forboȝt, forbogh**t, 3 *sing. pa.* 3729, 4477; **forebogh**t, *pa. pple.* 2308.
forbying, *sb.* redemption, 3911.
force, *sb.* 6006.
for-euer-more, *adv.* 258.
forfaderes, *sb. pl.* forefathers, 7886.
forgoer, *sb.* forerunner, 219.
[**forgyf**], *vb.* forgive, remit, 10611; **forgifs**, 3 *sing. pres.* 9583; **forgaf, forȝaf**, 3 *sing. pa.* 6054, 7401; **forȝiuen**, [**forgyfene, forgefene, forgeuene**], *pa. pple.* 4178, 10760, 9938, 9950.
forȝete, *vb.* forget, 3030; [**forȝeiten**], 2 *pl. pres.* 9679; **forȝeten**, *pa. pple.* 187.
forlorn(e, forlore, *a.* lost, depraved, 7410, 5876, 743.
forme, *a. sb.* first, former, 4765, 5306.
forme-fader, forme-fadir, *sb.* first father, Adam, 1241, 3725.
forsake, *vb.* forsake, refuse, 296; **forsaken**, 3 *pl. pres.* 7543; **forsok(e**, 3 *sing. pa.* 2343, 9292, 631; [**for-sokene**], 3 *pl. pa.* 10168; **forsaken**, *pa. pple.* 2338.
[**forsakynge**], *sb.* forsaking, 10592.
forshowyng, *sb.* prefiguring, 2407.
forsoth(e, fo[r]sotht, *adv.* forsooth, in truth, 877, 9075, 2181.
forth(e, *adv.* forth, 1319, 1677.
forthe-shoynge, *sb.* exposition, 3624. *Cf.* **of-scho-wyng**.
[**forthires**], *vb.* 3 *sing. pres.* furthers, 10409.
forth - shewyng, [**forthe - schawynge**], *vb. pres. pple.* exhibiting, appearing, 666, 10085.
forto, *prep.* to, 155.
for-qvy, *conj.* why, 1515.
forwarning, *sb.* forewarning, 3613.
for-ȝyfnys, forȝifnes, for-ȝiuenesse, forȝeu[n]es, *sb.* forgiveness, 4116, 7551, 4298, 7483.
forȝyuyng, *sb.* forgiveness, 7544.
fote, *sb.* foot, 2057; **fete, feet(e**, *pl.* 1659, 3528, 5934.
foule, *a.* wicked, ugly, shameful, 3360; **fouler**, *comp.* 832; **foulist**, *superl.* 5424.
foul(e, *adv.* badly, 3290, 1716.
foulut, *vb. pa. pple.* defiled, 2188. *Cf.* **f(u)ylet**.
[**founde**], *vb.* 1 *sing. pres.* found, base, 20; **foundet**, *pa. pple.* 4694.
foundore, *sb.* founder, 2480.
four(e, faur(e, fawr, *a.* four, 2203, 853, 4190, 2820, 4151.
fourme, *sb.* form, 2236.
fourmet, *vb. pa. pple.* formed, 2214.
fourmyng(e, *sb.* forming, 2209, 9207. *Cf.* **enfourmynge, [refourmynge]**.
fourtene(e, *a.* fourteen, 109, 6598.
fourty, fourt(i)e, faurty, fawrty, *a. sb.* forty, 1571, 4475, 8837, 2163, 4150.
fourty, fourtit, faurten, *a.* fortieth, 2147, 4471, 2259.
fourty-fold(e, *adv.* fortyfold, 8843, 8824.
[**fraternite**], *sb.* fraternity, 10603.
fraistet, *vb.* 3 *sing. pa.* attempted, made trial, 6258. (*ON.* freista.)
frayneden, *vb.* 3 *pl. pa.* asked, 8734.
fre, *a.* free, lavish, 241.
freke, *sb.* man, 7964.
frelie, frely, *a.* free, excellent, 1360, 6747.
frely, *adv.* freely, 4528.
frend(e, frende, *sb.* friend, 3565, 5158; **frendes, frendis, frindes**, *pl.* 5539, 5555, 2650.
[**frensship**], *sb.* friendship, 9978.
frere, *a.* friar, 358.
[**freyle**], *a.* frail, 10320.
Friday, Fryday, *sb.* 3945, 5110. *Cf.* **Gode Friday**.
fro, *prep. adv.* from, away, 70, 2256.
from, *prep.* 81.
[**frowarde**], *a.* perverse, unfavourable, 10315.
fruyt(e, frut, *sb.* fruit, profit, offspring, 985, 235, 9317; **fruytes**, [**frutes**], *pl.* 4787, 10183.
fru(y)tful, frutfull, *a.* profitable, 6037, 5410, 9316.
ful, *vb.* fill, complete, perform, 4006; [**filles**], 3 *sing. pres.* 9770; **fullide, fullet**, 3 *sing. pa.* 1144, 3360; [**fyllet**], *pa. pple.* 10587.
fulfille, fulfylle, fulful(le, *vb.* fulfil, fill, complete, 1321, 4149, 1995,

2158; [fulfilles], 3 *sing. pres.* 10441; fulfild, 3 *sing. pa.* 1384; fulfillet, fulfil(le)d, fulfillid(e, fulfillede, fulfyllet, fulfullet, [fuff-fyllede], *pa. pple.* 230, 927, 1059, 385, 248, 684, 4287, 2000, 10461.

[fulfillynge], *a.* filling (*Lat.* replens), 10091.

fulfylling, fulfefulfyng, *sb.* fulfilling, completing, 2295, 4152.

fulghing, *sb.* baptizing, 5359. *Cf.* folowet.

ful(le, *a.* full, 160, 104; [fuller], *comp.* 10140.

ful(le, [fuff], *adv.* very, 166, 2629, 10587.

fullily(e, fullylie, [fullely], *adv.* fully, 192, 4438, 3996, 10488.

fullogh(t, fullogth, fologht, *sb.* baptism, 2582, 1398, 2541, 1311.

fully, full(i)e, *adv.* 1392, 2575, 216.

[fulnes], *sb.* fullness, 10109.

fure, see fer.

furst-born, *sb.* first-born, 2336. *Cf.* first.

furth(e, ferth, feurthe, *a.* fourth, 765, 85, 121, 2577.

f(u)ylet, filet, *vb. pa. pple.* defiled, 9203, 2194, 8197. *Cf.* foulut.

fuyr(e, [fire, fyre], *sb.* fire, 2990, 537, 9627, 10238.

fu[yr]les, *a.* fireless, unlighted, 2993.

fynd(e, finde, *vb.* find, procure, 2371, 4264, 4432; fynd(e, 1 *sing. pres.* 3169, 816; fynde(n, 1 *pl. pres.* 82, 4809; [fynde, 3 *sing. pres. subj.* 10072]; fond(e, funde, 3 *sing. pa.* 6876, 2744, 2375; fond(en, founden, 3 *pl. pa.* 6870, 5964, 2030; fo(u)nden, funde, *pa. pple.* 6963, 580, 3621.

fyndes, see fende.

fynger, *sb.* finger, 7915.

fysche, *sb.* fish, 4143; fisches, *pl.* 1531. *Cf.* fisshers.

fysshinge, *vb. pres. pple.* fishing, 7667.

G

galle, *sb.* gall, 7978.

garlond, *sb.* garland, 5921.

gate, *sb.* journey, way, 2125, 5703.

gay, *a.* showy, fine, 184, 667.

gayn, *sb.* profit, 208.

gayne, *vb.* avail, 6472.

geder, *vb.* gather, 9101; [geders], 3 *sing. pres.* 10476; gederet, 3 *sing. pa.* 6538; gedereden, 3 *pl. pa.* 6774; gederet, gederide, [gedred], *pa. pple.* 588, 4788, 10636.

gederynges, *sb. pl.* gatherings, 2487.

geet, *sb. pl.* goats, 2304.

gendre, *sb.* sex, 2235.

gendryng, *sb.* engendering, 718. *Cf.* engendryng.

generacio(u)n, *sb.* generation, 4490, 257; generacions, *pl.* 4455.

general, *a.* 1490.

generali, *adv.* commonly, 8476.

get(e, *vb.* get, beget, obtain, go, 400, 1427; [getes], 3 *sing. pres.* 10403; geting, *pres. pple.* 6945; gete, geet(e, 3 *sing. pa.* 3197, 7326, 8243; geten, ȝeten, *pa. pple.* 6738, 3034.

getyng, *sb.* begetting, 6880.

gilet, *vb.* 3 *sing. pa.* beguiled, 5289. *Cf.* bigile.

girdil, girdel, *sb.* girdle, 7282, 7289.

glad, *a.* 3700.

glade, *vb.* rejoice, make glad, 1111, 1839; gladyng, *pres. pple.* 5862; gladet, *pa. pple.* 253.

glas, *sb.* glass, 5176.

gle, *sb.* joy, 7839.

gleme, *sb.* light, 8252.

glent, *vb.* 3 *sing. pa.* went quickly, glided, 9107.

glorifiet, *a.* glorified, 7330.

glose, *sb.* gloss, comment, 6349.

glosinge, *vb. pres. pple.* glossing, 9341; [gloset], *pa. pple.* 10786.

glotery, gloteri, *sb.* gluttony, 5265, 6261.

gloues, *sb. pl.* gloves, 5926.

go, gon(e, *vb.* go, walk, 347, 888, 1107; gon, 1 *sing. pres.* 695; go(o)s, gose, goes, 3 *sing. pres.* 4372, 7084, 2380, 2625; gone, 1 *pl. pres.* 4286; gone, 3 *pl. pres.* 4512; [go], 3 *sing. pres. subj.* 10163; goynng, *pres. pple.* 4285; gos, *imp. pl.* 1763; ȝede, ȝode, 3 *sing. pa.* 9276, 4892; gone, *pa. pple.* 473; gout, go out, 4392.

god, *sb.* God, a god, 90, 2829; Goddes, Goddus, *poss. sing.* 346, 239.

gode, good, gude, [goode], *a.* good, 336, 2341, 9618, 9758.

gode, goode, [godde], *sb.* good, profit, possessions, 815, 1824, 10008; god(d)es, *pl.* goods, 279, 3860.

Gode Friday, Good Friday, *sb.* 6027, 5643. *Cf.* Friday.

godely, *a.* goodly, gracious, 3819.
godely, *adv.* excellently, 4388.
god(e)nes, gode-nesse, *sb.* goodness, 2385, 220, 5107.
godesse, *sb.* goddess, 2845.
godhede, godd(e)hede, godhid, *sb.* godhead, 587, 1211, 6355, 9244.
gold(e, *sb.* gold, 485, 5177.
golden, *a.* 2793. *Cf.* **guylden.**
gomen, *sb.* pastime, game, sport, 180; **gomen, gamenes,** *pl.* 112, 6463.
gospel(le, *sb.* gospel, 2677, 1114.
gost, *sb.* spirit, life, [breath], 253, 1261, 10772; [**gostes**], *pl.* 10773; **Holy Gost,** 229.
gostely, *adv.* spiritually, 7250.
gostly, *a.* spiritual, 879.
[**gost-wynd**], *sb.* spiritual wind, 9805.
gouerne, *vb.* govern, 1824.
governour(e, *sb.* ruler, 9204.
gout, see **go.**
goyng, gowynge, *sb.* going, 4875, 8625.
gracious, *a.* 608.
gracious(e)ly, *adv.* graciously, by divine grace, 2800, 4190.
gras, grace, [**grase**], *sb.* grace, favour, 283, 234, 9933.
graunt, *vb.* grant, assent, 1738; **grauntyng,** *pres. pple.* 715; **gra(u)ntide, grawntet,** [**graunted**], 3 *sing. pa.* 6057, 3544, 6716, 9999; **grauntide, grauntyd,** *pa. pple.* 192, 10549.
gre, *sb.*, **made . . . his gre,** given him satisfaction, 1498.
gref, *sb.* harm, 1627.
greneschyp, *sb.* greenness, 979.
gret, *sb.* meeting, perception, 4828. See note.
grete, *vb.* greet, salute, 6065; **gretyng,** *pres. pple.* 1301; **gret,** [**grett**], 212, 9777; **gretten,** 3 *pl. pa.* 5973.
gret(e, grette, greete, grate, *a.* great, 128, 184, 2937, 7364, 7052; **grattest,** *superl.* 499.
gretlie, gre(e)tly, *adv.* greatly, 244, 1818, 6206.
gretnesse, *sb.* greatness, 9237.
greuaunce, *sb.* trouble, 2688.
greue, *vb.* pain, grieve, trouble, 5168; **greuyng,** *pres. pple.* 6055; **greuet,** 3 *sing. pa.* 1468; **greu(e)t,** 3 *pl. pa.* 6804, 5165; **greuet,** [**greued**], *pa. pple.* 295, 9806.
greuouse, *a.* oppressive, grievous, 5151, 8146.
grille, *vb.* annoy, 1468.
grouing, groyng, *vb. pres. pple.* growing, 4344, 887.
growyng, groing, groȝyng, *a.* growing, 115, 4684, 5078.
growyng, *sb.* growing, 979.
grym, *a.* furious, formidable, 7747, 7817.
gryȝt, *vb.* 3 *sing. pa.* begrudged, 4856; **griȝt,** *pa. pple.* 9578. (*OFr.* groucier.) *Cf.* **vngright.**
gult, gylt, [**gilt**], *sb.* guilt, sin, crime, 7092, 3774, 10035; **gyltes,** *pl.* 3475.
gulte, gylt, *vb.* 3 *sing. pa.* sinned, 2156, 7156.
gultelesse, *a.* guiltless, 6489.
gultlesly, gyltlesly, *adv.* without guilt, 6562, 3548.
gulty, gylty, *a.* guilty, 5420, 1379.
gultyng, *sb.* sinning, 5108.
gumme, *sb.* gum, 2062.
gurd, *vb.* smite, 3574; **gyrd,** *pa. pple.* 5813.
gu(y)lden, *a.* golden, 8521, 1981. *Cf.* **golden.**
gye, *vb.* rule, 388.
gyf, see **ȝif, ȝift, ȝiue.**
gymewes, *sb. pl.* hinges, 8018.
gyuyng, see **ȝyuyng.**

ȝ

ȝate, *sb.* gate, door, 746; **ȝates,** *pl.* 4140.
ȝe, *pron.* ye, 148.
ȝede, ȝode, see **go.**
ȝedur, see **thid(d)er.**
ȝeld(e, *vb.* pay, yield, 4794, 5490; **ȝeldes,** 3 *sing. pres.* 8828; **ȝeld,** 3 *sing. pa.* 6008; **ȝolden,** *pa. pple.* 7810.
ȝere, yere, *sb.* year, 107, 2859; **ȝere, ȝeris,** *pl.* 109, 372.
ȝerd(e, *sb.* stick, penis, 736; **ȝerdes,** *pl.* 8158.
ȝerde, see **ȝorde.**
ȝernet, *vb.* 3 *sing. pa.* asked, 75. *Cf.* **ȝorne.**
ȝet(t, ȝette, *adv. conj.* still, even now, but, 487, 375, 2114, 693.
ȝif, [**gyf**], *conj.* if, 131, 10060; **nyf,** if not, 1676.
ȝift, ȝyft, gift, gyfft, [**gifte, gyf(te**], *sb.* gift, 191, 336, 6044, 9612, 10079,

10262, 10247; ȝiftis, gyftes, *pl.* 1647, 2034.

ȝiue, ȝyue, ȝif, gyf, giffe, *vb.* give, 1689, 3080, 1266, 610, 7622; [geues], 3 *sing. pres.* 10058; ȝiuen, 3 *pl. pres.* 8897; [ȝeue], 3 *sing. pres. subj.* 5; ȝaf, gaf, gaue, ȝeue, ȝef(e, [geue], 3 *sing. pa.* 1254, 1261, 8239, 9592, 9610, 9617, 10029; ȝiuen, 3 *pl. pa.* 8687; ȝiuen, ȝyuen, gyuen, ȝeuen, [geuen, gefene], *pa. pple.* 1676, 858, 1287, 2239, 9862, 9887.

ȝole-day, *sb.* Christmas Day, 561.

ȝorde, ȝerde, ȝort, *sb.* yard, garden, 6934, 1367, 6955.

ȝore, [ȝere], *adv.* of old, formerly, 260, 786, 9896.

ȝorne, *adv.* eagerly, 392. *Cf.* ȝernet.

[ȝoske], *vb.* yawn, 8174; ȝoskynge, *pres. pple.* 8169. See note.

ȝoskinge, *sb.* yawning, 8167.

ȝou, ow(e, ou, aw, how, *pron.* you, 364, 2172, 3936, 3400, 3209, 4493; ȝow, *sing. pron.* 1689.

ȝoure, our, ore, *pron. a.* your, 1212, 5603, 5795.

ȝouth(e, *sb.* youth, 121, 6459.

ȝungly, *a.* young, 3493.

ȝyng, ȝeng, ȝong, *a.* young, 91, 1815, 5090; ȝonger, ȝunger, *comp.* 2506, 3434.

ȝyuyng, gyuyng, ȝeuyng(e, *sb.* giving, 2223, 1182, 2251, 2254.

H

habit, *sb.* dress, 3638.

habundant, see abundant.

half, *adv.* 1611.

half(e, *a. sb.* half, 3139, 3144, 3140.

hali-day, *sb.* Sabbath, 5800.

halowet, halowide, *vb. pa. pple.* hallowed, dedicated, 263, 2902, 4979.

halowyng, *sb.* dedication, 4971.

halt(e, *a.* halt, lame, 1259, 7957.

happy, *a.* fortunate, 5128. *Cf.* vnhappy.

hard(e, *a.* hard, difficult, severe, 5575, 1262, 3390; harder, *comp.* 5577; hardest, *superl.* 5578.

harm, *sb.* pain, 5856; harmes, *pl.* 5932.

harme, *vb.* harm, injure, 6703; harmet, *pa. pple.* 5899, 6244.

hastily, hastely, hastyly, hastylie, astily, *adv.* without delay, soon, 7094, 3495, 6912, 374, 9483.

[hastynes], *sb.* quickness of temper, 10630.

haue, haf(e, hawe, hauen, *vb.* have, 132, 187, 367, 6326, 8548; has(t, hace, 2 *sing. pres.* 4316, 5926, 236; has(se, as, 3 *sing. pres.* 104, 2248, 4744; han, 1 *pl. pres.* 1497; hauen, 2 *pl. pres.* 8672; hauen, han, 3 *pl. pres.* 3627, 266; ha(ue)s, *imp. pl.* 2036, 2369; hade, hauede(t, 3 *sing. pa.* 172, 2808, 8688; hade(n, hauden, 3 *pl. pa.* 181, 185, 2636; nad, had not, 7453.

hause, *vb.* raise, 649; havcet, 3 *sing. pa.* 4036; hauset, *pa. pple.* 275.

[hay], *sb.* 10121.

hayl, hail, *int.* hail, 5976, 7588.

he, *pron.* he, 75.

he, see ho.

hede, *sb.* heed, 806.

hede, *vb.* heed, 6379.

hede, *sb.* head, chief, 323, 1190; hedes, *pl.* 5431.

hedet, *vb. pa. pple.* beheaded, 5378.

heete, *vb.* 1 *sing. pres.* promise, 655; het, hat, heght, heȝt, hiȝt, hyght, hight, [hete], 3 *sing. pa.* promised, is named, 5278, 2332, 1164, 372, 453, 2833, 6862, 50; heght, hight, *pa. pple.* 2852, 7724. *Cf.* hetyng, behete.

heewet, *a.* hued, coloured, 7889. *Cf.* hew.

heghchip, *sb.* altitude, 8927.

hegh(e, *a.* high, 657, 9903; herre, *compar.* 653; heghest, heghust, heȝest, *superl.* 654, 9248, 5672; on hegh, aloud, 640; aloft, 746.

[heghe], *adv.* aloft, 9766.

hegh-sight, *sb.* eyesight, 9399. *Cf.* egh.

heght, heȝt, hegh, hiȝe, *sb.* height, 150, 275, 6252, 8002; in hiȝt, in hight, openly, 1032, 1673.

heght, see eght.

heghut, *vb.* 3 *sing. pa.* exalted, 2521.

heȝenes, [hegh(e)nes], *sb.* pride, dignity, 5283, 10503, 10743.

heȝe-way, *sb.* highway, 402.

heire, see aire.

helder, *adv.* [rather], more, 10355, 2262.

hele, *sb.* heel, 5611.

hele, [heyle], *sb.* salvation, healing, 92, 10004.

hele, [heele], *vb.* heal, 2722, 10000;

helet, helide, 3 *sing. pa.* 5363, 5729; **helet, helit,** *pa. pple.* 1152, 6580.
hell(e, *sb.* hell, 1136, 2854.
[helle-fire], *sb.* 10540.
help, he[l]pe, *vb.* 452, 6588; **[helpes],** 3 *sing. pres.* 9863; **helpyng,** *pres. pple.* 7262; **halp,** 3 *sing. pa.* 3161; **holpen,** *pa. pple.* 1315.
help(e, *sb.* help, 254, 4367.
heng, hong, *vb.* hang, 5426, 7047; **henging, hongyng,** *pres. pple.* 5660, 5579; **henget, [honged],** 3 *sing. pa.* 73, 8079; **honget,** 3 *pl. pa.* 5444.
hent, *vb.* take, 2536; 3 *sing. pa.* 5856; *pa. pple.* 3792.
her, see **er.**
herbe, see **erbe.**
herber, *sb.* lodgings, 396.
[herbery], *sb.* herbs, 10019.
here, *sb.* host, 4922.
here, heere, *vb.* praise, 5316, 289; **heride,** 3 *sing. pa.* 2714.
here, [hire], *vb.* hear, 228, 56; **[heres],** 2 *sing. pres.* 9635; **her,** 1 *pl. pres.* 2144; **heren,** 3 *pl. pres.* 5861; **heres,** *imp. pl.* 7836; **herd(e,** 3 *sing. pa.* 3095, 640; **herden,** 3 *pl. pa.* 549; **herd(e,** *pa. pple.* 1551, 618.
here, *adv.* here, 80.
here, see **ere, hor.**
here-after, *adv.* later (in the book), 1234.
heritage, [hereta(y)ge], *sb.* inheritance, 2508, 9941, 9972.
herkun, *vb.* hearken, 2268; **herkenes,** *imp. pl.* 2036.
hermet, armet, *sb.* hermit, 8250, 8258.
hert, *sb.* heart, 272; **hertis, hertes,** *pl.* 1783, 2635.
hert-blode, *sb.* heart-blood, 1388.
hertfully, *adv.* heartily, earnestly, 2083, 2484.
hert-ly, *adv.* earnestly, 4142.
herto, *adv.* hereto, 7577.
heruest, *sb.* autumn, 4786.
herynge, hering, *sb.* hearing, 1257, 5661.
hest, *sb.* command, 1430.
hete, [heyte], *sb.* heat, 4684, 9767.
[he(y)tes], *vb.* 3 *sing. pres.* heats, 10385, 10401.
hethen, *adv.* hence, 136.
hethyng, hething, *sb.* scoffing, 5931, 5975.
hetynge, *sb.* promising, 1647. *Cf.* **heete.**
(h)euen, *sb.* heaven, 7380, 264; **heuen(e)s,** *pl.* 4036, 8909.
heuenly, *adv.* heavenly, 650.
[heues], *vb.* 3 *sing. pres.* lifts, 9772; **hef,** 3 *sing. pa.* 8737; **heuen, houen, howene,** *pa. pple.* 6252, 9249, 9238; **[heuyng vp ȝ ouer],** *Lat.* vehemens, 10090.
heuy, *a.* heavy, 649.
hew, *sb.* complexion, hue, 5899, 5967. *Cf.* **heewet.**
hider, hedur, *adv.* hither, 1795, 8087.
hilden, *vb.* 3 *pl. pa.* covered, 5902; **hulet,** *pa. pple.* 8341.
hir, *pron.* her, 223.
hir, *a.* her, 217; **hires,** *pron.* hers, 6446.
hir-self(e, *pron.* herself, 2897, 6873.
his(e, hese, hys [hyse], is, *pron. a.* his, its, 6083, 4635, 8786, 6091, 9674, 8080, 576.
his(se, see **be.**
hit(t, hyt, it, *pron.* it, 147, 6004, 3438, 151.
ho, [he], *pron.* she, 210, 9784.
hoght, see **ought.**
hoker, hokur, *sb.* mockery, 5975, 5905.
hokerly, hokurly, *adv.* mockingly, 5688, 5963.
hold, *vb.* hold, keep, 3117; **holde,** 1 *sing. pres.* 4504; **holdis, holdes,** 3 *sing. pres.* 2064, 2399; **held,** 3 *sing. pa.* 3135; **helden, hoden,** 3 *pl. pa.* 3235, 3446; **ho(l)den,** *pa. pple.* 3848, 3715.
hole, *sb.* 6860; **[holes],** *pl.* 9700.
hole, *a.* whole, healed, 658, 479.
holly, holle, *adv.* wholly, completely, 670, 3480, 4652.
holy, holi, hole, *a.* holy, 229, 1222, 8333, 10778.
holynes, holines, *sb.* holiness, 2935, 5867.
hom(e, hoom(e, *sb.* home, 3358, 2128, 2131, 3610.
hom(e, [hem], *pron.* them, 159, 2640, 6. See also **thame.**
homself(e, [hom-selffe], *pron.* themselves, 2450, 2936, 10230.
hond(e, *sb.* hand, 6398, 503; **honde(s, honndeȝ,** *pl.* 774, 469, 8737; **in honde,** in (her) possession, 3044; **of his honde,** ? out of his control, ? of his own accord, 1875.
hondelyng, *sb.* handling, 7310.

hondul, *vb.* handle, 2804.
honestly, *adv.* respectably, 397.
hongrily, *adv.* hungrily, 5167.
hongry, *a.* hungry, 277. *Cf.* **hunger**.
honour, [**honoure**], *sb.* honour, exalted rank, 177, 288, 36.
honoure, **honur**, **honer**, *vb.* honour, 599, 3336, 8603; **honou:(en**, 1 *pl. pres.* 1584, 1194; **honouren**, 3 *pl. pres.* 4935; (**h**)**onouret**, **honourd**, 3 *sing. pa.* 3152, 625, 8948; **honouret**, **honoureden**, 3 *pl. pa.* 655, 2032; **hon(o)uret**, **honeret**, **honourede**, **honoures**, 4880, 1178, 2238, 4953, 1518.
honourynges, *sb. pl.* honourings (*Lat.* adorationes), 6028.
honysokles, *sb. pl.* honeysuckles, 4714. See note.
hook, *sb.* 6348.
[**hoost**], see **ost**.
hope, *sb.* 3767.
hope, *vb.* 1 *pl. pres.* hope, expect, think, 5761; **hopen**, 3 *pl. pres.* 1990; **hopet**, **hopide**, 3 *sing. pa.* 1631, 2751; **hopet**, **hopiden**, 3 *pl. pa.* 6786, 3244; **opet**, *pa. pple.* 9015.
hoppet, *vb.* 3 *sing. pa.* hopped, 226.
hor, **or**, [**here**], *a.* their, 87, 2841, 7.
hore, *a.* hoar, 3492.
horesoun, see **oresoun**.
horible, *a.* horrible, 6754.
hor(r)ibly, **horriblely**, *adv.* horribly, 6803, 6259, 7387.
horses, *sb. pl.* 408.
hors-mon, *sb.* horseman, 502.
hote, *a.* hot, 4734.
hou, **how(e**, *conj.* how, 203, 1830, 147.
hour, see **oure**.
(**h**)**oure**, **howre**, *sb.* hour, 8864, 1003, 9500.
hous, [**howse**], *sb.* house, 398, 9904; **houses**, *pl.* 403.
how, see **ȝou**, **hou**.
howe, *vb. imp. pl.* raise, lift, 8002.
hul(le, [**hille**], *sb.* hill, 149, 5370, 9903; **hulles**, **hilles**, *pl.* 4272, 9278.
hulyng, **hulinge**, **hylyng**, *sb.* covering, clothing, protection, 5891, 8993, 403.
humanite, *sb.* humanity, 6354.
hundret(h, **hunderth**, **hundredth**, [**hundred**], *a.* hundred, 4433, 534, 8930, 1780, 38.
hunger, *sb.* 4837. *Cf.* **hongry**.
hup(pe), see **up**.
hup-risinge, see **vp-rising**.
husbond(e, **husbont**, *sb.* husband, 5126, 6985, 6831.
huyde, [**hyde**], *sb.* skin, 5899, 10666.
hyde, *vb.* hide, 1152; **hud**, 3 *sing. pa.* 2787; **hid(de**, **hud(de**, [**hydde**], *pa. pple.* 2965, 8245, 3004, 5758, 9952.
hy(e, **hie**, *sb.* haste, 229, 3044, 449.
hy(e, *vb.* hasten, 935, 520; **hyinge**, [**hyghynge**], *pres. pple.* 3308, 10346; **hie**, *imp. sing.* 5947.
hym, *pron.* 303.
hym-self(e, *pron.* himself, 710, 2641.
hyn, see **ine**.

I

I, *pron.* 80.
Ianuere, *sb.* January, 422, 5235.
ich(e, **vch(e**, **ilk(e**, [**yche**], *a.* each, 1312, 257, 200, 168, 205, 508, 9947.
ichon(e, **vchone**, *pron.* each one, 159, 1472, 493.
Ide, *sb.* Ides, 5235.
Iewes, *sb.* Jewess, 3234, 3370.
ile, **yle**, *sb.* isle, 6509, 5206.
image, **ymage**, *sb.* image, statue, picture, 496, 6626; **images**, **ymages**, *pl.* 559, 519.
imagyn, *vb.* imagine, 540.
imong, **ymong**, **imung**, **emong(e**, **ymonges**, *prep.* among, 234, 5863, 7888, 3158, 9019, 7006.
[**impaciens**], *sb.* impatience, 10127.
imperfite, *a.* imperfect, 8728. *Cf.* **perfite**.
impossible, **imposseble**, *a.* 2753, 4323.
impossibilite, *sb.* impossibility, 8856.
in-as-mich(e, **in-as-meche**, **in-als-mich**, *adv.* inasmuch, 1371, 3397, 9353, 1166.
incarnacioun, *sb.* incarnation, conception of Christ, 198.
indiscretely, *adv.* indiscreetly, 8734.
indignacioun, *sb.* indignation, 5717.
in(e, **inne**, **hyn**, *prep. adv.* in, 97, 95, 938, 8101.
i(n)-myddes, *prep.* amidst, 497, 2009.
innocent, *sb.* infant, 108; **innocence**, *pl.* 8329; **Innocent(e)ȝ**, **Innocens**, Holy Innocents, 3165, 3349, 3293.
innocentschip, *sb.* innocence, 5087.
inobedience, *sb.* disobedience, 1451.

inobedient, *a.* disobedient, 1423. *Cf.* obedient.
i-nogh, i-nowe, enogh, *sb. adv.* enough, 1043, 5200, 1690.
insight, *sb.* understanding, 772.
institucioun, *sb.* instituting, 8378.
in-tent, *a.* resolved, 568.
into, *prep.* 91.
Inuocauit me, sb. Inuocabit me, Introit for first Sunday in Quadragesima (Psalm xci. 15), 4403.
inward, *a.* 3280.
inwardly, [inwardely], *adv.* secretly, [in spirit], 6990, 10044.
inwith, in-wit, inwhit, *prep.* within, 243, 6597, 8249.
iolite, *sb.* jollity, 118.
iovrne, *sb.* day's travel, 8933.
ioy(e, *sb.* joy, 226, 4656.
ioyful, [ioyfull], *a.* joyful, 3724, 10582.
ioyfully(e, *adv.* joyfully, 8889, 7400.
ioyntes, *sb. pl.* joints, 2060.
irnene, *a.* iron, 8006.
is, see **be, his(e.**
it, see **hit(t).**
i-tight, see **tight.**
Iubile, *sb.* Jubilee, 4174.
iug(g)ement, iuggemynt, *sb.* judgement, 137, 6558, 5219; **on iugement**, as judge, 5762.
iustice, [iustis], *sb.* judge, 6543, 10604; **high iustice**, justiciar, 5218.
iustifie, iustifye, *vb.* absolve, corroborate, 2723, 9020.
iustyng, *sb.* justing, 167, 6462.
i-wys, *adv.* certainly, 72.

K

kalende, *sb.* Calends, 422.
kemp, *sb.* warrior, 527.
kempt, *vb.* 3 *sing. pa.* combed, 3491. See note.
kene, *a.* eager, intense, 119, 5038.
kent, *vb.* 3 *sing. pa.* made known, taught, 1403; *pa. pple.* 1631.
kepe, *sb.* notice, 9291.
kepe, *vb.* keep, watch, provide for, observe, preserve, 759, 3639; **kepes, kepis**, 3 *sing. pres.* 2602, 5799; **keppet**, 3 *sing. pa.* 8999; see note on 525.
kepyng, *sb.* keeping, 2775.
kest, kast, see **cast.**
keuer, *vb.* recover, relieve (*Lat.* recuperare), 98, 1433. *Cf.* [recouer].
keuerchaf, *sb.* head-cloth, 6635.
kind(e)nes, *sb.* kindness, 8885, 9037.
kirk, see **chirch(e.**
klayme, [clayme], *vb.* claim, 8600, 9972; **claymet**, 3 *sing. pa.* 5972.
klene, klere, klerkes, see **clene, clere, clerk.**
knaue, *sb.* servant, boy, 1726; **knaue child, knawe schylde**, male child, 2171, 6870.
[knawlage], *sb.* knowledge, 9844.
kne, *sb.* knee, 2057; **knen(e**, *pl.* 3528, 4543.
knele, *vb.* kneel, 5322; **kneles**, 3 *sing. pres.* 3056; **knelyng(e, kneling**, *pres. pple.* 625, 4543, 5973; **knelide**, *pa. pple.* 5427.
knot, *sb.* 4670.
know(e, knaw(e, *vb.* know, 202, 313, 7417, 3008; **knowes**, 3 *sing. pres.* 2893; **knowe(n**, 2 *pl. pres.* 701, 4421; **knouen, knowen**, 3 *pl. pres.* 4401, 1943; **knew(e**, 3 *sing. pa.* 5184, 5186; **knewe(n, knwen, kenewe, know**, 3 *pl. pa.* 3338, 914, 7441, 5655, 3634; **knowen, knewn**, *pa. pple.* 824, 6740. *Cf.* **vnknowen.**
knowlachyng, *sb.* acknowledgement, 332.
knowlech, *vb.* acknowledge, 341.
knowyng, *sb.* knowledge, knowing, 688, 6577.
knyf, knif, *sb.* knife, 2757, 6759.
knyȝt, knyght, knight, *sb.* knight, soldier, 172, 1726, 6613; **knyȝtes, knyȝtis**, *pl.* 536, 5968.
knyt(t, knytte, *vb. pa. pple.* joined, 830, 825, 7890. *Cf.* **vnknytt.**
kokewald, *sb.* cuckold, 5200.
kuythet, [kuyt], *vb.* 3 *sing. pa.* made known, 9038, 9671; **kud**, *pa. pple.* 8885. (*OE.* cýthan.)
kyd, *a.* well known, famous, 536.
kynd(e, *sb.* race, nature, tribe, 3206, 688, 382; **of kynde**, by hereditary right, 1260.
kynd(e)ly, kyndele, *adv.* naturally, fittingly, 5034, 376, 6459. *Cf.* **vnkyndly.**
kyndly, kyndl(i)e, *a.* natural, 863, 5080, 5539.
kyndom, *sb.* kingdom, 388; **kyndoms**, *pl.* 597.
kynde, [kynt], *a.* acceptable, gentle, natural, 268, 814, 10243. See note.
kyng, kinge, ke(y)ng, *sb.* king, 177,

1679, 1215, 5976; kynges, kenges, *pl.* 967, 3405.
kytt, kutte, *vb.* cut, 1476, 3488.

L

lagh, *vb.* laugh, 5412; logh, 3 *pl. pa.* 4867.
laite, *sb.* lightning, 8526.
langayge, *sb.* language, 9724; [langayges, languages], *pl.* 10209, 10591.
langour(e, *sb.* sickness, woeful plight, 3160, 4084.
largely, largeli, *adv.* generously, largely, 1254, 5608, 6533.
larger, *adv.* in a wider sense, 3927.
las(se, les, *a. adv.* smaller, less, fewer, 923, 3420, 2899, 2213. *Cf.* lest.
last(e, lasȝt, *a. adv.* last, 93, 97, 2759, 3189.
last, lest, *vb.* last, endure, 1039, 3761, 1432; lastes, lasteȝ, lestes, 3 *sing. pres.* 100, 4671, 7092; lestyng, *pres. pple.* 6444; last, 3 *sing. pa.* 1408.
lat(t)er, *a. adv.* latter, later, 7070, 2229.
Latyn(e, [Latene], *sb.* Latin, 1291, 9596, 9706.
laumpes, *sb. pl.* lamps, 2838.
law(e, lagh(e, laȝe, lawgh, *sb.* law, 2598, 1613, 2207, 189, 1359, 2257; lawes, laweȝ, *pl.* 2617, 4538.
law-fully, *adv.* 2574.
lay, *vb.* lay, lay down, wager, 2756; lay, 1 *sing. pres.* 4607; lays, 3 *sing. pres.* 2762; layn, 1 *pl. pres.* 3836; laide, layde, lede, 3 *sing. pa.* 5754, 6636, 9609; layden, 3 *pl. pa.* 3834; lede, *pa. pple.* 1732; laide down, paid, discontinued, 1383, 3834.
layne, *vb.* conceal, 2431, 6691.
lec(c)hery, leccherie, lechorye, *sb.* lechery, 4679, 2932, 5016, 4743.
lecchourous, *a.* lecherous, 5018.
leche, *sb.* leech, physician, 6584.
lede, *vb.* lead, conduct, 1987; ledes, 3 *sing. pres.* 8045; lad(de, 3 *sing. pa.* 1782, 8099; lad, *pa. pple.* 1575.
led(e, see lay, leue.
leding, ledynge, *sb.* leading, 2132, 4367.
lee, *sb.* peace, 4462.
[leene], *vb.* grant, 10004.
lef, leue, *a.* dear, acceptable, 3275, 1708; leuer, *comp.* dearer, rather, 9807, 3519.
lef, *sb.* leaf, 3332.
lefully, *adv.* lawfully, 4156.
legent, *sb.* legend, 7715.
[leghtnes, lyȝttenes], *vb.* 3 *sing. pres.* lightens, 10364, 10289; liȝtnyde, [lyghtnet], 3 *sing. pa.* 2731, 10722.
legio(u)n, *sb.* legion, 530, 535; legiouns, *pl.* 524.
leng, *vb.* remain, dwell, 397, 4548; lenges, 3 *sing. pres.* 4586; lengyng, *pres. pple.* 414; lenget, 3 *sing. pa.* 291; lenget, 3 *pl. pa.* 455.
lent, *vb. pa. pple.* dwelling, abiding, 922.
lenth̄, *sb.* length, 8995.
lent(o)un̄, *sb.* Lent, 4129, 3709; clene lento(u)n, 4151, 4398.
lepe, *sb.* basket, 6876; lepis, *pl.* 1532.
lepyng, *vb. pres. pple.* leaping, 9278; lepe, 3 *sing. pa.* 8905.
lere, *vb.* learn, teach, 1284, 702; [lerede], *pa. pple.* 10431.
leret, *a.* (*as sb.*) learned, 5844.
lerne, *vb.* learn, 5844; lernet, 3 *sing. pa.* 3405; lernet, lornit, lornet, *pa. pple.* 2232, 7203, 8540.
lernet, *a.* learned, 3230.
[lese], *sb.* lie, 10719.
lese, *vb.* lose, 8167; lest, lorn(e, *pa. pple.* 6786, 1250, 3176. *Cf.* lost.
lessoun, *sb.* reading, [discourse], 1176, 20.
lest, [leest], *a.* least, 356, 10000. *Cf.* las(se.
lest(e, *conj.* lest, 892, 4692.
lesyng, lesing(e, [lesynge], *sb.* lying, falsehood, 440, 2331, 4371, 53.
letany, *sb.* litany, 8117; letenanys, *pl.* 8109; Lasse Letany(e, 8346, 8116; More Letanye, 8125.
lette, *sb.* hindrance, 4511.
lett(e, *vb.* let, allow, 3543, 7992; let, 1 *pl. pres. subj.* 205; 3 *sing. pa.* 3275; 3 *pl. pa.* 6516; let, pretended, 3275.
letter, lettre, *sb.* letter (of the alphabet), 2459, 3654; letters, *pl.* 2772; letturs, epistles, missives, 3345.
lettert, *a.* learned, 3467.
letteure, *sb.* reading, 3228.
lettide, [latte], *vb. pa. pple.* hindered, prevented, 3706, 9814.
lettinge, lettyng, *sb.* delay, hindrance, 3343, 179.
lettrur(e, *sb.* learning, 3645, 3373.

leue, *sb.* leave, permission, 1640.
leue, leeue, *vb.* leave, bequeath, cease, neglect, remain, 300, 9126; leues, 3 *sing. pres.* 9055; leuen, 3 *pl. pres.* 4428; laft, 1 *sing. pa.* 2371; laft(e, 3 *sing. pa.* 280, 7007; laft(en, 3 *pl. pa.* 3843, 3701; laft(e, led(e, *pa. pple.* 1533, 1875, 6385, 7135, 5847.
leue, *vb.* believe, 1944; leues, 3 *pl. pres.* 5100; leue(s, *imp. pl.* 216, 3763; leuynge, *pres. pple.* 3618; leuet, 2 *sing. pa.* 245; 3 *sing. pa.* 307; leuet(en, leueden, 3 *pl. pa.* 550, 8707, 1950; leuet, *pa. pple.* 7131.
leueful, *a.* permissible, 9205.
leuet, *vb.* 3 *pl. pa.* put forth leaves, 1004; leuet, *pa. pple.* in leaf, 994.
leute, *sb.* fidelity, 719.
leuynge, *sb.* believing, 7359.
lew(i)de, leude, lewet, *a.* unlearned, unlettered, 2819, 5568, 2142, 1514.
lif, lyf, leue, *vb.* live, 123, 152, 7198; lyuen, 1 *pl. pres.* 4996; lyuen, leuen, [lyfene], 3 *pl. pres.* 3733, 9188, 9751; lyuyng, leuynge, *pres. pple.* 197, 4369; lifd(e, liuet, lyuet, leuet, 2431, 1142, 6295, 2437, 2113; lyueden, 3 *pl. pa.* 2133.
lif, liue, lyue, [lyfe], *sb.* life, 160, 6542, 1472, 7; lyues, *poss. sing.* 134.
lif-day, *sb.* lifetime, 1440.
liflode, *sb.* food, 4840.
lifly, *a.* vital, 8424.
lift, *a.* left, 667.
lift, *sb.* sky, 960.
lighte, lyght, liȝt, lyȝt, *sb.* light, 1975, 7088, 437, 8034; lightes, *pl.* 8678.
light, liȝt, *a.* not heavy, easy, happy, 6376, 2635, 1776, 3534; sette at light, slighted, 2603.
light, liȝt, *vb.* alight, deliver, 713, 356; light, liȝt, [lyght, lyȝt], 3 *sing. pa.* 91, 474, 9983, 58; lighte, liȝt, [lyȝt], *pa. pple.* 218, 209, 10296.
lightloker, *adv.* more lightly, 8467.
liȝt, [lyght], *a.* bright, light, 930, 10417.
liȝtship, lighschip, *sb.* lightness, frivolity, 5070, 119.
liȝtsum, *a.* frivolous, 5018.
like, [lyke], *a.* like, 2278, 10479. *Cf.* vnlike.
liken, likken, *vb.* 2119, 2952; lykken, 1 *sing. pres.* 5056; likenes, 3 *sing. pres.* 7261; likenet, 3 *sing. pa.* 5592; lik(e)net, lyk(e)net, [likened, lykenede], *pa. pple.* 2956, 5082, 2929, 2921, 9742, 10217.
likes, *vb.* 3 *sing. pres.* pleases, 6736; likyng, *pres. pple.* rejoicing, 365.
likly, lykly, *a.* like, similar, 6246, 6211.
liknes(se, li(c)kenesse, [lykenes], *sb.* likeness, portrait, 968, 6637, 2627, 6642, 9665; [lykenes], *pl.* 9686.
likyng, *a.* pleasant, pleased, 8826, 796.
likyng, lykynge, likinge, ligkyng, *sb.* liking, pleasure, 375, 3461, 3387, 4242.
listen, *vb.* 1284; listen, 2 *pl. pres.* 1176; listnes, *imp. pl.* 1800.
lit(t)el, littul, li[t]til, [liteli], *a. adv.* 1770, 696, 3474, 6889, 10465.
lo, *int.* 4286.
lodly, [lodely], *a.* loathly, horrible, 6691, 9776. *Cf.* loth(e.
[loghe], *a.* low, 10489.
lok, *sb.* lock, 2788; lokkes, *pl.* 7751.
loke, *vb.* look, preserve, 1971; loket, 3 *sing. pa.* 9001.
loker, *sb.* guardian, 5463.
lokkes, *sb. pl.* hair, 3492.
lokyng, *sb.* looking, 2940.
lomb(e, lompe, *sb.* lamb, 4882, 4234, 4710; lombes, *poss. sing.* 4238; lomber, *pl.* 2655.
lond(e, *sb.* land, 505, 524; londes, *poss. sing.* 494.
long, *adv.* for a long time, 156; lengur, *comp.* 7992.
long, *adv.* along, extended lengthwise, 5754.
long(e, *a.* long, 1776, 8565; longer, lenger, lengur, *comp.* 3440, 186, 2256.
longyng, *sb.* longing, desire, 438.
lo(o)ues, *sb. pl.* loaves, 1589, 1530, 5383.
lord)e, lort, *sb.* lord, 199, 2645, 9305; lordes, [lordis], *pl.* 399, 10491.
lordly, *a.* haughty, 3387.
lordship, *sb.* 1804.
lore, *sb.* teaching, lore, 796, 4300.
lose, *sb.* fame, report, rumour, 9019. (*OFr.* los.)
lost, *vb.* 3 *sing. pa.* lost, 371; lost,

1 *pl. pa.* 3912; *pa. pple.* 4004. *Cf.* lese.

loth(e, *a.* loath, unwilling, 7410, 1891. *Cf.* lodly.

loud, *adv.*, loud and still, under all circumstances, 9216.

loue, *vb.* love, 6307; **loues,** [luffs], 3 *sing. pres.* 2083, 10802; **louet, loued(e,** lufd(e, 3 *sing. pa.* 5133, 2517, 7547, 7552, 3151; **louet,** 2 *pl. pa.* 9337; [luffedene], 3 *pl. pa.* 10658; **louet, louede,** [lufde], *pa. pple.* 3592, 1558, 10492.

loue, luf, [luff], *sb.* love, 2663, 863, 10218.

louely, *adv.* willingly, 702.

louelily, [louelely], *adv.* lovingly, beautifully, 6717, 10364.

louesom, *a.* loving, friendly, 1680.

louret, *vb.* 3 *sing. pa.* loured, was mournful, 4867.

[louse], *a.* loose, lax, 9992.

[lowe], *vb.* low, moo, 10118.

lust, *sb.* lust, desire, 4716.

[lycour], *sb.* liquid, 10143.

lye, lighe, *vb.* lie, tell falsehood, 2102, 9283.

ly(e, *vb.* lie, recline, 6535, 7163; **lys,** 3 *sing. pres.* 7795; **lyne,** 3 *pl. pres.* 2139; **lyyng, lying(e,** *pres. pple.* 5636, 1544, 5812; **lay(e, legh,** 3 *sing. pa.* 468, 7371, 7373; **lay, liggedene,** 3 *pl. pa.* 2135, 8052.

[lyghtes], *vb.* 3 *sing. pres.* makes light, 10385; **liȝt,** *pa. pple.* 2986.

lym, *sb.* limb, 6716; **limmes, lymmes,** *pl.* 4552, 6892.

lynde, *vb.* grant, 9539.

lyne(e, *sb.* line, lineage, 2527, 338.

lyone, *sb.* lion, 7258.

[lyst], *vb. impers. pres.* it pleases, 9634; **list, lust,** [lyst], *pa.* 2765, 3492, 10588.

lyuyng, leuyng, *sb.* life, living, 1261, 2249.

M

madde, *a.* mad, 5907.

maiden, mayden, *sb. a.* maiden, girl, 304, 2111; **maiden(u)s,** *poss. sing.* 2803, 968.

maieste, *sb.* majesty, 1205.

maister, maistre, *sb.* master, 4836, 9368.

maister, [maystre], *vb.* master, 5668, 10302; **maisters, maistres,** [maystres], 3 *sing. pres.* 4556, 5008, 10496; **maistret, maistride,** 3 *sing. pa.* 6524, 2705; **maystret, maystred,** *pa. pple.* 10535, 10548.

maistry, maistri, maystry, *sb.* mastery, superior power, victory, wonderful deed, 316, 3134, 1316, 10414; **preuedyn of maistryes,** tried conclusions, 6460.

make, *vb.* make, build, 1328; **ma(a)s, mase, makes, makus,** 3 *sing. pres.* 339, 3572, 2244, 854, 5909; **maken,** 3 *pl. pres.* 2210; **made, maad(e,** 3 *sing. pa.* 645, 4468, 3463; **ma(y)-den,** 3 *pl. pa.* 787, 2847; **made, ma(a)d, maket,** *pa. pple.* 635, 2122, 1877, 409.

makyng, *sb.* making, 869.

maledy, *sb.* malady, 8146.

malencoly, malencolie, *sb.* 'black bile', anger, 4508, 5004.

malesoun, *sb.* curse, 6791.

malice, malys, *sb.* malice, 4751, 5711.

manas, manace, *sb.* menace, threat, 1727, 6591.

manas, manace, *vb.* menace, threaten, 674, 7988; **manassyng, manas-singe,** *pres. pple.* 668, 7388.

mande, *vb.* 3 *sing. pa.* commanded, 8712.

maner(e, *sb.* manner, custom, way, action, 855, 274, 3557; **maner(e)s,** *pl.* 1276, 5151.

manere, *sb.* dwelling, 398.

manna, *sb.* 4962.

mantel, mantil, *sb.* mantle, cloak, 3046, 5967.

mantilles, *a.* without a cloak, 3049.

manumissioun, *sb.* manumission, 6408.

marbul stone, *sb.* marble, 8750.

marchandye, *sb.* trade, 5342.

marchaundes, *sb. pl.* merchants, 8239.

March(e, *sb.* March, 4980, 4734.

mare, *vb.* give in marriage, 6970.

martert, martiride, *vb. pa. pple.* martyred, 3166, 9155.

martirs, [ma(r)ters], *sb. pl.* martyrs, 3698, 10517.

mas(se, *sb.* Mass, Eucharistic Service, 3029, 3027.

masculyne, *a.* male, 2235.

maset, *vb. pa. pple.* dazed, 5043.

mater(e, *sb.* matter, 1233, 78; **materes,** *pl.* 3652.

materiall, *a.* material, 9233.

matroun, *sb.* matron, 3076.

maumetes, *sb. pl.* idols, 3321.
mavmetry(e, maumetry, *sb.* idolatry; (*as pl.*) idols, 490, 7360, 922.
mavnde, maunde, *sb.* Last Supper, 1365, 8714.
maundement, *sb.* commandment, 309.
may, *sb.* maiden, virgin, 458.
may, *vb.* 1 *sing. pres.* 1238; 2 *sing. pres.* 1685; 3 *sing. pres.* 237; **moun, movne, mouen**, 1 *pl. pres.* 1329, 8464, 9331; **may(e, moun**, 2 *pl. pres.* 1181, 7594, 208; **moun**, 3 *pl. pres.* 888; **mounot**, may not, 4114; **might, migh(e, myȝt, miȝt, [mygħte]**, 3 *sing. pa.* 1979, 4205, 4272, 1870, 344, 16; **mighten, myȝt(en, migh**, 3 *pl. pa.* 7123, 156, 1034, 1885.
[mayde], *sb.* maiden, 39.
mayn(e, *sb.* strength, power, 932, 6165.
mayn, maynet, see **meisne, menget.**
me, *pron.* 238.
me, see **my.**
mede, *sb.* reward, 8823.
medelide, *vb. pa. pple.* mixed, 5824.
mediacioun, *sb.* mediation, 1132.
medicyn, *sb.* remedy, cure, 1628, 6135.
meditacioun, *sb.* meditation, 5561.
meisne, meigne, meyne, men-ȝe, mayn, *sb.* band of followers, attendants, 5115, 5354, 1786, 9552, 7216.
meke, *a.* meek, 274.
meke, *vb.* humble, make humble, 840; **[mekes]**, 3 *sing. pres.* 10275; **meket**, 3 *sing. pa.* 1169.
mek(e)ly, mekele, *adv.* meekly, 1256, 223, 2646.
meknes, mekenys(se, [mekenes(se], *sb.* meekness, 255, 2270, 2272, 10501, 66.
melody(e, molodye, *sb.* melody, music, song, 251, 8102, 8300.
membre, *sb.* member, 1458; **membres**, *pl.* 2056.
memorie, *sb.* remembrance, 637.
mend(e, *vb.* mend, reform, 4664, 5960; **menden**, 3 *pl. pres. reflex.* 7559; **mendet**, *pa. pple.* 6048.
mene, *a.*, **whit mene way of**, through the mediation of, 8622.
mene, *vb.* mean, think, intend, 1273; 1 *sing. pres.* 2963; **ment, i-ment**, *pa. pple.* 311, 296.
menget, mynget, maynet, *vb. pa. pple.* mingled, 815, 811, 7426.
mensk(e, *vb.* reverence, dignify, 1192, 9452; **mensket**, 3 *pl. pa.* 170.
merciable, *a. adv.* merciful, mercifully, 9320, 9026.
mercy, merce, *sb.* compassion (*Lat.* misericordia), 265, 8940.
merk, *sb.* mark, sign, 2294, 2536.
merke, *a.* dark, 2018.
merket, *vb. pa. pple.* marked, 2294.
merkynge, *sb.* marking, 2291.
merour, *sb.* mirror, 9202.
[meruayllousely], *adv.* marvellously, 10021.
merueil, merueyl, [meruayle], *sb.* marvel, wonder, miracle, 800, 823, 9637; **merueil(e)s**, *pl.* 798, 932.
merueil, *vb.* marvel, 872; **merueil**, 1 *sing. pres.* 850; **merueile**, 3 *pl. pres.* 8895; **merueilet, meruailet, merwailet, [meruaylled]**, 3 *sing. pa.* 1664, 7281, 6746, 9650; **merweilet, merueilden**, 3 *pl. pa.* 6718, 3339; **merueilet**, *pa. pple.* astonished, 2750.
merue(i)lous, meruelouse, *a.* marvellous, 704, 791, 5512.
meryt, merit, *sb.* reward, deserts, 8599; (*Lat.* stolam gloriae), 3818.
meschaunce, *sb.* calamity, disaster, 7043.
meschef, myschef, *sb.* misfortune, disaster, 1625, 3273; **mescheues, myschefs**, *pl.* 6796, 1130.
mesel, *a.* leprous, 1258.
messager(e, *sb.* messenger, envoy, 3119, 3110.
metal, *sb.* 4265.
mete, *sb.* food, 4698.
mete, *vb.* meet, come upon, 2992; **mette**, 3 *sing. pa.* 1654; **metten**, 3 *pl. pa.* 222; **met**, *pa. pple.* 9451.
meten, *vb. pa. pple.* measured, 8924.
met(te, *vb.* 3 *sing. pa.* dreamed, 6830, 3058.
meue, **[meve]**, *vb.* move, begin, mention, 932, 8192; **meues**, 3 *sing. pres.* 4296; **meue**, 1 *pl. pres.* 78; **meuen**, 3 *pl. pres.* 9162; **meuyng**, *pres. pple.* 662; **meuet**, 3 *sing. pa.* 1963; **meuet, mouet**, *pa. pple.* 2738, 934.
meuyng, mouyng, *sb.* motion, 162, 2021.
mich, mych(e, meche, *a. adv.* much, great, 261, 3952, 1669, 6746
middes, *sb.* midst, 8926.
might-ful, *a.* efficacious, 6303.
mightily, myȝtily, *adv.* 7205, 8847.

miȝt, myght, myȝt, *sb.* might, power, 1286, 1669, 170; **miȝtes, myȝtes,** *pl.* 712, 308.
miȝty, myȝty, *a.* mighty, 273, 399.
mikul, *a.* great, 5927.
ministres, *sb. pl.* ministers, agents, 9181.
ministryng, *vb. pres. pple.* tending, 217.
miracle, *sb.* 1538; **miracles, myracles,** *pl.* 693, 1517.
misbileue, *sb.* lack of faith, 7689.
misbileueden, *vb.* 1 *pl. pa.* lacked faith, 4356.
misdede, *sb.* sin, crime, 7000; **misdede,** *pl.* 9040.
miselyking, *a.* sorry, 6874.
mislikynge, mislikinge, myslikyng, *sb.* trouble, 2636, 3456, 5527.
misrulen, *vb.* manage badly, 8620.
misse, mys(se, *vb.* lack, fail to find, 1896, 3809, 1927; **misset,** 3 *pl. pa.* 7585.
mode, *sb.* mood, spirit, 1752.
moder, modir, *sb.* mother, 207, 233; **moder(s, modres,** *poss. sing.* 1507, 1581, 2252; **moderes,** *pl.* 3464.
mon, *sb.* man, 104; **monnus, monnes,** *poss. sing.* 92, 5079; **men(n, mynn,** *pl.* 8183, 202, 8038; **mennus, mennes,** *poss. pl.* 572, 2303.
Monday, *sb.* 1570.
mone, *sb.* moon, month, 959, 1573.
mon(e, *vb.* 1, 2, 3, *pl. pres.* shall, 4332, 4475, 9192.
monee, mony, monne, *sb.* money, 4831, 7033, 8239.
moneth, monyth, monithe, [**monethe**], *sb.* month, 1741, 4954, 8221, 41; **monythes,** *sb. pl.* 216.
monhede, *sb.* manhood, 1204.
monk, *sb.* 7276; **monkes,** *pl.* 8325.
monkynde, [**mankynde**], *sb.* mankind, 90, 2; **monkyndes,** *poss. sing.* 6376; **monnus kynde, monnes kinde,** 158, 9516.
monly, *adv.* manfully, 6524.
mony, *a.* many, 322.
mo(o, *a.* more, 693, 898.
moon, [**moone**], *sb.* moan, 6844, 9747.
moot, *sb.* discussion, 3380.
[**moraluse**], *vb.* moralize, interpret symbolically, 9696.
more, *a.* more, greater, 208, 2242.
more, *adv.*, no more, no longer, 1408.
morn(e, *sb.* morning, 8685, 570.
most, moost, *a. adv.* most, greatest, strongest, 262, 118, 1189.
mot, *vb.* 3 *sing. pres.* may, 6101; 2 *pl. pres.* 3997; **most,** 3 *sing. pa.* must, had to, 1464; **most(en,** 1 *pl. pa.* 2094, 4471.
mount(e, *sb.* mountain, 5815, 8675.
mounten, *sb.* mountain, 8677.
[**mournene**], *vb.* 1 *pl. pres.* mourn, 9707; **mournyng(e,** *pres. pple.* 377, 7614.
mournyng, [**mournynge**], *sb.* mourning, 360, 9747.
mouth(e, [**mowthe**], *sb.* mouth, 1196, 1981, 9802.
moyste, moiste, *a.* moist, 157, 4737.
[**moystes**], *vb.* 3 *sing. pres.* makes moist, 9832.
multiply, multiplie, *vb.* 8432, 4531.
mulwardes, *sb. poss. sing.* miller's, 6437.
[**murely**], *adv.* pleasantly, 10133. *Cf.* myrthe.
[**mury**], *a.* pleasant, 10071.
my, me, myn, [**myne**], *a. pron.* my, mine, 253, 5904, 242, 19.
mydnyȝt, *sb.* midnight, 5400.
mydwif, *sb.* midwife, 768; **mydwyues,** *pl.* 770.
myghfulli, *adv.* mightily, 7706.
myld, milde, *a.* mild, 1752, 3043.
myle, *sb.* mile, 6810; **myle, mile,** *pl.* 1771, 213.
mynd(e, *sb.* mind, memory, mention, 7392, 266, 727, 1732; **out of mynde,** insane, 1258; **go out of mynde,** be forgotten, 3710.
myne, see **mon, my.**
myng, [**mynge**], *vb.* mention, remind, 724, 742, 1924, 9848.
mynn(e, *vb.* think, relate, remember, 2280, 1519, 7392; **myn(ne,** 1 *sing. pres.* 4169, 2114; **mynnes,** 3 *sing. pres.* 4278; **mynnet,** 3 *sing. pa.* 6483.
mynnyng, *sb.* reminding, 1581.
myrre, mirre, *sb.* myrrh, 2033, 2073.
myrthe, mirth, murthe, *sb.* rejoicing, 3571, 5943, 3835; **mirthes, murthes,** *pl.* delights, 1896, 3834. *Cf.* [**murely**].
mys, *a.* evil, wrong, 5027.
[**mys**], *adv.* amiss, 9808.
mysleuyng, *a.* lacking in faith, 4347.
mys(se, *sb.* wrong, 674, 7401.
myssebeleuynge, *sb.* lacking in faith, 7662.

N

nacio(u)n, *sb.* nation, 1617, 1615; naciouns, *pl.* 1438.
nad, see haue.
nailed, *vb.* 3 *pl. pa.* 5460; nailet, *pa. pple.* 1382.
naket, *a.* naked, 6229.
namely, *adv.* especially, 8562.
narow, *a.* narrow, 1653.
nart, nas, see be.
[nase], *sb.* nose, 9643.
natiuite, *sb.* nativity, 698.
natures, *sb. pl.* books on natural science, 2174. See note.
naungel, see angel.
nauther, *pron.* neither, 6995.
nay, *sb.*, nys no nay, it cannot be denied, 532.
nayle, *sb.* nail, 5868; nayles, nailis, 5871, 5928.
ne, *adv.* not; ne . . . noȝt, 373.
ne, ny, *conj.* nor, 1542, 820.
nece, *sb.* relative, 212.
nedder, *sb.* serpent, 6346; nedder(i)s, *pl.* 2923, 7385.
nede, *adv.* necessarily, needs, 1464.
nede, *sb.*, was nede, was needful, 1091; nedes, nedis, *pl.* affairs, 3035, 5455.
ned(e)ful, *a.* needful, 5410, 4253.
nedefully, *adv.* necessarily, 7463.
nedelinge, nedelynges, nedelyngis, *adv.* necessarily, 2623, 3890, 6023.
nedely, *adv.* necessarily, 5593.
nedie, *a.* needy, poor, 395.
nedis, nedes, *vb. impers. pres.* is necessarily, 4089, 2890; nedit, nedet, *pa.* 2899, 1953.
neghburs, *sb. pl.* neighbours, 5553.
negh(e, neȝe, neght (r. w. hegh), *adv. prep.* near, 488, 7736; 402, 450, 5623.
negligent, [neclegent], *a.* 4340, 10449.
nemes, see nome.
nemmet, *vb.* 1 *sing. pa.* named, 1486.
nene, neghene, *a.* nine, 1545, 9315.
ner, see be.
nere, *adv. prep.* near, 242, 1232; ner(re, *comp.* 1642, 2007.
nese, *vb.* sneeze, 8165, 8177. See note.
nesinge, *sb.* sneezing, 8166.
neuer, *adv.* never; neuer þo helder, nevermore, 2262.
[neuer-more], *adv.* never, 10446.
neuer-þe-later, neuer-the-latter, *adv.* nevertheless, 449, 7341.
[neuer-tho-les], *adv.* nevertheless, 10001.
newe, nwe, *a.* new, 803, 7474; o the nwe, new, 3340. See note.
new(e, *adv.* newly, 1991, 818.
nex(t, nextte, *a.* next, 5381, 1577, 3869.
night, niȝt, nyȝt, *sb.* 2015, 415, 431; night(es, *pl.* 7062, 7078.
[nigramaunsirs], *sb. pl.* necromancers (*Lat.* magi), 10021.
nobelte, *sb.* nobility, 5669.
noblay, *sb.* nobility, 5685.
noble, *a.* of unusual talent, 3227.
nobot, *adv.* only, just, 419.
noghwher, *adv.* nowhere, 1878.
noȝt, noght, noȝght, *sb.* nothing, 280, 6763, 6612.
noȝt, noght, [no(u)t], *adv.* not, 1203, 6648, 31, 9785.
noice, *sb.* noise, 8021.
nold, see wil, olde.
nome, *vb.* 3 *sing. pa.* took, came, 3204; noom, nome, 3 *pl. pa.* 2131, 600. *Cf.* out-nome.
nome, name, *sb.* name, 263, 494; nomes, nomus, nemes, *pl.* 314, 1198, 2149.
nomet, namet, *vb. pa. pple.* named, 1195, 2670.
nomo, *sb.* no more, 753.
nomon, *sb.* no man, 748.
no(n, noon, *a. pron.* no, none, no one, 135, 396, 1756, 157; no nother, 3636.
none, noon, *sb.* the ninth hour, noon, 5394, 7613; hegh none, 5398.
nonnes, *sb. pl.* nuns, 8327.
norisch(e, noriche, norisshe, *vb.* nourish, cause to grow, promote, cherish, 1052, 2620, 6851, 9009; norisshes, 3 *sing. pres.* 8690; [norische], *imp. sing.* 9755; norischet, *pa. pple.* 6457.
not, nout, see noȝt, wit(te.
no(u)ther, *conj.* neither, 888, 980.
noumber, noumbre, noumbur, *sb.* number, 532, 1113, 4249.
noway, *adv.* in no way. 1168.
now(e, *adv.* now, 197, 145.
noyuse, *a.* troublesome, 5486.
ny, see ne.
ny(e, *sb.* trouble, annoyance, 4095, 1399.
nye, *vb.* harm, vex, 2600; nuyen, 3 *pl. pres.* 5172; nyynge, *pres. pple.* 1615; nyet, *pa. pple.* 5730.
nyf, see ȝif.

nyl, see **wil**.
nynt, nient, *a.* ninth, 9517, 7685.
[nynty], *a.* ninety, 38.
nys, *sb.*, **as nys**, like a fool, 2498.
nys, nis, see **be**.

O

o, see **of, on**.
obedient, *a.* 334. *Cf.* **inobedient**.
obiectioun, *sb.* objection, 5770.
[oboute], see **about(e**.
obuf, see **aboue**.
occupiet, *vb.* 3 *sing. pa.* held, 2495; *pa. pple.* employed, 3651.
ocupacion, *sb.* occupation, business, 3028.
of, o, *prep.* of, from, 71, 4668.
of-cowntynge, *sb.* reckoning, 4109. *Cf.* **acountyng**.
offens(e, offensse, offence, *sb.* crime, offense, 1449, 3351, 2204, 3167.
offer, offir, offre, *vb.* offer, make an offering, 3123, 6083, 2094; **offres**, 3 *sing. pres.* 6101; **offret, offrid(e**, 3 *sing. pa.* 2416, 3100, 2402; **offriden**, 3 *pl. pa.* 2051: **offride, offert**, **[offered]**, *pa. pple.* 2043, 2120, 9885.
offertory, *sb.* 8304.
office, offys, *sb.* duty, office, introit, 2816, 3094; **offices**, *pl.* 1220.
officer, *sb.* 5142; **officeres**, *pl.* 5170.
offrande, *sb.* offering, 6103.
offrer, *sb.* offerer, 6107.
offring-taker, *sb.* receiver of the offering, 6112.
offryng, off(e)ringe, *sb.* 2067, 2303, 4238; **offrynges, offeringes**, *pl.* 2487, 2325.
of-scho-wyng, *sb.* appearance, pretence, 5131. *Cf.* **shoynge**.
ofspryng, ospring, *sb.* offspring, 371, 6384.
oft, [ofte], *adv.* often, 7530, 9982
oght, hoght, *sb.* **[***adv.***]** aught, anything, 1895, 8444, 10534.
oghwher, *adv.* anywhere, 1883.
oghynge, [oȝayne], see **aght, agayn**.
oil(e, oyle, *sb.* oil, 954, 571, 5608.
old(e, *a.* old, 419, 812; **a nolde**, 3490; **alder**, *comp.* 2507; **aldest**, 2430.
omely, omelie, *sb.* homily, 4569, 5243.
omnipotent, *a.* 1103.
omys, see **amys(se**.
on, *prep.* 73.
on(e, [oone], *a.* one, 1568, 425, 10812.
one, see **awen**.
on(e)ly, *adv.* only, unique, 976, 760, 6182.
ones, enes, *adv.* once, 1741, 4975.
oney, *sb.* honey, 4144.
onon(e, see **ano(o)n**.
onouret, see **honoure**.
onsware, vnsware, onsuare, vnsuar(e, *sb.* answer, 5954, 5148, 9079, 3441, 610.
onsware, *vb.* answer, 5916; **onswaret, onsuaret, vnswaret, vnsuaret, onsuaride**, 3 *sing. pa.* 545, 7961, 1668, 8081, 5325; **onsuareden**, 3 *pl. pa.* 9071.
oo, *adv.* ever, 288.
opet, see **hope**.
openet, opunnet, *vb.* 3 *sing. pa.* opened, 2790, 9510; **openet**, 3 *pl. pa.* 6018; **oponet, opunnet, openyd**, *pa. pple.* 750, 9513, 4053.
opinio(u)n, *sb.* opinion, 3427, 1970.
opon, opoun, *prep.* upon, 154, 4394.
opone, opun, open, *a.* open, public, 404, 1088, 7378.
oponly(e, opunly(e, openly, *adv.* openly, clearly, in public, 562, 5320, 1090, 2815, 5449.
opunnynge, *sb.* opening, 9505.
or, *conj.* 994.
or, see **hor**.
orchard, *sb.* 6929; **orchardes**, *pl.* 6928.
order, ordir, [ordre], *sb.* order, class, 4007, 4161, 10361.
ordeyn, ordayne, ordine, *vb.* ordain, arrange, appoint, 5520, 9524, 6756; **ordaynes**, 2 *sing. pres.* 9529; **ordeyn(e)t, orde(i)net**, 3 *sing. pa.* 260, 1322, 2170, 8136; **ordeyn(e)t, ordaynet, ordenyt, ordynet, ordenit, [ordent], ordenes**, *pa. pple.* 1035, 4226, 2291, 2874, 4122, 6751, 10654, 4730.
ore-lepyng, *vb. pres. pple.* leaping over, 9278; **ore-lepe**, 3 *sing. pa.* 9289.
oresoun, horesoun, [orisoun], *sb.* prayer, 8463, 8462, 10685.
oright, orygbt, [oryȝt], *adv.* aright, 1022, 1030, 10533.
original, *a.* original, primary, 1595.
o-ros, *vb.* 3 *sing. pa.* arose, 7233.
ost, [hoost], *sb.* host, 531, 10128.
ostage, *sb.*, **in ostage**, as a hostage, 6486.
othe, *sb.* oath, 6709.
other, oþer, *conj.* or, 4300; **ouþer . . . oþer**, 5012.

oþer, *a. pron.* other, 167; **the tother**, 7878; **other, oþer**, *pl.* 1111, 1268.
ou, ow, owe, see **ȝou.**
ouer, *prep. adv.* over, 8188, 10163.
[**ouer-all̃**], *adv.* everywhere, 9952.
ouer-come, *vb.* overcome, 1616; **ouer-comyng**, *pres. pple.* 1239; **ouercome, orecome**, 3 *sing. pa.* 4484, 8542; **ouer-comen**, *pa. pple.* 1624.
ouercomyng, *sb.* overcoming, 2090.
[**ouer-flete**], *vb.* overflow, 10180; [**ouer-fletes**], 3 *sing. pres.* 10253; [**ouer-flette**], *pa. pple.* 10309.
[**ouer-fletynge**], *a.* (as *sb.*) overflowing things (*Lat.* fluida), 10475.
[**ouer-reyche**], *vb.* attain to, 9995.
ouer-sene, *vb. pa. pple.* looked over, examined, 7164.
ouerthwert, *prep.* across, 573.
our, ore, see **ȝoure.**
oure, houre, *a.* our, 206, 8429; **oures**, *pron.* 1145.
oure, see **(h)oure.**
out-comlyng, *sb.* stranger, 1828.
out(e, owte, *adv.* out, 1854, 9054, 2588.
outher, *conj. adv.* either, 994; **outher . . . other**, 4370; **ouþer . . . or**, 9582; **auther . . . or**, 4875.
outhir, auther, *pron.* either, one of two, 3369, 3237.
out-nome, *vb.* 3 *sing. pa.* took out, 7911.
ovt-showinge, *sb.* indication (*Lat.* manifestacio), 9201. *Cf.* **shoynge.**
outwith̃, *prep.* outside, 7278. *Cf.* **with-out(en.**
oway, see **awaye.**
owen, see **awen.**
ox, *sb.* 350; **exen**, *pl.* 1028.
oynement, see **vnement.**

P

pagyn, *sb.* page, 696.
palays, *sb.* palace, 6926.
pament, *sb.* pavement, 8746.
pappes, *sb. pl.* paps, 9434.
paramur, *sb.* love, 5197.
pare, *vb.* pare, peel, 3559.
parlesy, *sb.* palsy, 5364.
part, *sb.* 4754.
party, *sb.* part, 7073; **parties**, *pl.* 4498.
partyng, *sb.* departure, death, 3555.
pas, *sb.* pace, gait, 3067.
Pasch(es, *sb.* feast of the Passover, 5357, 4811; **Paske**, Easter, 8269; **Pasche Daie, Pasch(e Day**, Easter Day, Passover, 4572, 4819, 4601, 4902; **Pasch(e Euen**, Easter Even, 3785, 3853; **Paske tyme**, Easter time, 8303; **Pasch weke**, Easter week, 3902.
pas(se, pass, *vb.* pass, surpass, proceed, pass away, go by, 623, 140, 3649; **passes**, 3 *sing. pres.* 150; **passen**, 3 *pl. pres.* 7560; **past, passet**, 3 *sing. pa.* 9087, 2013; **passede**, 3 *pl. pa.* 3097; **past, passet, passide, passes**, [**passed**], *pa. pple.* 1854, 6707, 1957, 4206, 60.
passio(u)n, *sb.* Passion (of Christ), narrative of the Passion, 6134, 914, 1235, 5224.
passit, *prep.* past, 5083.
paste, *a.* dead, passed sway, 99.
patrearch̃, *sb.* patriarch, 2374; **patriarkes**, *pl.* 7941.
pay, *vb.* pay, please, 328, 8818; **payde**, *pa. pple.* 6898.
pay(e, *sb.* pleasure, satisfaction, 4712, 7596.
payne, *sb.* pain, pain of hell, 5486, 7383; **paynus**, *pl.* 4884.
paynt, *vb.* paint, 6626.
payntour, *sb.* painter, 6625.
paynym, *sb.* pagan, 7358.
penaunce, penauns, *sb.* penance, suffering, 1498, 5821.
penible, *a.* painstaking, 9389.
Pentecost(e, *sb.* Pentecost, 4895, 4905.
peny, *sb.* penny, 328; **peny(e)s**, *pl.* 330, 7018.
penyblie, *adv.* painstakingly, 8410.
peple, pepul, popul, [**pepil̃**], *sb.* people, 86, 7641, 4162, 10616.
perce, *vb.* pierce, enter, 9490; **percet**, 3 *pl. pa.* 6022; **perset, percide**, *pa. pple.* 5875, 1390.
perfeccioun, perfectioun, *sb.* perfection, 4163, 4472.
perfite, [**perfyte**], *sb.* perfect, complete, 3891, 9883. *Cf.* **imperfite.**
peril, *sb.* 3879.
perischet, *vb. pa. pple.* dead, 8214.
perre, *sb.* jewelry, 485.
[**persayuene**], *vb.* 1 *pl. pres.* perceive, 10334; [**persayued**], 3 *sing. pa.* 9654; **perceyuet**, *pa. pple.* aware, 6724.
persecucioun, *sb.* persecution, 4384.
perseueraunce, *sb.* perseverance, 4099.

perseueraunt, *a.* persevering, 4096.
[perseuerantly], *adv.* perseveringly, 10687.
persoun, *sb.* person, 1280; **persouns, persones**, *pl.* 1210, 9560.
[pert], *a.* open, 10043. *Cf.* **apert(e.**
pes, pece, [pees, pese], *sb.* peace, 383, 8037, 10030, 10717.
pestilence, *sb.* 8199.
Phagephagya, *sb.* Epiphany, 1592 Latin.
philosopher, *sb.* philosopher, learned man, 8906; **philosophers**, *pl.* 153.
pight, *vb.* 3 *sing. pa.* placed, pitched, fixed, 8312; **piȝten**, 3 *pl. pa.* 4967; **pight, pyght, piȝt, pyȝt**, *pa. pple.* 2007, 4463, 4100, 443.
pigones, [p]ygones, *sb. pl.* young doves (*Lat.* pullos columbarum), 2573, 2302.
piler, *sb.* pillar, 657.
pistel, [pistell], *sb.* letter, epistle, 7342, 10546. *Cf.* **epistle.**
pite, *sb.* piety, 5453.
pitously, *adv.* piteously, 5662.
pitte, *sb.* pit, 6805.
plas, place, [plaas, plase], *sb.* place, dwelling, 180, 3025, 9711, 10448; **places**, *pl.* 5838.
planete, *sb.* planet, 8911; **planetes**, *pl.* 162.
plauntide, *vb.* 3 *sing. pa.* planted, 5518.
play, *sb.* play, games, 112, 166.
playn, *a.* full, complete, 4172.
playne, *a.* level, 8913.
ple(i)se, *vb.* please, give pleasure to, 1427, 2316; **plesing**, *pres. pple.* 9228; **pleset, plesede, pleside**, 3 *sing. pa.* 2397, 3274, 3505.
plente, *sb. a.* plenty, abundant, 8689, 7574.
[plesaunce], *sb.* pleasure, will, 10504.
pleyn, *vb.* make complaint, 3255.
pleysaunt, *a.* pleasing, 4712.
plite, *sb.* plight, condition, 348.
plogh, *sb.* plough, 1041.
plogh-men, *sb. pl.* ploughmen, 1027.
pope, *sb.* 2861; **popes**, *pl.* 3907.
pore, *a.* poor, mean, 355; **porer**, *comp.* 8370.
porely, *adv.* in poverty, 2050.
povder, *sb.* dust, 7518.
pouert, *sb.* poverty, 2653.
pouste, pauste, *sb.* power, strength, 5090, 8019.
powere, [pouer], *sb.* power, 262, 10795.
poynt, point, *sb.* point, subject, 789, 7329; **poyn(n)tes, poyntus, poyntes**, *pl.* 1465, 5495, 1144, 9538.
poysoun, *vb.* poison, 3483; **puysnet**, *pa. pple.* 3627.
praiere, *sb.* prayer, 361; **praiers**, *pl.* 1752.
praiset, *vb.* 3 *sing. pa.* praised, 1698; *pa. pple.* 8660.
pray, *sb.* prey, spoil, 2353, 7263; **prayes**, *pl.* 2351.
pray, *vb.* pray, 609; **pray**, 1 *sing. pres.* 806; **pra(y)es, praies, [prays]**, 3 *sing. pres.* 4374, 4378, 4070, 10395; **pray(e)n**, 1 *pl. pres.* 4353, 4368; **prayng(e**, *pres. pple.* 3057, 4351; **praiet**, 3 *sing. pa.* 1369; **praiet, praieden**, 3 *pl. pa.* 1753, 2845.
preche, *vb.* preach, 3180; **[preched]**, 3 *sing. pa.* 10169; **prechiden**, 3 *pl. pa.* 3295; **[preched]**, *pa. pple.* 10213.
prechours, *sb. pl.* preachers, 7670; **[prechoures]**, *pl.* 10559.
prechyng, preching, *sb.* preaching, 1251, 5359.
preciouse, *a.* precious, costly, 9598.
[predicacioun], *sb.* preaching, 10211.
prerogatif, prerogatyfe, [prerogatyf], *sb.* prerogative (*Lat.* propria), 2486, 2237, 10613; **prerogatiues, prerogatyues**, *pl.* 1064, 7501.
prese, *sb.* crowd, 8959.
presens, presence, *sb.* presence, 3295, 3979.
present, *vb.* 5467; **presentide**, *pa. pl.* 2947.
present, *a.*, **hym present**, in his presence, 5500.
present, *sb.* gift, 2046.
presentacioun, presentacio, *sb.* presentation (in the Temple), 2151, 2667.
presses, *vb.* 3 *sing. pres.* 9054; **pressinge**, *pres. pple.* 9046; **presset**, *pa. pple.* 9047.
pressour(e, ppressour, pressore, *sb.* press (*Lat.* torcular), 9047, 9046, 9050, 9058. *Cf.* **wyne-pressores.**
prest(e, *sb.* priest, 1215, 6096; **prestes**, *pl.* 517.
presthode, *sb.* priesthood, 2495.
presumpcioune, *sb.* presumption, 470.
presumptuose, *a.* presumptuous, 9127.
preue, *vb.* prove, make trail of, 1185;

preues, 3 *sing. pres.* 779; **preuen**, 3 *pl. pres.* 4256; **preuet**, 3 *sing. pa.* 768; **preuedyn**, 3 *pl. pa.* 6460; [**preuet, preued**], *pa. pple.* 10695, 10211.

pride, pryde, pruyde, prouyde, *sb.* pride, 356, 1150, 4750, 6269. *Cf.* **proude.**

prince, *sb.* 262.

principal, *a.* principal, main, 873, 5881.

principaly, princepally, *adv.* mainly, 5994, 4482.

pris, prys, price, [**prise**], *sb.* price, worth, 7931, 1383, 8048, 9960.

prisoner, *sb.* 4179; **prisoneres**, *pl.* 7834.

prisonet, *vb. pa. pple.* imprisoned, 5358.

priso(u)n, presoun, prusoun, *sb.* prison, 6759, 3514, 6750, 3834; **prisones**, *pl.* prisoners, 3580.

priue, *vb.* deprive, 6356.

priue, priuey, [**preue(e**], *a.* secret, hidden, 4551, 5067, 10022, 10034; **wit hom priue**, in their secret, 3477; *sb.* (*Lat.* privatus), 6582.

priuely, priueli, priualy, preueley, pryuely, *adv.* privately, secretly, 3007, 6468, 6600, 6501, 6853.

priuetee, *sb.* secret, private thought, 9268.

proces(se, *sb.*, **bi proces, bi long processe**, in course of time, at length, 3097, 4002.

processioun, *sb.* procession, 2676.

procuratoures, *sb. pl.* procurators, 5149. *Cf.* **purueour.**

profre, *vb.* offer, tender, 1319; [**proferes**], 3 *sing. pres.* 10339; **proferde**, 3 *sing. pa.* 9545; **profreden**, 3 *pl. pa.* 4142.

profit, prophet, [**profet**], *sb.* profit, advantage, 707, 9403, 9853.

profit, profet, *vb.* profit, benefit, 1073, 8516; **prophetes**, 3 *sing. pres.* 8509.

profitable, [**prophetabull**], *a.* profitable, 7257, 10536.

profitable, [**prophitably**], *adv.* profitably, 7207, 10597.

progeny, *sb.* generation (*Lat.* progenies), 267; lineage, parentage, 2423; descendants (*Lat.* posteritas), 6403.

pronosticacioun, *sb.* foreshadowing, sign, 2406.

pronouncyng, *vb. pres. pple.* announcing, 5631; **pronouncide**, 3 *sing. pa.* 1109.

prophecy, *vb.* prophesy, 227; **propheciet**, 3 *sing. pa.* 577.

prophecy, propheci, proficie, profecye, *sb.* prophecy, 550, 1996, 3213, 4581.

prophet, see **profit.**

prophet(e, *sb.* prophet, 749; **prophetes**, *pl.* 4288.

[**propre**], *a.* proper, owned as property, 10157.

proprelie, *adv.* properly, accurately, 116.

[**propurtees**], *sb. pl.* properties, qualities (*Lat.* proprietates), 9688.

prosperite, *sb.* prosperity, 4383.

protectioun, *sb.* protection, 4365.

proude, *a.* proud, 271. *Cf.* **pride.**

prouince, *sb.* province, 321.

prowes, *sb.* prowess, valour, 2383.

psalme, [**salme**], *sb.* psalm, 9234, 9865. *Cf.* **Sauter(e.**

pul, *sb.* pull, 5167.

pull[e], *vb.* pull, 3131.

pullut, see note on 3131.

pulment, *sb.* pottage, 2500.

punysch, punische, *vb.* punish, 3516, 4595; **punischet, punyscht, pinischet**, [**punysshede**], 3460, 5806, 3450, 10060.

purchace, *vb.* purchase, 6547; **purchacet**, 3 *sing. pa.* 6541.

puret, *a.* purified, 7331.

[**purgatory**], *sb.* 10059.

[**purges**], *vb.* 3 *sing. pres.* purifies, 10385; **purget**, *pa. pple.* 10399.

Purificacioun, *sb.* Feast of the Purification, 2141.

purpos(e, *sb.* purpose, intention, 4100, 1716.

purpur, *a.* purple, 5967.

purs, *sb.* purse, 7024, 9101.

purs-berer, *sb.* treasurer (*Lat.* Portabat . . . loculos), 7009.

pursueden, *vb.* 3 *pl. pa.* pursued, harassed, 1622.

puruayes, *vb.* 2 *sing. pres.* prepares, 9528; **puruay**, *imp. sing.* 9527; **purueyt**, 3 *pl. pa. refl.* make preparations, 1765; **purueit**, *pa. pple.* 7979.

purueour, *sb.* steward (*Lat.* procurator), 7005. *Cf.* **procuratoures.**

puryfy, *vb.* purify, 7146; **purifyet, purifiet**, *pa. pple.* 2146, 2155.

put(te, *vb.*, put, drive, 6481, 2823; **puttes**, 2 *sing. pres.* 5163; **puttes, puttis**, 3 *sing. pres.* 4275, 2063; **putt(e**, 3 *sing. pa.* 3540, 6398;

putten, pytt, 3 *pl. pa.* 3236, 7750; **putte,** [pitte], *pa. pple.* 2177, 10234; **put away,** send away, get rid of, reject, take away, 6481, 2823, 1246, 3216; **putten obiectioun,** made accusation, 5770.
puttyng away, *sb.* ejection, 3723.
pyne, *sb.* pain, suffering, punishment, 850, 4330, 1500.
pyne, *vb.* 1 *pl. pres.* afflict, 4721; **pynet,** *pa. pple.* 1457.

Q

qu-, qv-, see also **wh-, w-.**
qvace, whace, *vb.* destroy, crush, annul, 2054, 5021, 3907.
Quadragesme, *sb.* Quadragesima, Lent, 4397.
quantite, *sb.* magnitude, width, 8920.
quat, qvat, what, wat, *a. pron.* what, 191, 805, 1635, 6627.
qvene, see **w(h)ene.**
quenn, qven, when, whein, wen, *conj.* when, 74, 221, 209, 4195, 6609.
[quenn-so-euer], *conj.* whensoever, 10605.
qvere, wher, wer(e, *conj.* where, 1788, 1683, 6594, 9480.
qvere, where, *sb.* choir, 3067, 8899.
qvere-fore, [querfore], wherfore, *conj. adv.* why, therefore, 1503, 10765, 1178, 6874.
qvere-so, [qwere-so], *conj.* wherever, 5008, 10274. *Cf.* **so-qwere.**
questioun, *sb.* question, 6345; **questiouns,** *pl.* 8967.
[qvethene], *adv.* whence, 9636.
qveþer, qwether, whether, *conj. pron.* whether, which, 1789, 2782, 7981, 3134.
quich(e, quych, [queche], *rel. pron. and a.* which, 123, 1491, 94, 9689. See also **w(h)iche.**
quider, qweder, whider, *conj.* whither, 9105, 8875, 6632.
Qvinquagesme, Quinquagesme, *sb.* Quinquagesima, 4105, 4122.
qvit, qvytt, see **whit.**
quite, white, *a. sb.* white, 5908, 6553, 5929, 5930.
Qvitsonday, [Wytsonday], *sb.* Whitsunday, 4812, 10649. *Cf.* **Witsontide.**
qvo, who, qvom, whom, *pron.* who, whom, 6104, 7825, 220, 6122.
quod, *vb.* 3 *sing. pa.* spake, 4313.
qvo-ser(e, see **w(h)oseuer.**
qvo-so, [qwo-so, who-so,], *pron.* whoso, 174, 9770, 10492.
qvy, qvi, qwhi, why, *conj.* why, 147, 652, 5486, 1663.
[quykene], *vb.* quicken, 10767; **[wykenes],** 3 *sing. pres.* 10770; **[wykenet],** *pa. pple.* 10775. *Cf.* **whik,** and note on 10782.
quyl, qvil, whil, wil, [whiłł], *conj.* while, 352, 7176, 1612, 3410, 10759.

R

r, letter of the alphabet, 2460.
rad(d)e, *adv. a.* quickly, quick, 6380, 3331.
radle, *adv.* quickly, 3352.
raise, *vb.* raise, produce, 1055; **raisinge,** *pres. pple.* 8500; **raiset,** 3 *sing. pa.* 647; **raysede(n,** 3 *pl. pa.* 6775, 6803; **raiset,** *pa. pple.* 3368.
rauasshet, raueschet, *vb. pa. pple.* carried off, snatched up, 8055, 8637.
[raw], see **rowe.**
[rayne], *sb.* rain, 9768.
real-, see **rial-.**
[rebelnes], *sb.* rebelliousness, 10308.
[receyte], *sb.* receptacle, 10641.
receyue, [resayue, reseyue], *vb.* receive, 4696, 10638, 10642; **receyuyng,** *pres. pple.* 2412; **receyuet,** 3 *sing. pa.* 6452; **receyuet,** *pa. pple.* (*Lat.* suscepit), 281.
recompensacioun, *sb.* recompense, 3705.
reconcilet, *vb. pa. pple.* reconciled, 6118.
reconselet, *vb. pa. pple.* reconciled, 6126. *Cf.* **co(u)nseilet.**
reco(u)nsęlyng, *sb.* reconciling, 3973, 1245.
recorde, *sb.* witness, 1773.
[recouer, rekeuer], *vb.* restore, rescue, recover, 9805, 9864; **recoueret,** 3 *sing. pa.* 4833. *Cf.* **keuer.**
rede, *sb.* counsel, plan, 1228, 3544.
rede, *vb.* read, count, [counsel], 916, 10684; **rede, reide,** 1 *sing. pres.* 645, 2655; **redis,** 3 *sing. pres.* 8726; **rede(n, redun, [redyne],** 1 *pl. pres.* 153, 1363, 2174, 10650; **[redeþ],** 2 *pl. pres.* 21; **red,** *pa. pple.* 6820.
rede, *sb.* reed, 5969.
rede, reide, *a.* red, 7321, 9100.
redempcioun, *sb.* redemption, 4474.

redily, *adv.* quickly, 314.
redy, rede, *a.* ready, alert, obedient, 5744, 6812, 671.
[refourmynge], *sb.* restoring, converting, 9656. *Cf.* fourmyng(e.
[refresshes], *vb.* 3 *sing. pres.* refreshes, 9767.
[refresshynnge], *sb.* refreshing, 9773.
regne, *vb.* reign, 1863; regnes, regnys, 3 *sing. pres.* 4751, 4680; regnyng, *pres. pple.* 4562; regnet, 3 *sing. pa.* 3174.
regnyng, *sb.* reign, 421.
rehers, reherce, [reherse], *vb.* narrate, recount, mention, 5843, 4026, 10384; reherse, 1 *sing. pres.* 3210; reherces, 3 *sing. pres.* 7344; [rehersynge], *pres. pple.* 19.
reide, see rede, *a.*, and rede, *vb.*
reken, *vb.* enumerate, recount, 8671; rekenet, recconete, *pa. pple.* 141, 3224.
[reles(sh)e], *vb.* [remit], deliver, 10032, 9990; [relesshes], 3 *sing. pres.* 10062; releschet, *pa. pple.* 4176.
releue, *vb.* relieve, rescue, 743; releuet, 3 *sing. pa.* 1248.
releuyng, *sb.* relieving, assisting, 2045.
relif, *sb.* remnant, remainder, 1533.
religion, *sb.*, men of religion, men in holy orders, 4157.
religiouse, *a.* bound by monastic vows (*Lat.* religiosi), 7630.
relykes, *sb. pl.* relics, 3158.
reme, *vb.* cry out, lament, mourn, 6897; remyng(e, *pres. pple.* 1227, 7586.
reme, see reume.
remede, *sb.* remedy, 2329; remedes, *pl.* 2525.
remedy, *sb.* remedy, 1140; remedyes, *pl.* 2313.
remenaunt, *sb.* remainder, rest, 3068.
remewe, *vb.* depart, remove, 3104; remewes, 3 *sing. pres.* 1725; remewet, 3 *sing. pa.* 8580.
remissio(u)n, [remyssioun], *sb.* deliverance, remission, 4172, 4198, 9926.
remynge, *sb.* lamenting, 7851.
ren(n)e, *vb.* run, 8005, 8170; rennes, 3 *sing. pres.* 8185; rennyng, *pres. pple.* 3752; ran, 3 *sing. pa.* 574; ronnen, runnen, 3 *pl. pa.* 8399, 9085.
renoun, [renowne], *sb.* fame, reputation, honourable distinction, 533, 10483, 8580.
[repellede], *vb. pa. pple.* repealed, recalled (*Lat.* revocantur), 9954.
repentaunce, *sb.* repentance, 5446.
repentaunt, *a.* repentant, 5473.
reperaile, *vb.* repair, 7157. (*OFr.* repareiller.)
represent, *vb.* represent, 3658; representes, 3 *sing. pres.* 3830; representyng, *pres. pple.* 3784; representid, 3 *sing. pa.* 2554; represent, *pa. pple.* present, 9422.
representacioun, *sb.* representation, symbolic action, 3828, 3910.
representyng, *sb.* representation, 4117.
repreuable, *a.* blameworthy, 8619.
repreue, repref, *sb.* reproof, insult, 9102, 5509; repreues, *pl.* 9101.
repreuyng, *vb. pres. pple.* reproving, condemning, 5686; repreuet, 3 *sing. pa.* 7688; 3 *pl. pa.* 5529; *pa. pple.* 379.
rere, *vb.* raise, 516.
resonable, *a.* rational, 9270.
resonab(u)ly, resonablie, *adv.* reasonably, fittingly, 6142, 3450, 9130.
resoun, raisoun, *sb.* reason, 847, 4639; [resons], *pl.* 10240; by (be) reso(u)n, according to reason, rightly, 1331, 3447; hit is resoun, it is according to reason, 1458.
rest(e, *sb.* rest, 3748, 3874.
restore, *vb.* restore, reinstate, revive (*intr.*), 7155; restoret, 3 *sing. pa.* 5258; restoret, 3 *pl. pa.* 3776; restoret [restorede], *pa. pple.* 3768, 9940.
restresse, *vb.* restrain, 5483. See note.
restreyne, *vb.* restrain, restrict, 4742; [restraynes], 3 *sing. pres.* 10254; restraynede, *pa. pple.* 10310. *Cf.* streynet.
resur(r)eccioun, resurection, [resurrexioun], *sb.* resurrection, 5632, 4033, 4136, 9914.
reue, [reve], *vb.* take away, take away (from), 1827, 9855; raft, 3 *sing. pa.* 1242; *pa. pple.* 388.
reuer, *sb.* riuer, 6772.
reuerence, *vb.* reverence, 1191; reuerencet, *pa. pple.* 6498.
reuerens, *sb.* reverence, 4135; do hom reuerence, show them respect, 1903.

reuerent, *a.* worthy of reverence, 3158.
reuerently, *adv.* with reverence, 9885.
reuescht, *vb. pa. pple.* arrayed in vestments, 3084.
reume, re(v)me, *sb.* kingdom, 6885, 1621, 5766; **reumes, remmes**, *pl.* 314, 3637.
[**rewarde**], *sb.* reward, recompense, 9910, 9922.
[**rewarde**], *vb. imp. pl.* regard, 22; **rewardet**, *pa. pple.* recompensed, 8844.
[**rewle**], *sb.* rule, behavior, 10375. *Cf.* **rule**.
rial, real, ryale, *a.* royal, 2066, 182, 8494.
rialte, realte, *sb.* splendour, royalty, 1827, 2078.
rialy, realy, ryally, *adv.* royally, 498, 647, 8490.
riche, *a.* rich, costly, 2304, 7015.
riches(se, reches, *sb.* wealth, riches, 2387, 482, 4211.
right, ryȝt, *sb.* right, 9048, 2528; **by riȝt**, rightly, 439; **by gode ryght**, justifiably, 2554; **in hor riȝt**, justly, 174.
right, riȝt, [ryȝt], *adv.* exactly, just, very, 137, 101, 10273.
rightwys, riȝtwis, riȝtwesse, *a.* righteous, upright, 596, 2984, 8038.
righ̄twisnysse, rightwisnesse, rightewysnes, *sb.* righteousness, 2586, 3457, 2312.
righ̄-wysly, *adv.* rightly, 1897.
ringe, *vb.* ring, 8508; **rong**, 3 *sing. pa.* 510; **rungen, rungun**, *pa. pple.* 8478, 8486.
ringinge, *sb.* ringing, 8513.
rise, *vb.* rise, arise, 1472; **risen**, 1 *pl. pres.* 4395; **ryse**, *imp. sing.* 9754; **risyng**, *pres. pple.* 521; **ros(e, roos**, 3 *sing. pa.* 7140, 7264, 210; **risen**, 3 *pl. pa.* 7871; **resen, risene**, *pa. pple.* 7129, 7237. *Cf.* **o-ros**.
rising, risyng, *sb.* rising, resurrection, 2884, 1490.
robbur, *sb.* despoiler (*Lat.* depraedator), 7813.
roches, *sb. pl.* stones, 5403.
rocoueret, see [**recouer**].
rode, *sb.* cross, 1143; **rode tre**, 1050.
rody, *a.* ruddy, 9091.
rogaciones, rogaciouns, *sb. pl.* rogations, 8356, 8418.
romeone, *vb.* 1 *pl. pres.* roar, cry (*Lat.* rugiemus), 9708.
roote, *vb.* rot, 7520.
rostyt, *a.* roasted, 4143.
rote, *sb.* root, lineage, 2423.
[**rotes**], *vb.* 3 *sing. pres.* strikes root, 10219.
rounde, *a.* round, 666.
route, *sb.* route, way, 3634.
rowe, [**raw**], *sb.*, **on a rowe**, in order, 315; [**in one raw**], in a line, 10635.
rud, *sb.* redness, 9092.
ruet, *vb.* 3 *sing. pa.* repented, 5216.
ruful, *a.* compassionate, 1228.
rule, [**reule**], *vb.* rule, 174, 10553; **rulen**, 3 *pl. pres.* 8822; **rulet, rulide**, 3 *sing. pa.* 2708, 2710. *Cf.* **rewle**.
rusches, *sb. pl.* rushes, 6858. *Cf.* **se-rusches**.
[**rust(e**], *sb.* rust, 10326, 10258.
ruthfully, *adv.* dolefully, 7381.
[**ryde**], *vb.* ride, 10782; **rode**, 3 *sing. pa.* 1658; **riden**, 3 *pl. pa.* 1778.
ryght, riȝt, *a.* right, just, direct, 1191, 5703.
ryng, *sb.* ring, circle, 5937.

S

s, letter of the alphabet, 3656.
saboth, *sb.* Sabbath, 5362; **sabot day**, 7753.
sacrament, sacrement, *sb.* 1391, 2290.
sacre, *vb.* sacrifice, consecrate, 4718; **sacret**, 3 *pl. pa.* 8261; *pa. pple.* 4234.
sacrifice, sacrifyce, sacrefise, sacrifise, sacrafice, *sb.* 4709, 6087, 2847, 2326, 6123.
[**sacrifiede**], *vb. pa. pple.* sacrificed, 9896.
sacrifise, *vb.* 2072.
sad(de, sayde, *a.* steadfast, firmly fixed, 1429, 8719, 2663; **sadder**, *comp.* more distressing, 5167.
[**saddene**], *vb.* make stiff, strengthen (*Lat.* solidat), 10067; [**saddens**], 3 *sing. pres.* 10255.
saddes, *vb.* 3 *sing. pres.* makes steadfast, confirms, 10316.
sade, *vb.* become satiated or weary, 1115.
sade, see **say**.
[**sadly**], *adv.* firmly, 10219.

sadship, [**sadchip**], *sb.* gravity, steadfastness (*Lat.* gravitas), 131, 10705; confirmation, 781. See note.

saght, *vb. pa. pple.* reconciled, 6549. (Late *OE.* sehtan.)

salme, see **psalme.**

saluacioun, *sb.* salvation, 2410.

salue, *vb.* cure, heal, 2587; **sauet**, *pa. pple.* 4315.

saluet, *vb.* 3 *sing. pa.* saluted, 6717.

sanguine, *sb.* one of the mediaeval complexions, 4507.

saue, *vb.* save, 160; **sauet**, [**sauede**], 3 *sing. pa.* 1534, 10704; **sauet**, *pa. pple.* 1477.

saue, *prep. conj.* except, but, 992, 7340; [save that], 61.

sauely, *adv.* safely, 4790.

saueour, **sauioure**, [**saueoure**], *sb.* Saviour, 1274, 2524, 40.

saule, **soule**, **sole**, *sb.* soul, 587, 818, 7126; **saules**, *pl.* 1250.

saulet, *vb. pa. pple.* endowed with a soul, 2214.

sauour, *sb.* savour, odour, 2924, 5802.

sauour(e)t, *vb.* 3 *sing. pa.* savoured (*Lat.* radiabat), 2926, 6088.

Sauter(e, *sb.* Psalter, 3362, 5551; **Sauter boke**, 8012. *Cf.* **psalme.**

sawe, *sb.* discourse, speech, 2268, 2592.

say, *vb.* say, speak, 805; **sais**, **says**, 3 *sing. pres.* 929, 1025; **sayn(e**, 3 *pl. pres.* 700, 2269; **saide**, **sayde**, 3 *sing. pa.* 305, 1675; **saide(n**, **sayden**, 3 *pl. pa.* 1033, 1029, 5489; **saide**, **sade**, *pa. pple.* 723, 8976.

say, see **se(e.**

sayde, see **sade.**

sayn, see **sithen.**

sayn(t, **seynt**, **seint**, *a. sb.* saint, 219, 796, 854, 3186; **sayntes**, **seyntes**, **saintes**, *pl.* 3702, 1190, 8039.

scaubert, *sb.* scabbard, 8312.

Scenophegy, see **Cenophegy.**

sceptre, **scheptre**, *sb.* sovereignty, 381, 3205.

s(c)hal, **sal(e**, *vb.* 1 *sing. pres.* shall, 1234, 2003, 6278, 5886; **shalt**, 2 *sing. pres.* 123; **shal**, **sal**, 3 *sing. pres.* 258, 7496; **shyn**, **schun**, **schin**, **s(c)hul**, **shal**, 1 *pl. pres.* 1492, 4184, 2198, 6047, 8438, 3809; **s(c)hun**, **shyn**, **shin**, [**schyne**], **shul**, **sculle**, **shal**, [**shulle**], 2 *pl. pres.* 1620, 2720, 1598, 3168, 9716, 1805, 2371, 429, 56; **shyn**, **s(c)hun**, [**schyn**], **s(c)hul**, [**shal**], 3 *pl. pres.* 248, 934, 7419, 9868, 4049, 7499, 31; **schul**, 3 *sing. pres. subj.* 8634; **schuldest**, 2 *sing. pa.* 7837; **shuld**, **schuld(e**, **schulden**, **suld(e**, **schud**, 3 *sing. pa.* 312, 1878, 2807, 1908, 5892, 5191, 6583; **s(c)hulden**, **sulden**, **s(c)huld**, **schud**, [**shulde**], 3 *pl. pa.* 324, 3386, 6250, 378, 7131, 6576, 10223.

schap, [**schappe**], *sb.* shape, 2176, 10361.

schap, *vb.* shape, take shape, devise, 9432; **schop**, **shope**, 3 *sing. pa.* 5131, 3038; **shapen**, *pa. pple.* 1757.

scharp, *sb.* sharp edge, 5980.

scharp, *adv.* sharply, 5924,

scharpe, **sharp**, *a.* sharp, acute, 3228, 5575.

scharpenet, *vb. pa. pple.* sharpened, 7977.

s(c)hede, *vb.* shed, depart, spill, 1352, 6739; **s(c)hed**, [**schedde**], 3 *sing. pa.* 1184, 5618, 10166.

schere, *sb.* groin, 8157.

sches, **schosen**, see **chose.**

schomet, *vb. pa. pple.* shamed, 6907.

s(c)hortly, *adv.* briefly, 4853, 6953.

schrew(e, **scherwe**, **screw**, *a. sb.* wicked, wicked man, 6511, 7049, 6807, 6919; **schrewes**, *pl. Lat.* feroces, 6508.

schrewet, *a.* wicked, malignant, 6975.

schrift, *sb.* confession, penance, 4182, 8076. *Cf.* [**shryues**].

schylde, see **childe.**

schynes, *vb.* 2 *sing. pres.* shines, 2891; **s(c)hynyng**, **chynynge**, *pres. pple.* 664, 960, 7386; **s(c)hone** 3 *sing. pa.* 661, 1973.

schynyng, *sb.* shining, 2002.

sclaunderouse, *a.* shameful, 5422.

score, *sb.* twenty, 2211.

scornefully, *adv.* scornfully, 5914.

scornes, *sb. pl.* insults, 5883.

scornet, *vb. pa. pple.* mocked, 4290.

scornyng, *sb.* mocking, 5407.

scourget, *vb. pa. pple.* scourged, 1378.

scrapis, *vb.* 3 *sing. pres.* scrapes, 2783; **scrapet**, 3 *sing. pa.* 2757.

sech(e, **seke**, *vb.* seek, 3277, 1766, 4038; **sechen**, 1 *pl. pres.* 8420; 2 *pl. pres.* 1764; **so(g)ht**, 3 *sing. pa.*

6610, 90; **soght(en, soȝt**(en, 3 *pl. pa.* 1926, 2855, 5745, 1774; **soȝt**, *pa. pple.* 5991.

seching, *sb.* seeking, 5188.

secund(e, secounde, [**seconde**], *a. sb.* second, 789, 83, 1480, 10029.

sed(e, seed, *sb.* seed, 2522, 286, 5594.

sedeles, *a.* without seed, 2264.

se(e, *sb.* seat, throne, 273, 8141.

se(e, ce, sen, *vb.* see, 120, 2591, 7224, 4387; **ses**, 2 *sing. pres.* 622; **se(ne, senne**, 2 *pl. pres.* 701, 2419, 4132; **sene**, 3 *pl. pres.* 1944; **se**, *imp. sing.* 4313; *imp. pl.* 729; **seȝe**, 1 *sing. pa.* 2739; **segh, seȝe, saȝe**, [say, saw], **soght, seght**, 3 *sing. pa.* 297, 465, 2772, 10579, 11, 6405, 6714; **seghen**, 3 *pl. pa.* 1083; **sene, seen, i-sene**, *pa. pple.* 837, 5397, 9211.

seemles, *a.* without a seam, 6700.

seke, *a.* sick, 5161.

seknes, sekenesse, *sb.* sickness, 5368, 6569.

selle, *vb.* sell, 351; **sellyng**, *pres. pple.* 5339; **sold**, 3 *sing. pa.* 2498; **sold(e**, *pa. pple.* 88, 5111.

selly, *a.* fortunate, auspicious, 634.

selue, selwe, self, *a.* same, 69, 9251, 384.

semblaunt, *sb.* face (*Lat.* vultus), 5897.

seme, *vb.* seem, appear, be fitting, 3493, 7066; **semes, semus**, 3 *sing. pres.* 3438, 1287; **semynge**, *pres. pple.* 2010; **semet**, [**semede**], 3 *sing. pa.* 3120, 10088; **semet**, 3 *pl. pa.* 6148.

semely, *a.* handsome, fair, 8981.

semyng, *a.*, **hit was semyng**, it seemed, 5133.

semyng, *sb.*, **in semyng**, to all appearance, 3421.

senatoures, *sb. pl.* senators, 3641.

sende, *vb.* send, 7927; **sendis**, 3 *sing. pres.* 4795; [**send**], *imp. sing.* 9866; **sent, send(e**, 3 *sing. pa.* 604, 301, 3113; **senden**, 3 *pl. pa.* 523; **sent, sende**, *pa. pple.* 389, 1824. *Cf.* **sonde.**

sendyng, *sb.* sending, 4948.

sene, *sb.* synod, 8649.

senowes, *sb. pl.* sinews, 2060.

Septembre, *sb. a.* September, 4785, 4954.

Septuagesme, Septuegesme, *sb.* Septuagesima, 3665, 3667.

sepulcre, sepultre, sepulcour, *sb.* sepulchre, 7063, 5114, 7268.

sercle, see **cercle.**

serge, seurge, *sb.* candle, 2951, 3154; **serges**, *pl.* 2875.

serge-berers, *sb. pl.* candle-bearers (*Lat.* ceroferarii), 3082.

sermoun, *sb.* sermon, 8782.

sertayn, serten, see **certeyn(e.**

seruage, *sb.* servitude, 6404.

serua(u)nt, seruand, *sb.* servant, 9358, 9467, 9365.

serue, *vb.* serve, avail, profit, 152; **serues**, 3 *sing. pres.* 1317; **seruet**, 3 *sing. pa.* 2538; **seruet, serueden**, 3 *pl. pa.* 3612, 3418; **seruet**, *pa. pple.* 3075.

se-rusches, *sb. pl.* sea-rushes, 5978. *Cf.* **rusches.**

sese, *vb.* seize, 5744.

sesoun, *sb.* season, 4691.

sesse, see **cees.**

se-syde, *sb.* seaside, 6906.

sett [**sette**], *vb.* set, place, sit, estimate, establish, 1702, 10607; **settes**, 3 *sing. pres.* 4456; **sett**, 1 *sing. pa.* 201; **sett**, 3 *sing. pa.* 349; **setten**, 3 *pl. pa.* 408; **set(t, sette**, *pa. pple.* 434, 147, 4281.

Set(t)erday, Setu[r]day, *sb.* Saturday, 7071, 3671, 3869.

settinge, [**settynge**], *sb.* setting, 2002, 10368.

seuen, *a.* seven, 109.

seuenfolde, *a.* sevenfold, 8127.

seuent, *a.* seventh, 107.

seuenyȝt, *sb.* week, 4955.

se-wawes, *sb. pl.* sea-waves, 6861.

sewe, suwe, [**swe**], *vb.* follow, comply with, 4806, 8886, 9839; **sewen**, 1 *pl. pres.* 4719. *Cf.* **suyng.**

sewte, *sb.* suit, 3346.

[**se(y)soun**], *sb.* possession, 10400, 10402. (*OFr.* saisine.)

Sexagesme, *sb.* Sexagesima, 3897.

sex(e, six(e, syx, *a.* six, 103, 4429, 4021, 4436, 4130.

sext(e, six(t, [**syxt**], *a.* sixth, 97, 2244, 3765, 93, 41.

sexty, sixti, sixty(e, sixte, *a.* sixty, 130, 3526, 3674, 4434, 4610.

sexty, sexte, *a.* sixtieth, 3856, 3849.

[**seyte**], *sb.* residence, 9812.

shaken, *vb. pa. pple.* 5402.

shame, schome, *sb.* 3289, 5927.

shameful, schomful, *a.* shameful, degrading, 5417, 6684.

sham(e)ly, schamely, schamele, schomely, *adv.* shamefully, 5854, 5764, 1886, 1876, 5934.

shauynge, *sb.* shaving, 3488.

shent, *vb.* 3 *sing. pa.* disgraced, injured, 8384; **s(c)hent,** *pa. pple.* 3271, 1876.

sheperdes, sheperdis, schephirdes, *sb. pl.* shepherds, 1106, 3295, 1984.

shippes, see **chippes.**

shire, *sb.* 321.

sho, *pron.* she, 3057. See also **ho.**

showe, schowe, shewe, schew, chewe, shawe, [sch(a)we], *vb.* show, make clear, 364, 4628, 2242, 2877, 7444, 3006, 9799, 9871; **s(c)howes, schewes, schewus, shawes, [sch(a)wes],** 3 *sing. pres.* 3678, 4570, 1890, 4657, 9234, 10001,10051; **showen, [schwene],** 3 *pl. pres.* 1080,10007; **sho(w)yng,** *pres. pple.* 2272, 783; **shew(i)de, s(c)howde, showide, shewode, schowet, s(c)hewet,** 3 *sing. pa.* 2305, 1535, 7673, 5139, 613, 2287, 1684, 5153, 1977; **shewiden,** 3 *pl. pa.* 7320; **s(c)howide, showet, shewide, shewede, schewde, schewet, schews, shawed(e, [sch(e)wed],** *pa. pple.* 5739, 874, 694, 982, 1942, 1984, 4528, 4164, 1010, 725, 9685, 9762.

shoynge, shewynge, sc(h)owyng, [shawinge, schwynge], *sb.* showing, appearance, 7646, 7693, 7325, 3648, 9807, 9856. *Cf.* **forshowyng, of-scho-wyng, ovt-showinge.**

[shryues], *vb.* 3 *sing. pres.* makes confession, 10055; [is schryuen], has made confession, 10046. *Cf.* **schrift.**

shutt, schutte, *vb.* shut, exclude, relieve, 4856, 9444; **shytt,** 3 *pl. pa.* 7752; **schut(te, shutt, schwt,** *pa. pple.* 6491, 2179, 5828, 6644.

sich, sech, suche, soiche, [seche], *a. pron.* such, 163, 1943, 8634, 3038, 7216, 10235.

sicurnesse, sekernesse, *sb.* certainty, assurance, 9417, 4492.

side, syde, *sb.* side, side of a hill, 404, 5875, 1700.

signe, *sb.* sign, 457; **s(e)ignes,** *pl.* 725, 9442.

significacioun, *sb.* signification, indication, 1325, 3719.

signifye, signifie, signyfie, signyfy, [signefy], *vb.* signify, 585, 1808, 2066, 3873, 9918; **signifien,** 3 *pl. pres.* 7702; **signifiet,** 3 *sing. pa.* 361.

siker, seker, sekur, sicur, *a. adv.* certain, sure, 9407, 2099, 3422, 9404, 9425.

sikerly, sekerly, securly, sicurly, [sykurly], *adv.* certainly, surely, fast, 302, 6841, 4129, 2663, 10806.

silence, *sb.* 5959.

silken, *a.* 6670.

siluer, *sb.* silver, money, 329, 6538.

simple, *a.* 355.

sith(e, sythe, *sb.* times, 1353, 1715, 4595.

sithen, sythyn(ne, sithyne, sythen, sethyn, sayn, *adv. conj. prep.* since, because, 794, 4161, 4223, 2183, 1279, 4137, 8617; **sithen þat, sythun þat, sayn that,** seeing that, 345, 2233, 8615. *Cf.* **syn.**

sitt, *vb.* sit, 5762; [syttes], 3 *sing. pres.* 10606; **sitten,** 3 *pl. pres.* 3467; **syttynge,** *pres. pple.* 7378.

siȝt, syȝt, sight, syghte, seght, *sb.* sight, 763, 3223, 585, 2914, 6667; **in mennus siȝt,** before men's eyes, 572.

[skekket], *vb. pa. pple.* poured out, 9788. (*OE.* scencan.) See note.

skil, skyl, scyll, *sb.* reason, 1193, 1487, 2528; **skilles,** *pl.* 1177.

skilfully, skylfully, scilfully, schillfully, *adv.* reasonably, 1314, 1282, 955, 4763.

slaght, *sb.* slaughter, 3293.

[slauthe], *sb.* sloth, 10569.

slawe, *a.* slow, 5042.

[slawly], *adv.* slowly, 10095.

sle, slayn, *vb.* slay, destroy, 526, 2127; **sle(e)s,** 3 *sing. pres.* 6501, 2930; **slegh, slogh,** 3 *sing. pa.* 2383, 2928; **slayn(e,** *pa. pple.* 3250, 2349.

slegh, sleȝe, *a.* skilful, wise, guileful, 2780, 5130, 6250, 6071.

sleght, slegh[t]e, sleȝt, *sb.* skill, device, trick, 152, 2864, 466; **sleghtes, [sleȝtes],** *pl.* 163, 10297.

slek, scleke, [slekke], *vb.* quench, extinguish, 538, 9607, 9783; **slekkynge,** *pres. pple.* 9787; **slekket,** *pa. pple.* 560.

slekenet, *vb. pa. pple.* extinguished, destroyed, 2918.

slepe, *sb.* sleep, 2123; **on slepe**, asleep, 3058.
slepyng, slepinge, *vb. pres. pple.* sleeping, 302, 3143; **slepeden**, 3 *pl. pa.* 6828.
[**slydes**], *vb.* 3 *sing. pres.* slides, 9630.
smal, *adv.*, **ful smal**, very little, 1320.
smellyng, *sb.* sense of smell, 5817.
smyte, *vb. imp. sing.* smite, 7406; **smot**, 3 *sing. pa.* 1665; **smytten**, *pa. pple.* 5901.
smyth, *sb.*, **smyth son**, *Lat.* filius fabri, 5688.
[**snowe**], *sb.* snow, 8752.
so, *adv.* 374.
sober, *a.* sober, moderate, 5094.
soburnes(se, *sb.* sobriety (*Lat.* grauitas), 5080, 126.
[**socoure**], *sb.* aid, succour, 10764.
sodeyn, [**sodayne**], *a.* sudden, 6966, 10089.
sode(y)nly, sodaynly, [**sodanly**], *adv.* suddenly, 7373, 526, 986, 10762.
soek, *vb.* 3 *sing. pa.* sucked, 9434.
[**softe**], *a.* soft, 9808; **softer**, *comp.* 5605.
[**softened**], *vb.* 3 *sing. pa.* 10287.
solas, solace, *sb.* entertainment, comfort, 167, 3843.
solemnite, *sb.*, **with gret solemnite**, ceremonially, 1112.
solempne, solen(p)ne, *a.* sacred, ceremonial, 166, 8226, 8115.
solempnely, solempnele, solenlye, sollen[pne]ley, *adv.* ceremonially, 2671, 2868, 8110, 8279.
[**soler**], *sb.* upper room, 10738.
somer, *sb.* summer, 4735.
sond, *sb.* sand, 8751.
Sonday, Sonnodaye, Sononday, Sonunday, Sonnenday, *sb.* Sunday, 1569, 4357, 4106, 4147, 4349; **Sonundayes, Sonnodayes, Sonnedayes**, *pl.* 4114, 4426, 4424.
sonde, *sb.* sending, 3144. *Cf.* **sende**.
son(e, *sb.* son, 1201, 282; **sone(s**, **sonus**, [**sonnes**], *pl.* 1837, 3385, 3539, 9968.
sone, *adv.* soon, 148; **son(n)er**, *comp.* earlier, 2226, 2239.
song, [**songe**], *sb.* song, 250, 10113.
soper-place, *sb.* supper-place (*Lat.* coenaculum), 7686. *Cf.* **soupynge-place**.
so-qwere, *conj.* wherever, 9843. *Cf.* **qvere-so**.
sorcery, *sb.* 7134.
sore, *sb.* affliction, misery, 436.
sore, *adv.* sorely, deeply, 295, 4846.
sorow(e, sorewe, soro, [**sorwe**], *sb.* sorrow, affliction, lamentation, 1376, 2247, 3546, 8634, 9796.
sorowyng, *vb. pres. pple.* mourning, 5941.
soth, *sb.* truth, 110.
[**sotherone**], *a.* southern, 9831.
sothly, [**sothlie**], *adv.* truly, 282, 120.
sothnes, sothenesse, [**sothenes**], *sb.* truth, 2692, 2686, 10311.
sotil, *a.* crafty, 6695.
sotilt(i)e, [**sotelte**], *sb.* wisdom, acuteness, skill, trick, 4216, 5188, 5301, 10056.
sotily, sotyly, *adv.* deceitfully, 5289, 6726.
souerayn(e, soueraigne, *sb. a.* sovereign, ruling, 1190, 672, 9240; **souerayns**, [**soueraignes**], *pl.* 520, 10552.
soueraynly, *adv.* like a sovereign, 3545.
soune, [**sowene**], *sb.* sound, 5607, 10083.
soupynge-place, *sb.* supping-place (*Lat.* coenaculum), 8711. *Cf.* **soper-place**.
southdeken, *sb.* subdeacon, 3083.
[**sowene**], *vb.* sound, have a suggestion of, 10125; **sounes, sovnes**, 3 *sing. pres.* 5607, 5282; **sounyng**, *pres. pple.* 4265.
[**sownynge**], *sb.* sound, 9642.
space, spas, *sb.* space, 696, 1770.
spar, *sb.* 1659. See note.
spare, *vb.* spare, refrain, 1484; **sparet**, 3 *sing. pa.* 6330; *pa. pple.* 3523.
spech(e, *sb.* speech, 2914, 406.
special(le, *a.* special, peculiar, 238, 6171.
specialy, *adv.* particularly, 3947.
specify(e, specifie, *vb.* specify, 928, 1292, 4044; **specifies**, 3 *sing. pres.* 5366; **specifiet**, 3 *sing. pa.* 2718.
speke, *vb.* speak, state, 888, 1173; **spekes, spekys**, 3 *sing. pres.* 232, 2426; **speke**, 1 *pl. pres.* 77; [**spekynge**], *pres. pple.* 10595; **spak, spek(e**, 1 *sing. pa.* 789, 9221, 2666; **spak(e, speke**, 3 *sing. pa.* 1557, 247, 1118; **speken**, 3 *pl. pa.* 1028; **spoken**, *pa. pple.* 4288.
spend, *vb.* 3 *sing. pa.* spent, 3031.
sper(e, *sb.* spear, 5875, 503.
spill(e, *vb.* kill, destroy, 9218, 3511.

spirit, *sb.* spirit, feeling, 3363.
spiritual, *a.* 2227.
spiritualy, *adv.* spiritually, 589.
spoile, *vb.* strip, despoil, 6737; spoliet, *pa. pple.* 7858.
spounges, *sb. pl.* sponges, 159.
spouse, *sb.* 3980.
sprede, *vb.* spread, expand, 4774; spredis, 2 *sing. pres.* 5938; spredyng, spredinge, *pres. pple.* 5939, 8545; sprad, *pa. pple.* 5870.
spryng, spring(e, *vb.* spring, spread, grow, 369, 5191, 2626; [springes], 3 *sing. pres.* 9634; sprynge, 1 *pl. pres.* 4775; [springen], 3 *pl. pres.* 10182; spryngynge, *pres. pple.* 4769; sprong, 3 *sing. pa.* 954; sprongen, *pa. pple.* 1002.
sputte, *vb. pa. pple.* spit, 4290.
sput(t)yng, spyttyng, *sb.* spitting, 5855, 5900, 5889.
sputynge, *vb. pres. pple.* disputing, 3622.
stable, [stabuſſ], *a.* stable, constant, 2977, 10523. *Cf.* [vnstable.]
stabul, *sb.* stable, 2054.
stafe, *sb.* staff, 8523.
states, *sb. pl.* conditions, 7168.
statute, *sb.* 1877.
stegh(e, *vb.* ascend, 929, 8877; steghes, 3 *sing. pres.* 2088; steghynge, 9366; stegh, [steghe], 3 *sing. pa.* 3976, 9917. *Cf.* vpsteyng(e.
steke, *vb.* shut, 8235; steken, 3 *pl. pa.* 7752; stoken, *pa. pple.* 4140.
stekinge, *sb.* ascending, 8895.
stele, *vb.* steal, 7030; stele, 3 *sing. pa.* 7012; stolne, *pa. pple.* 7022.
[steme], *sb.* steam, 10342.
stench(e, *sb.* stench, foul odour, 3531, 2054. *Cf.* stynk.
[sterynge], *vb. pres. pple.* moving, disturbing, 10439; steret, stiride, 3 *sing. pa.* 5159, 225; steret, *pa. pple.* 3347. *Cf.* sturyng.
sterre, *sb.* star, 966; sterres, *poss. sing.* 1979; sterres, *pl.* 155.
steuen, *sb.* voice, 8738.
stid(de, stud(e, [stede, stydde], *sb.* place, 1445, 8494, 8256, 3655, 9698, 10036; stod hom in stid, did them service, 2535.
stidfast, studfast, *a.* steadfast, constant, 8884, 9482. *Cf.* studfastenesse.
stidfastly, studfastlie, [stydfastly], *adv.* steadfastly, 4271, 124, 10520.
stife, *a.* stiff, resolute, 2977, 6776.
stifly, styfley, *adv.* stiffly, firmly, 3136, 4140.
stifnes, *sb.* strength, sturdiness, 1510.
stille, *a. adv.* silent, still, 5950, 1963.
stille, *vb.* appease, 1466.
stingyng, *vb. pres. pple.* piercing, 5924; stongen, *pa. pple.* 5852.
stint, stynt, *vb.* stop, cease, 8227, 4887; stynt, 3 *pl. pa.* 1784.
stintynge, *sb.* ceasing, 8222.
stole, *sb.* stool (*Lat.* scabellum), 5866.
ston(e, *sb.* stone, rock, 658, 1470; stones, *pl.* 915.
stonde, *vb.* stand, be, 1156, 5171; stondes, 3 *sing. pres.* 2364; stonden, 3 *pl. pres.* 5866; stondyng, *pres. pple.* 497; stod(e, 3 *sing. pa.* 2535, 492; stoden, 3 *pl. pa.* 5554.
stonyet, *vb. pa. pple.* stupefied, 1816.
story, store, *sb.* historical narrative, history, 2438, 3602. See also below, p. 456.
stounde, *sb.* moment, 8902.
stout(e, *a.* strong, brave, furious, 503, 6776, 2599.
stoutely, *adv.* bravely, 8980.
stoutenesse, *sb.* bravery, 6530.
stowre, *sb.* conflict, 3347.
straȝt, *adv.* extended, at full length, 5754.
straunge, strounge, *a.* foreign, 2378, 3632 (see note), 3643.
straungers, *sb. pl.* strangers, 5545.
streme, *sb* stream, current, 574, 8193; stremes, *pl.* 9001.
stren(g)th, strenghte, [strengthe, strengetħ], *sb.* strength, force, 8193, 124, 9220, 10256, 10352; [strengthes], *pl.* 10478.
strengthes, *vb.* 3 *sing. pres.* strengthens, 2059.
strengthfully, *adv.* strongly, 270.
strete, *sb.* street, 408.
streynet, *vb. pa. pple.* constrained, 1909. *Cf.* restreyne.
strif, *sb.* strife, 3257.
stroke, *vb.* 3 *sing. pa.* strike, arrive, pass, 242, 375.
strong, *a.* strong, severe, 574, 3529.
strynde, *sb.* generation, 384. (*OE.* strýnd.)
stryue, striue, *vb.* striue, contend, 1724, 9064; stryuen, striuen, 3 *pl. pa.* 3137, 3474.
studfastenesse, *sb.* steadfastness, 5092. *Cf.* stidfast.

studying, *sb.* 3243.
sturyng, sturing, *sb.* incitement, suggestion, 2913, 4743. *Cf.* [sterynge.]
styke, *vb.* stab, 3564.
stynk, *sb.* stink, 5803. *Cf.* **stench(e.**
stynkyng, *vb. pres. pple.* smelling offensively, 5807; **stank**, 3 *sing. pa.* 3528; **stonken**, 3 *pl. pa.* 8195.
subiectioun, *sb.* subjection, 3830.
substancial, *a.* substantial, 9222.
substaunce, substonce, *sb.* substance, 584, 2370.
successioun, *sb.* succession, 3238.
suete, swete, *a.* sweet, 2808, 237.
suetely, swetly, *adv.* sweetly, 8290, 6088.
suetnysse, [sw(y)etnes], *sb.* sweetness, 3327, 9657, 10150.
suffer, suffir, suffre, *vb.* suffer, endure, make suffer, allow, 4332, 6084, 1512; **s(o)uffre**, 1 *pl. pres.* 3796, 4640; **suffret, suffert, suffurt, suffrid**, 3 *sing. pa.* 4637, 5143, 6170, 4884; **suffert, soffride**, [**sufferde**], 3, *pl. pa.* 7108, 4849, 10519; **suffert, suffride**, *pa. pple.* 1881, 5542.
[**suffrauns**], *sb.* patient endurance, 10521.
suget, *a.* subject, 594.
sugetes, *sb. pl.* subjects, 5152.
suggestioun, *sb.* temptation, 6393.
sum, summe, *a. pron.* some, 881, 359, 3637.
sumtime, summe tyme, *adv.* formerly, 154, 2822.
sumw(h)at, sumquat, *pron.* somewhat, 4678, 4350, 487.
sun, see **synn(e.**
sunne, sonne, soñne, *sb.* sun, 662, 959, 615; **sunnes**, *pl.* 965.
sunne-beme, *sb.* sunbeam, 8250; **sunne-bemes**, *pl.* 8686.
supplantid, supplauntide, *vb.* 3 *sing. pa.* supplanted, ousted, 3247, 5251; **supplauntid**, *pa. pple.* 3267.
[**suppose**], *vb.* believe, assume, 10229; **supposyng**, *pres. pple.* 299; **supposet, supposide**, 3 *sing. pa.* 1863, 3269; **supposit, supposeden**, 3 *pl. pa.* 7134, 6965.
[**sure**], *a.* certain, 10644.
surgery, *sb.* surgical treatment, 6267.
suspect, *vb. pa. pple.* suspected, 3475.
sustenet, *vb. pa. pple.* supported, 9063.
suster, *sb.* sister, 3579.
sustinaunce, sustinauns, *sb.* sustenance, food, 4795, 5304.
suyng, *a. as adv.* afterwards, after, 722, 3869. *Cf.* **sewe.**
swal, *vb.* 3 *sing. pa.* swelled, 3528.
swaret, *a.* squared, 1470.
swayne, *sb.* young man, 6975.
swellyng, suellinge, *sb.* swelling, 3530, 8160.
swere, *vb.* take oath, swear, 7796; **swere**, 3 *sing. pa.* 6683; **sworn**, *pa. pple.* 6712.
sweuen, *sb.* dream, 3146; **sweuenes**, *pl.* 6330.
swiere, *sb.* squire, 188.
swiftely, *adv.* swiftly, 7994.
swiftnes, *sb.* swiftness, 1779.
[**swike, swyke**], *sb.* deception, trick, 9856, 9859. See note.
swith(e, *adv.* very, 747, 6645.
swolowyng, *vb. pres. pple.* consuming, 2972.
sworde, *sb.* sword, 668.
swote, *sb.* sweat, 1370.
swyn(e, *sb. pl.* swine, 3520, 8395.
syb, *a.* related, akin, 217.
syket, siket, *vb.* 3 *sing. pa.* sighed, 6978, 6871.
sykinge, *sb.* sighing, 3463.
syn, *conj.* seeing that, 1265, 3418. *Cf.* **sithen.**
syng, sing, *vb.* sing, intone, 3114, 3893; **syngen, singun**, 1 *pl. pres.* 3790, 4346; **singyn**, 3 *pl. pres.* 3866; **song**, 3 *sing. pa.* 644; **songen**, 3 *pl. pa.* 1112; **songen, songun, sungun**, *pa. pple.* 3096, 8554, 4404.
[**synne**], *vb.* sin, 10519; **synnet**, 3 *sing. pa.* 5958.
synn(e, sun, *sb.* sin, 1396, 2110, 9398; **synnes, synnus**, *pl.* 7550, 5263.
synneles(se, *a.* sinless, 2293, 2275.
syn(n)ful, synneful, sinful, *a.* sinful, 2698, 5783, 7467, 5862.
synnyng, [**sennynge**], *sb.* sinning, 4156, 10038.

T

tail(e, *sb.* tail, 8579, 8481.
takyng, taking, *sb.* taking, 2209, 6365.
take, taken, *vb.* take, go, 354, 8068; **tas(e, taas, takes**, 3 *sing. pres.* 343, 6943, 3872, 3073; **tas(e,**

takes, [take], *imp. pl.* 934, 2315, 806, 41; takynge, 10503; toke, 2 *sing. pa.* 6314; toke, took, 3 *sing. pa.* 350, 2341; toke(n, teken, tokene, 3 *pl. pa.* 4882, 159, 3656, 10166; tan(e, taken, *pa. pple.* 892, 1362, 398.

tale, *sb.* tale, story, 2739, 6860.

talent, *sb.* disposition, desire, 2092.

talket, *vb. pa. pple.* talked, 6989.

tary, tarie, *vb.* delay, defer, 7422, 3112; tari(e)t, 3 *sing. pa.* 9385, 3349.

tarying, *a.* delayed, tardy, 3108.

tarying, [tareynge], *sb.* delaying, 523, 9860.

tast, *vb.* taste, 6262.

[tast], *sb.* taste, 10149.

tastyng, *sb.* taste, tasting, 5821, 5834.

tauerne, *sb.* tavern, 9061.

te, see to, the.

teche, *vb.* teach, tell, 2421; techis, 3 *sing. pres.* 3005; [techene], 3 *pl. pres.* 10024; thaght, 1 *sing. pa.* 4252; tagh(t, taȝt, 3 *sing. pa.* 5863, 1682, 7908; taghten, 3 *pl. pa.* 1921.

teching, *sb.* teaching, 5983.

teȝet, *vb.* 1 *sing. pa.* tied, connected, 1488; teȝet, 3 *sing. pa.* 414; teghet, 3 *pl. pa.* 6769; teghet, *pa. pple.* 7289. *Cf.* vntegh.

tell(e, *vb.* tell, 4851, 529; tellis, telles, 3 *sing. pres.* 5848, 7477; tolde, 3 *sing. pa.* 246; tolden, 3 *pl. pa.* 521; tolde, *pa. pple.* 3484.

temperal, [temperalī], *a.* temporal, 1803, 9934.

tempest, *sb.* 6775; tempestes, *pl.* 6803.

temple, *sb.* 482; temples, *pl.* 910. See also below, p. 456.

[tempre], *vb.* control, 10550.

temprur, *sb.* tempering, art of tempering, 5175, 5184. (*OFr.* temprëure.)

temprynge, *sb.* self-control, 4688.

temptacioun, [temptacion], *sb.* temptation, 1448, 10396.

temptid(e, *vb.* 3 *sing. pa.* tempted, made trial of, 5299, 467; te[m]pt, 3 *pl. pa.* 5956; temptid(e, temptet, *pa. pple.* 5317, 5277, 2907.

ten, *a.* 130.

tender, tendre, *a.* tender, delicate, 1505, 5590.

tenderly, tendre-ly, *adv.* tenderly, lovingly, 2108, 5635.

tene, *sb.* anger, sorrow, woe, 1814 3294, 4690.

tentis, *sb. pl.* tents, 4961.

teres, *sb. pl.* tears, 5614.

terme, *sb.* limit, period, 3762, 6542.

testament, *sb.* will, 5450; Old Testament, 4582.

teth, teith, *vb.* tithe, give tithes of, 2566, 4613; tethide, 3 *sing. pa.* 2567. *Cf.* thething.

teth(e, tent(e, teithe, teythe, *a. sb.* tenth, tithe, 2559, 2353, 4009, 7697, 4611, 4430; tethes, *pl.* 2417.

text, *sb.* 2425.

thagh̄, þagh̄, [þof], *conj.* though, 2915, 2257, 9955.

t(h)aght, see teche.

þaire, *a.* their, 189.

thame, *pron.* them, 7882. See also hom(e.

thar, *vb.* 3 *sing. pres.* it is needful, 9411.

that, thas, at, *conj.* that, 78, 734, 9033.

that, þat, *rel. pron.* who, which, what, that, 1255, 1376, 1468, 1322.

that, þat, *dem. a. pron.* that, 165, 117, 146.

thay(e, thai, þai, thei, *pron.* they, 163, 8607, 8609, 156, 1909.

the, *rel. pron.* which, 3476.

the, te, thene, þo, *a.* the, 73, 1293, 9242, 2244.

þe, *adv.*, þe ner, the nearer, 1642.

the, te, *pron.* thee, 1687, 6320.

theder-ward, *adv.* thither, 6629.

thef(e, *sb.* thief, 5426, 73; theues, *pl.* 5443.

then, þenn(e, *conj.* than, 186, 831, 2238.

thenk(e, *vb.* 1 *sing. pres.* think, 2700, 1292; thenkes, 3 *sing. pres.* 9145; [þenkene], 3 *pl. pres.* 9745; [þenkynge], *pres. pple.* 10743; thoȝt, þoȝt, thogth, thothte, 3 *sing. pa.* 283, 2781, 2763, 1627; thoȝt(en, thoght(en, 3 *pl. pa.* 3374, 3107, 6788, 6507; *impers.* it seemed, 2848.

thenket, see thonkes.

thenn(e, þenn, thyenne, *adv.* then, 132, 1359, 1586, 1664.

Theophania, *sb.* Epiphany, 1568 Latin.

þer, *conj.* where, 3563.

ther-aȝayn, *adv.* in opposition to that, 3441.

ther(e)-as, þer-as, *conj.* where, 1448, 1938, 633.

therbi, þerby, *adv.* by that, 6628, 196.
þer-byforn, *adv.* formerly, 824.
there, þer(e, thore, thare, *adv. conj.* there, where, 291, 356, 1934, 739, 5812.
thereone, *adv.* about that, 7411.
þerof, *adv.* of that, 1528.
þer-opon, *adv.* upon that, 307.
therto, þer-to, *adv.* to that, 2160.
ther-whit, *adv.* with that, 4268.
ther-withynne, *adv.* within that, less than that, 4451.
theryine, þer-inn, *adv.* therein, 8242, 964.
thes(e, þes, thiis, *dem. a.* these, 1218, 1901, 77, 2875.
thester, *a.* dark, obscure, 807, 950.
thesternes(se, *sb.* darkness, 437, 1997.
thethen, *adv.* thence, 575; from thethen, 1054.
thethinge, *sb.* giving of tithes, 2345; tethynges, *pl.* 2325. *Cf.* teth.
thi, þi, *a.* thy, 235, 241.
thid(d)er, þider, theder, ȝedur, *adv.* thither, to this place, 347, 2129, 598, 6516, 7948, 1856.
th[i]ght, *a.* close together, 8659. See note.
thik, *a. adv.* thick, in crowds, 5986, 3698, 5399.
thil, see **tille.**
thinkyng, *sb.* thinking, 1347.
thirsty, *a.* 5822.
this, þis, thys, tys, *dem. pron. a.* this, 2876, 901, 1686, 855.
thi-self, *pron.* thyself, 5572.
tho, tha, *dem. pron.* those, they, 1101, 1266, 6789; thowe (? confusion of tho two), 7873.
thoȝt, *sb.* thought, 112; thoȝtes, *pl.* 5997.
thole, *vb.* endure, 4330; tholen, 3 *pl. pres.* 4381; tholid, 2 *sing. pa.* 5904; tholet, [tholede], 3 *sing. pa.* 2080, 9964; tholet, *pa. pple.* 4316.
[tholynge], *sb.* suffering, 10617.
thonke, *sb.* favour, 2342.
thonkes, *vb.* 3 *sing. pres.* thanks, 8782; thonket, thenket, 3 *sing. pa.* 308, 6640; thonket, 3 *pl. pa.* 3155; thonkid, *pa. pple.* 5526.
thonour, *sb.* thunder, 7999.
tho(o, þo, [þoo], *adv.* then, 247, 9545, 749, 9898.
thornen, *a.* thorny, 5970.
thornus, thornes, *sb. pl.* thorns, 5851, 5924.
thos, þos, *dem. a.* those, 1951, 519.
thou, þou, thow, þow, ƿowe, *pron.* thou, 236, 233, 1685, 5047, 6112.
thousand(e, twousand, [thowsand, þousand], *a.* thousand, 1587, 533, 3320, 10171, 59.
[thow], *vb.* instruct, train, 10484. (*OE.* þéaw.)
thraldom, thraldam, *sb.* captivity, 3878, 5942.
thral(le, *sb. a.* thrall, subject, 1404, 2300; thralles, *pl.* 2660.
thrast, *vb.* thrust, pierce, 3272; *pa. pple.* 5988.
thre(e, *a.* three, 582, 9560.
thrid(de, thryde, *a.* third, 113, 84, 2197.
thrie, thrye, [thries], *adv.* thrice, 1717, 4974, 9984.
thritte, threttе, therty, thrytty, threfte, *a.* thirty, 2309, 7028, 4436, 1142, 4130.
[thretty], *a.* thirtieth, 35.
thritten, *a.* thirteen, 1772; thirteenth, 1542.
thro, *a.* persistent, fierce, 463, 1692.
throte, *sb.* throat, 3488.
thurgh-out, thurȝe-out, *prep.* throughout, through, 315, 576, 1872.
thurgh(t, thurȝe, thirgh, [þurgh̄, þrugh̄, þrogh̄, thorwe], *prep.* through, 170, 4466, 306, 3207, 9949, 10499, 10624, 8.
Thursday, *sb.* 3687.
thur[s]tes, *vb.* 3 *sing. pres.*, me thur[s]tes, I am thirsty, 6292.
thus, thws, [þys], *adv.* thus, 239, 4165, 53.
thyng, þing, *sb.* thing, 462, 1813; thynge, thing(es, thingys, thyngus, thyngws, *pl.* 1668, 1588, 1799, 2953, 4253, 4118.
thynke, *vb.* think, 9612; thinking, *pres. pple.* 5896; think(es, thing(es, 3 *sing. pres.* it seems, 2227, 4592, 4564, 2192; thuȝt, thugh(t, 3 *sing. pa.* it seemed, 2458, 2300, 3086; methynke, it seems to me, 6131.
tid, *vb.* 3 *sing. pa.* befell, 1623.
tight, i-tight, tiȝt, [tyȝt], *vb. pa. pple.* determined, purposed, 1675, 4328, 2075, 10747.
tille, thil, [til], *prep. conj.* till, to, 1405, 6405, 1160, 58.
tilmon, *sb.* tiller of the soil, 2333.

time, tyme, *sb.* time, 1217, 2166; times, tymes, *pl.* 4810, 4757.
tiraunt, *sb.* tyrant, 3536.
tite, *adv.* quickly, 9089.
tithing, *sb.* tidings, 3567; **tithinges, tithynges,** *pl.* 1920, 3300.
titlet, *vb. pa. pple.* recorded, 4652.
to, *conj.* till, 86.
to, *adv.* too, 3703.
to, [te], *prep.* to, at, 75, 2298, 9834.
to-geder, to-gedir, to-ȝeder, to-ȝedur, *adv.* together, 222, 2391, 9548, 7627.
token(ne, *sb.* token, 5202, 2603.
token, *vb.* betoken, mean, 2988; **token(e)s, tokenys,** 3 *sing. pres.* 3879, 732, 2970; **tokenen,** 3 *pl. pres.* 7594; **tokenet,** 3 *sing. pa.* 669.
tokenyng, *sb.* token, meaning, 518, 2979; **tokenynges,** *pl.* 1084.
tong, tung, [tonge], *sb.* tongue, 4550, 5659, 12; **tonges,** [tongues], *pl.* 9536, 10186.
[**tonget**], *a.*, [**wele tonget**], well spoken, 10559.
torches, *sb. pl.* 2838.
to-rent, *vb. pa. pple.* rent in pieces, 5403.
toth, *sb.* tooth, 8404.
tother, see **oþer.**
to-torne, *vb. pa. pple.* torn to pieces, 5840. *Cf.* **vntorne.**
touche, *vb.* touch, 6399; **touchyng, touching, towchyng, towchinge,** *pres. pple.* 698, 717, 792, 6105; **touchet, touchide, towchet,** 3 *sing. pa.* 3159, 478, 773; **touchet,** 3 *pl. pa.* 7590; **i-touchid,** *pa. pple.* 841.
touchyng, *sb.* sense of touch, 5837.
toun(e, tone, *sb.* town, 1526, 8322, 10115.
tour(e, *sb.* tower, 312, 5324.
tourment, *sb.* torment, torture, 5579.
tournament, *sb.* 167.
toward, tawarde, *prep.* towards, 515, 3334.
trace, *sb.* vestige, path, 7007, 8886.
tracte, *sb.* tract, anthem, 3793, 3866.
[**transfiguracioun**], *sb.* transfiguration, 9670.
transfiguret, *vb. pa. pple.* transfigured, 7682.
[**transforme**], *vb.* transform, 3419.
translatet, *vb. pa. pple.* translated (saints' bodies), 2137.
trauail(e, trauayl, trauel, [**trauayle**], *sb.* toil, suffering, 3795, 1035, 3868, 9219, 10064.
trauailet, *a.* far-travelled, 1047.
traual, *vb.* toil, suffer, 4471; **trauail,** 1 *pl. pres.* 4481; **trauelyng,** *pres. pple.* 5935; **trauailet, trauaileden,** 3885, 3858.
traytour, *sb.* traitor, 6368.
tre, *sb.* tree, cross, 1332, 73; **trees,** *pl.* 887.
treccherous, *a.* treacherous (*Lat.* versutus), 5024.
treso(u)n, *sb.* treason, 6167, 1456.
trespasoure, *sb.* trespasser, 5426.
trespas(se, tresspas, *sb.* trespass, transgression, 379, 2155, 299.
trespasse, *vb.* trespass, sin, 4538; **trespas(se)t,** 3 *sing. pa.* 1450, 1613.
trespassyng, *sb.* trespassing, 3515.
tretes, *vb.* 3 *sing. pres.* discourses, 9080.
tretys, *sb.* treatise, 697.
treuth, *sb.* truth, righteousness, 7466.
tr(e)w, tr(u)we, [**trewe, tru**], *a. adv.* true, trustworthy, truly, 4109, 3191, 3316, 1221, 3617, 23, 10216; **trewest,** *superl.* 3401. *Cf.* **vntrewe.**
tribut(e, *sb.* 3635, 324.
tributarie, *a.* tributary, 318.
trinite, *sb.* trinity, 1209.
trist, trust(e, turst, [**triste**], *vb.* trust, 1163, 6643, 6335, 6308, 16; **tristes,** 3 *pl. pres.* 3478.
[**tristely**], *adv.* confidently, 10584.
tristes(se, *sb.* sadness, 360, 1369.
trompes, *sb. pl.* trumpets, 8491.
trone, *sb.* throne, 7399.
trosory, [**tresory**], *sb.* treasury, 3609, 9727.
trouble, *vb.* trouble, perplex, 6812; **trovblide,** [**troublet**], *pa. pple.* 1814, 9858.
tru(e)ly, treuely, tr(e)wly, trewele, trowely, *adv.* truly, 673, 1674, 9319. 2661, 7677, 6461, 6643.
trumpynge, *vb. pres. pple.* trumpeting, 8500.
tryst, *sb.* hope (*Lat.* spem), 3490; [confidence (*Lat.* fiducia)], 10586.
tunne, [**tovne**], *sb.* tun, cask, 8241, 10116.
turne, *vb.* turn, revolve, convert, 1436; **turnes,** 3 *sing. pres.* 2767; **turne,** 1 *pl. pres.* 206; **turnyng,** *pres. pple.* 504; **turnet, tournet,** 3 *sing. pa.* 4266, 7602; **turnet,** 3

pl. pa. 3289; **turnet**, *pa. pple.* 4220.
turnyng, *sb.* revolving, 3750.
turture-brid(de, *sb.* young turtle-dove, 2302, 2573.
Twelf day, Twolft daie, *sb.* Twelfth Night, Epiphany, 1514, 4622.
twelfe, twelue, *a.* twelve, 1532, 1733.
twenti, *a.* twenty, 114.
twie, twye, *adv.* twice, 1709, 3950.
twies, twyes, *adv.* twice, 8110, 4137.
two, tow, thowe, [too], *a.* two, 403, 3394, 8569, 9625.
twynn(e, twinne, *vb.* separate, depart, 2548, 2116, 4379; **twinnet, twynned**, 3 *sing. pa.* 7605, 7241; **twynnet**, *pa. pple.* 2999.
twynnyng, *sb.* parting, separation, 658.
twynnyng-away, *sb.* (*Lat.* transmigracio), 7240.
tynge, *vb.* ring, tinkle, 4267.

U (V)

v-, *cf.* **w-**.
vaile, waile, *sb.* veil, 5902, 6638.
vaynglorie, vayn-glory, *sb.* vainglory, 5266, 5309.
vaynus, *pl.* veins, 6018.
vayue, see **wayue**.
vch(e, vchone, see **ich(e, ichon(e**.
veniaunce, vengeaunce, vengaunce, wengeance, wengaunce, *sb.* vengeance, act of vengeance, 472, 5228, 6429, 3452, 6425; **veniaunces**, *pl.* 4854. *Cf.* **vnuenget**.
venkyscht, *vb. pa. pple.* vanquished, 88.
venym, see **wenym**.
verrament, [**verament**], *adv.* truly, in truth, 8536, 10451.
verray, werray, *a.* true, 592, 2629.
verrayly, verrayli, verraily, werrayly, werrayle, *adv.* truly, in truth, 202, 6637, 8792, 7120, 7133.
verrayment, werrayment, *adv.* truly, in truth, 139, 9474.
uerse, werse, *sb.* verse, 9382, 9384; **verses, versez**, *pl.* 5213, 3188.
vertu(e, wertu, *sb.* excellence, moral excellence, 882, 4574, 7612; **vertus(e**, *pl.* 898, 2093.
vertuo(u)se, powerful, 1348; **vertuose God**, *Lat.* dominus virtutum, 9072.
[**vesselī**], *sb.* vessel, 10142.
vice, *sb.* 4748; **vices**, *pl.* 5091.
victore, *sb.* victor, 8540.
victory, victori, victoree, *sb.* 190, 6421, 2842.
vilany, *sb.* villainy, 7976.
vinere, *sb.* vineyard, 5518.
vineȝerd, *sb.* vineyard, 5533.
violent, *a.* 5040.
virgyn, virgine, *sb.* virgin, 91, 734; **virgyns**, *pl.* 2934.
visage, viceage, *sb.* 6636, 7642.
visioun, *sb.* vision, 7368.
viset, *vb.* visit with comfort, 7920; **visitide**, 3 *sing. pa.* 2800.
vmbec[l]ippet, *vb. pa. pple.* surrounded, 8253.
vmbethoght, vmbythoght, *vb. reflex.* 3 *sing. pa.* called to mind, 6877, 6990. *Cf.* **by-thoȝt**.
vmbraides, *vb.* 3 *sing. pres.* reproaches, 5502. *Cf.* **vpbraide**.
Vmbring dayes, *sb. pl.* Ember days, 4728.
vnable, *a.* 8615.
[**vnboȝt**], *vb. pa. pple.* unbought, 9974. *Cf.* **bye**.
vnbuxum, *a.* disobedient, 1461.
vnbuxumnesse, *sb.* disobedience, 6243.
vnbynde, *vb.* unbind, release, cure, 1264; [**vnbyndes**], 3 *sing. pres.* 10073; **vnbounden**, *pa. pple.* 6042.
vnchangeable, *a.* 9555.
vnclannes, [**vnclennes**], *sb.* impurity, 2180, 10792.
[**vnconnynge**], *a.* ignorant, 10822.
vncouth, [**vncouthe**], *a.* unknown, 5556, 9804.
vnderfo, *vb.* receive, 2031.
vnderstond(e, vndur-stonde, *vb.* understand, 4522, 429, 2198; **vnderstonde**, 1 *sing. pres.* 590; **vnderstonden**, 3 *pl. pres.* 9189; **vnderstoden**, 3 *pl. pa.* 7220; **vnderstonden**, *pa. pple.* 4305.
vnderstondyng, *sb.* intelligence, 899.
vndone, *vb. pa. pple.* unfastened, 7762.
vnement, [**oynement**], *sb.* ointment, 7015, 9840. *Cf.* **anoynt**.
[**vnfotte**], *a.* unfetched, unexpected (*Lat.* repente), 9816. See note.
vngright, *a.* ungrudging, 7579.
vnhappily, *adv.* unfortunately, 6152.
vnhappy, *a.* unfortunate, 6982.
[**vnite**], *sb.*, [**in vnite**], in agreement, 10657.
vnknowen, vnknawene, *a.* unknown, 94, 10416.

vnknytt, *vb.* 3 *sing. pa.* untied, 6100; **vnknyt**, *pa. pple.* 7283.
vnkyndly, vnkindely, *adv.* unnaturally, ungratefully, 7782, 9036.
vnlike, *a.* 719.
vnresonably, *adv.* unreasonably, 5686.
unrest, *sb.* unrest, trouble, 6484.
vnright, *sb.*, **whit vnright**, unjustly, 5496.
vnright-wisly, *adv.* unrighteously, 6662.
vnskilful, vnskylful, a. unreasonable, 1188, 2927.
[**vnsoght**], *a.* unsought, 9812.
[**vnstable**], *a.* 10534.
vnstidfastnes, *sb.* unsteadfastness, 5071.
vnsuar(e, see **onsware**.
vnswete, *a.* not sweet, rank, 5802.
vntegħ, *vb.* untie, release, 5936. *Cf.* te3et.
vntorne, *vb. pa. pple.* untorn, 5874. *Cf.* **to-torne**.
vntrewe, *a.* untrue, 5951.
vntrewly, *adv.* untruthfully, deceitfully, 5261.
vnuenget, *vb. pa. pple.* unrevenged, 3458.
vnwise, *a.* unwise, 6428.
vnwisely, *adv.* unwisely, 3766.
vnwityng, *a.* ignorant, 8026.
vnworthy, vnworthi, vnwurthy, *a.* unworthy, 1406, 6734, 8624.
vnworthily, *adv.* 632.
[**vnwyst**], *a.* not known, 9636.
vocate, *sb.* advocate, 9414. *Cf.* **aduocate**.
voice, voys, *sb.* 618, 231.
vommen, see **wommon**.
vones, see **wone**.
uow, *sb.* solemn promise, 7719. *Cf.* **auow**.
vp, hup(pe, *adv.* up, 471, 7857, 3337.
vpbraide, *sb.* reproach, 5517.
vpbraide, *vb.* upbraid, reproach, 5531; **vpbraides**, 3 *sing. pres.* 5523. *Cf.* **vmbraides**.
vpbraideng, *sb.* upbraiding, reproach, 5505.
vp-gon, *vb. pa. pple.* gone up, 9415.
[**vp-heues**], *vb.* 3 *sing. pres.* uplifts (*Lat.* eleuat), 10509; [**vp-hevynge**], *pres. pple.* 10506.
vplondisch, *a.* country (*Lat.* rusticus), 407.
vp-risen, *vb. pa. pple.* risen up, 7459.
vp-rist, *sb.* resurrection, 7771.
vp-rising, hup-risinge, *sb.* rising, resurrection, 7232, 9098.
vpsteinge, *sb.* ascension, 9082.
vp-steyng(e, [vp-steghynge], *vb. pres. pple.* rising up, 627, 8449, 10342; **vp-stegh**, 3 *sing. pa.* 9301. *Cf.* **stegh(e**.
[**vpwarde**], *adv.* upward, 10474.
v[re]chednesse, see **wrechedenes**.
vrthe, see **erth(e**.
vs, ws, *pron.* us, 74, 4148.
vsage, *sb.* usage, practice, 849.
vse, *vb.* use, practice, wont, 8626; [**vseth**], 3 *sing. pres.* 8175; **vsen**, 3 *pl. pres.* 4050; **vset**, 3 *sing. pa.* 1694; **vset, vseden**, 3 *pl. pa.* 2656, 2827; **vset, vside**, *pa. pple.* 166, 3778.
vsurpet, *vb.* 3 *sing. pa.* usurped, 5492.
vyle, *adv.* vilely, 3476.
vyne, *sb.* vine, 995; **vynes**, *pl.* 983; **vyne tre**, 998.

W

w-, see also **v-, wh-, qu-**.
wace, see **be**.
waggynge, *vb. pres. pple.* rocking, drifting, 6867.
waiour, *sb.* wager, 2756.
wake, *vb.* awake, arouse, 9400; **wakyng**, *pres. pple.* watching, 1106; **woke**, 3 *sing. pa.* woke up, 3142.
wakynge, *vb. pres. pple.* quaking, 7384; **whook**, 1 *sing. pa.* 7991. *Cf.* **erth-qvake**.
waleu, *sb.* value, 7022.
walk, *vb.* journey, 7480.
wall(e, *sb.* well, source, 9231, 569.
walles, *sb.* walls (of Rome), 7278.
wallet, *vb.* 3 *sing. pa.* welled up, welled, 571; **walleden**, 3 *pl. pa.* 984.
wanhope, *sb.* despair, 7046.
wanischet, *vb.* 3 *pl. pa.* vanished, 8108.
want, *vb.* lack, be lacking, 8492; [**wontes**], 3 *sing. pres.* 9699; [**wantynge**], *pres. pple.* 61; **wontide**, 3 *sing. pa.* 1579.
warant, *sb.* warrant, token, 8088, 8093.
wardeyn, *sb.* gatekeeper, 8089.
warn, *vb.* warn, notify, 3278; **warnet**, 3 *sing. pa.* 2124.
warnyng, *sb.* warning, 764.

warre, *a.* watchful, vigilant, 5258.
warthe, *sb.* shore, 6855. (*OE.* weard.)
wary, warie, *vb.* curse, 1643, 1697.
wassh, wasch, *vb.* wash, 1396, 1406; **wesch**, 3 *sing. pa.* 6051; **wesch**, 1 *pl. pa.* 3774; **washen**, *pa. pple.* 1412.
[**wast**], *a.* wasted, profitless, 10151.
wat, see **quat**.
water, watir, *sb.* water, 160, 7912.
water-syde, *sb.* water-side, 6866.
wax, *sb.* 2954.
waxen, *vb.* 1 *pl. pres.* grow, become, 4355; **wex**, 3 *sing. pa.* 8187; **wex(en**, 3 *pl. pa.* 6554, 7747; **waxen**, [**waxene**], *pa. pple.* 6893, 10151.
way(e, *sb.* way, 339, 4336; **ways, waies**, *pl.* 3289, 706; **in way**, ready, 1352; **of playne way**, on level ground, 8913.
wayte, *vb.* wait, look for, 136; **wayte of**, *imp. pl.* wait for, 5223; **waytet, waitet**, 3 *sing. pa.* 6467, 3563.
wayue, wayfe, vayue, *vb.* banish, 2904, 5019, 6422; **wayues**, 3 *sing. pres.* 2061; **wayuet**, 3 *sing. pa.* 1172; **wayuet**, [**wayuede**], 68, 9656. (*ON.* veifa.)
weddet, *vb.* 3 *sing. pa.* wedded, 3195; **weddet, weddit**, *pa. pple.* 760, 6994.
weddyng, *sb.* wedding, 1579.
wede, *sb.* garment, 6729.
weder, *sb.* weather, 8528; **wederes**, *pl.* 406.
Wedn(e)sday, Wednesday, Wednesse-day, *sb.* 5110, 3903, 4039, 5111.
weke, *sb.* wick, 2954.
weke, *sb.* week, 3708; **weeks, wikes**, *pl.* 4343, 4602.
welcum, *vb.* welcome, 250; **welcum**, *imp. pl.* 4051; **wolcomet**, 3 *sing. pa.* 1680.
wel(e, welle, *a. adv.* well, much, 253, 1723, 2201.
wel(e, weel(e, [**weyle**], *sb.* weal, prosperity, heavenly weal, 2112, 370, 9136, 8696, 9836.
wemlesly, *adv.* without stain, 2747.
wemm(e, *sb.* stain, spot, 2960, 4644.
wemm(e)les, *a.* spotless, 547, 2184.
wenn, see **quenn**.
wench(e, *sb.* girl, 256, 6435.
wende, winde (r. w. ende), *vb.* go, pass, 136, 3352; **went**, 3 *sing. pa.* 210; **went(en**, [**wentyne**], 3 *pl. pa.* 154, 591, 10133.
wene, *sb.* doubt, 111.
wene, see **w(h)ene, wyn(n.**
wengeance, see **veniaunce.**
wenym, venym, *sb.* poison, 3628, 3511.
weppen, *sb.* weapon, 5757.
wer(e, see **be, qvere.**
were, *vb.* guard, defend, 675, 8159; **weret**, *pa. pple.* 4072.
were, [**weere**], *sb.* doubt, 105, 10259.
weres, *vb.* 3 *sing. pres.* wears, 6728; **were**, 3 *sing. pa.* 6748.
werke, *sb.* work, 8447, 5603; **werkes, wercus**, [**werkus**], *pl.* 4317, 3982, 14.
wernet, *vb.* 3 *sing. pa.* refused, denied, 8090, 9475. (*OE.* wyrnan.)
werray, see **verray.**
werry, *a.* weary, 4336.
werse, see **uerse.**
wesch, wes(se, see **wassh, be.**
west, *sb.* 8681.
wete, *a.* wet, 406.
wete, see **wit(te.**
weuen, *vb. pa. pple.* woven, 6700.
weyet, *vb.* 3 *sing. pa.* weighed, 6770.
whace, see **qvace.**
what-sere, what-seuer, *pron. a.* whatever, 1634, 3035.
whe(i)n, see **quenn.**
wheme, *sb.* please, 5410. (*OE.* cwéman.)
w(h)ene, qvene, *sb.* queen, 6898, 6866, 3066; **whene**, *poss. sing.* 3125.
wher, where(n, see **qvere** and **be.**
wher-seuer, *conj.* wheresoever, 8522.
wherthurgh, *conj.* wherethrough, 8651.
wher-whit, *adv.* with which, 8464.
whether, see **qveþer.**
w(h)iche, whech(e, wich(e)che, wyche, whice, *rel. pron. a.* which, 4715, 4476, 3209, 4547, 6137, 6667, 3661, 4353. See also **quich(e.**
whider, see **quider.**
whik, *a.* living, 7822. *Cf.* [**quykene**].
whil, see **quyl.**
while, wille, *sb.* while, period of time, 6537, 5150.
[**whilles**], *conj.* while, 10691.
whit, *vb.* 3 *sing. pa.* paid, 6407;

whit, qvytt, qvit, *pa. pple.* rewarded, 8831, 8824, 8843.
whit, white, see **with(e, quite, wit(t.**
whit-stondynge, *sb.* resistance, 9196.
who, whom, see **qvo.**
w(h)o-seuer, who-ser(e, wo-ser, qvo-sere, *pron.* whosoever, 7684, 3041, 4177, 2536, 4241, 190.
why, see **qvy.**
wide, *a.* wide, broad, 7310.
widenes, *sb.* width, 8916.
widoes, wodowos, *sb. pl.* widows, 8331, 6970.
widohode, wydo(w)hode, *sb.* widowhood, 3923, 3917, 3915.
wif, wyfe, *sb.* wife, 304, 6823; **wyues,** *poss. sing.* 5125.
wiȝht, wyght, wiȝt, wyȝt, *sb.* person, 2808, 1643, 176, 538.
wikes, see **weke.**
wikket, wykket, wiccut, [**wykkede**], *a.* wicked, offensive, 5195, 6839, 5808, 9655.
wikketnysse, wikketnesse, wykkedenesse, wickettenesse, [**wikkednes**], *sb.* wickedness, 3597, 6513, 3449, 3459, 9739.
wil, wol, *vb.* 1 *sing. pres.* will, 529, 80; **wilt, wolt,** 2 *sing. pres.* 5322, 1691; **wil, wol,** 3 *sing. pres.* 152, 4479; **wil, woln,** 1 *pl. pres.* 2096, 3892; **wuln,** 2 *pl. pres.* 2268; **wol(n,** [**wyne**], 3 *pl. pres.* 5166, 7610, 10625; **wold,** 3 *sing. pa.* 187; **wold(en,** 3 *pl. pa.* 279, 1865; **nyl,** 1484; **nolde,** 3458.
wil, see **quyl.**
wilde, wylde, *a.* wild, restless, 1013, 6463.
wildernes(se, *sb.* wilderness, 1529, 8244.
wildeschip, *sb.* wildness, 4700.
wiles, *sb. pl.* wiles, 3611.
wil(le, [**wylle, wiłł**], *sb.* wish, desire, 8590, 1323, 47, 10568; testament, 3509.
wille, see **while.**
willeful, *a.* voluntary, 7618.
willesfully, *adv.* wilfully, 6201.
wiln(e, *vb.* desire, 158, 9329; **wilnes,** 3 *sing. pres.* 5285; **wilne,** 1 *pl. pres.* 4633; **wilnen,** 3 *pl. pres.* 5898; **wil(le)net,** [**wylned**], 3 *sing. pa.* 191, 6247, 9; **wilnet,** 3 *pl. pa.* 8456; *pa. pple.* 4056.
wilnyng, [**wylnynge**], *sb.* desiring, desire, 5916, 10075.
winde, see **wende.**
wippet, wi[pe]t, *vb.* 3 *sing. pa.* wiped, 8310, 7761.
wischet, *vb.* 3 *sing. pa.* wished, 6872.
wisdom, wisdam, [**wysdome, wysdame**], *sb.* wisdom, 624, 9240, 10262, 10628.
wise, wys, wyce, *a.* wise, prudent, 5064, 601, 2376; **wise mone,** Solomon, 9277.
wisele, *adv.* wisely, 9212.
wisemen, *sb. pl.* (*Lat.* sacerdotes et scribas), 1904.
witerly(e, wyterly, weterly, witturly, whiterly, [**wytterly**], *adv.* surely, 447, 5953, 2367, 1974, 4339, 8601, 61.
with-al, *adv.* with, 1318.
with-drawynge, *vb. pres. pple.* withdrawing, 1659; **with-drogh,** 3 *sing. pa.* 4861.
with(e, wyt, w(h)it, wi(t)ht, wihit, *prep.* with, by, 76, 2514, 1656, 4352, 2188, 3630, 2383, 3639.
with-out(en, witheouten, withowtone, wit-owt, wiht-out, wihthouten, whit-out, w(h)it-oute, whyt-out(en, wihitouten, [**wyth-outen, with-oute**], *prep.* without, 115, 1768, 6608, 2115, 7850, 6542, 5081, 4698, 4371, 5141, 4156, 4223, 2204, 35, 57. *Cf.* outwith.
with-out, *adv.* outside, 501.
with-stonde, whitstond, wihtstond, *vb.* withstand, 5014, 7968, 4685; **withstonding, with-stondyng,** *pres. pple.* 6395, 4771.
wit-inne, whit-inne, *prep.* within, 8100, 8964. *Cf.* inwith.
witnessyng, *sb.* witness, authority, 2467.
Witsontide, *sb.* Whitsuntide, 4945; **Witson weke,** 4777. *Cf.* **Qvit-sonday.**
wit(t, witte, whit, wyt, [**wytte**], *sb.* intelligence, mind, 124, 187, 711, 8775, 2011, 10022; **wittes,** *pl.* 1599.
wit(te, wytte, whyt, wete, *vb.* know, understand, 1065, 6474, 7201, 4134, 8709; [**woote**], 1 *sing. pres.* 9819; **wost,** 2 *sing. pres.* 7842; **woote, wotte,** 3 *sing. pres.* 4747, 4733; **witen,** 1 *pl. pres.* 766; **witten, wetten,** 2 *pl. pres.* 2896, 4586; **weten,** 3 *pl. pres.* 2140; **wist(e,** 3 *sing. pa.* 447, 7212; **wist,** 3 *pl. pa.*

1964; **wist**, *pa. pple.* 562; **not** = **ne wot**, 6986.

wittely, wittily, *adv.* wisely, 9420, 6751.

wittenesse, witnes, wutenysse, [wyttenesse], *sb.* witness, 5481, 358, 3451, 23; **witnesses, [wyttenesse]**, *pl.* 8879, 28.

wit(t)nes, witenesse, witnesses, wyttenes, *vb.* 3 *sing. pres.* witnesses, 1197, 727, 5138, 2004, 4138; **witnessen, wittenessene**, 3 *pl. pres.* 4188, 7304.

wnconablee, 4131. See note.

wode, *a.* mad (*Lat.* vehemens), 3363; furious (*Lat.* ferox odiis), 5755.

wode, *adv.* madly; **wode wroth(e**, 1710, 6708.

wogh, see **wo(o**.

woghles, *a.* without walls, 401.

woide, *a.* void, vacant, 8210.

wol, woln, wolt, see **wil**.

wold, see **wil, world**.

wolues, *sb. pl.* wolves, 8396.

womb(e, *sb.* womb, 777, 1507.

wommon, womon(e, woman, vommen, *sb.* woman, 217, 2851, 2238, 2241, 6600; **wymmen, wemen**, *pl.* 234, 7595.

wond, *sb.* doubt, hesitation, 8043.

wond(e, *vb.* flee, hesitate, fear, 7255, 4025; **[wounde**, r. w. stonde], 9739.

wonder, wondir, wu[n]der, *sb. a. adv.* 565, 659, 2837; **wonders, [wondres, wundres]**, *pl.* 8016, 10025, 10003.

wonder, *vb.* 1 *sing. pres.* wonder, marvel, 851; **wondren**, 3 *pl. pres.* 2910; **wondert**, 3 *sing. pa.* 7279; **wonderet, wonderten**, 3 *pl. pa.* 988, 3623.

wonderful, *a.* 833.

wonderly, wonderle, [wunderly], *adv.* wonderfully, 583, 1664, 9652.

wonderynge, *sb.* wondering, 9713.

wondet, see **wo(u)ndet**.

wone, *sb.* dwelling, use, custom, 7656, 1851, 8416; **vones**, *pl.* 8718.

won(e, *vb.* dwell, remain, be accustomed, 3772, 2164; **wonyng, wonnynge**, *pres. pple.* 451, 4128; **wonet**, 3 *sing. pa.* 1617; **woneden**, 3 *pl. pa.* 8715; **wonet**, *pa. pple.* 8702.

wonyng, wonny[n]g, *sb.* dwelling, 87, 3840.

wo(o, who, wogh, *sb. a.* woe, misery, 71, 4669, 8196, 5162, 3299; **[wos]**, *pl.* 9658.

worch(e, [wurche], *vb.* work, make, build, 1318, 7960, 10450; **[worches, wurches]**, 3 *sing. pres.* 10447, 9690; **[worche]**, 3 *sing. subj.* 10056; **worchyng**, *pres. pple.* 2962; **wroȝt, wroght**, 3 *sing. pa.* 542, 6730; **wroȝten**, 3 *pl. pa.* 3245; **wroȝten, wroght(e**, *pa. pple.* 68, 3148, 2604.

worchipfully, *adv.* honourably, 8948.

worchyng, [wurchynge], *sb.* working, 9160, 10443.

word(e, [wort], *sb.* word, report, rumour, 1346, 6885, 10798; **wordus**, *pl.* 2455.

worieden, *vb.* 3 *pl. pa.* worried, 8401.

world, wold, *sb.* world, 101, 7176; **worldes, worldus, [wordles]**, *poss. sing.* 71, 4669, 55; **world bygynnyng**, 1288.

worldlie, wor(l)dly, wor(l)dely, wordle, *a.* worldly, material, 175, 538, 879, 7244, 1891, 8696.

worm, *sb.* 5589; **wormus, wormes**, *pl.* worms, vermin, 2061, 2930.

worship, worsc(h)ip, worschyp, worschepe, *sb.* worship, reverence, 169, 3640, 6464, 6671, 2866.

worship, *vb.* 1807; **worship(one**, 3 *pl. pres.* 4945, 3164; **worship(e)t, worschypet, worshipeden**, 3 *pl. pa.* 176, 3692, 4214, 1522; **worshipt, worship(p)ide**, *pa. pple.* 178, 5428, 5432.

worst, *sb.* 2344.

worth, wurthe, *a.* worthy, 4274, 4339.

worthily, worthelye, *adv.* 675, 8152.

worthlie, *a.* worthy, valuable, 370.

worthy, worthi, worthe, w(u)rthe, *a.* worth, worthy, 330, 3021, 3218, 8656, 8604, 630; **[worthiest]**, *superl.* 10456.

worthynesse, *sb.* worthiness, 6245.

wos, see **be**.

wounde, see **wond(e**.

wo(u)ndet, *vb. pa. pple.* wounded, 8992, 5156.

wo(u)ndes, woundis, *sb. pl.* wounds, 7659, 9437, 5903.

wow, *vb.* woo, 5198.

wrang, *a.* wrong, 2917.

wrath(e, *sb.* wrath, 1466, 6720. *Cf.* **wroth(e**.

wrawes, *a.* angry (*Lat.* iracundus), 5024. See note.
wrecchednesse, wrechedenes, wrecchidnes, wruchidnes, y[re]chedenesse, [wrechednesse], *sb.* wretchedness, wickedness, 4555, 8947 (*Lat.* captivitatem), 3527, 1134 (*Lat.* immunda), 3171 (see note), 48.
wrecchet, *a.* wretched, 7862.
wrecchetly, wrecchedly, *adv.* wretchedly, 3578, 6765.
write, *vb.* 3650; **writes**, 3 *sing. pres.* 9383; **wrot(e**, 3 *sing. pa.* 2755, 6397; **writ(t)en, writon, wreten, wreton, [wryten, wrytun]**, *pa. pple.* 312, 4260, 1720, 2350, 4108, 28, 11.
writer, *sb.* 2780.
writt, write, [writte, wrytte], *sb.* writ, scripture, 1474, 2243, 10172, 10593.
writyng, wrytyng, *sb.* writing, 2773, 2751.
wroken, *vb. pa. pple.* avenged, 6688.
wrong, *sb.* wrong, fault, 2724, 3107. *Cf.* **wrang**.
wrongful, *a.* wrong, 3459.
wrongly, wrangly, *adv.* 3111, 4864.
wrongwis, *a.* sinful, 7420.
wroth(e, wrotht, *a.* wroth, angry, 3120, 1889, 5134. *Cf.* **wrath(e**.
wrthe, see **worthy**.
ws, see **vs**.
wu-, see **wo-**.
wuln, see **wil**.
[wykenes, wykenet, wyckutnes], see **[quykene]**, and note on 10782.
wylfulnesse, *sb.* self-will, 4589.
wyn, see **wil**.
wyn(e, *sb.* wine, 1525, 1579.
wynde, *sb.* wind, 539; **[gost wynde]**, 9805.
wyne-pressores, *sb. pl.* (*Lat.* calcantes in torculari), 8995. *Cf.* **pressour(e**.
wyng, wenge, *sb.* wing, 3981, 8463; **wynges, wenges**, *pl.* 3993, 8461.
wyn(n, **wynne, winne, wene**, *vb.* win, gain, 3606, 370, 2112, 9330, 9375; **wan(ne**, 3 *sing. pa.* 190, 6151; **won(n)en**, *pa. pple.* 676, 3805.
[wynne], *sb.* joy, 23.
wynninge, *sb.* winning, gain, 3486.
wynter, *sb.* 4737.
wys(se, *vb.* make known, show, guide, 4215, 2028.
[wytty], *a.* wise, 10422.

X

x, letter of the alphabet, 3654.

Y

y-, see **i-**.
[ydelt], *a.* idle, 10446.
yke, see **eke**.
Ypopanti, Ypopanty, *sb.* presentation in the Temple, 2141 Latin, 2665 Latin.

INDEX OF NAMES

Aaron(s, *poss.* 736, 739.
Abel, 2332.
Abra(ha)m, Habraham, 83, 286, 368, 1418, 2346, 2379, 4189; Habrahames, *poss.* 9936.
Adam, 68, 371, 857, 1171, 1461, 2736, 5253, 6143, 6196, 6229, 6402, 7086, 7891, 8037, 8544, 9254, 9509; Adam(s, Adames, Adamus, *poss.* 1153, 1399, 3732, 6042, 1449, 2315.
Alisaunder, Alysandre, Alexander, Alexandir, second son of Herod, 3220, 3225, 3375, 3473, 3489.
Ambros(e, saynt, 6221, 9577.
Ancelme, saynt, Anselm, 6076.
Andrewe, the apostle, 5345.
Annas, father-in-law of Caiaphas, 5887, 7880.
Anne, the prophetess, 2675, 2946, 3297.
Antecrist, 8063.
Antiochus (Epiphanes), 4982.
Antipas, see Erodes Antipas.
Antipater, Herod's eldest son, 3219, 3502, 3507, 3569.
Antipater Ydumee, father of Herod, 3193.
Apocalipse, Apocalypse, 9461.
Araby, Arabia, 3196.
Archelaus, Herod's fourth son, 3221, 3575.
Arimathy, 7764; abaramathy = ab Arimathaea, 7738.
Aristoble, Herod's third son, 3220, 3225, 3473.
As-calonita, Ascalonica, surname of Herod, 3173, 3199.
Atus, grandfather of Pilate, 6446.
Austyn(e, Austin, Austain, Augustine, bishop of Hippo, 854, 1149, 4449, 5429, 5449, 5749, 5753, 6049, 6064, 6093, 6119, 6214, 6217, 6366, 6379, 7065, 7806, 7809, 8893, 9080, 9325, 9341, 9369, 9381, 9497, 9525, 9594, 10069.
Babilony, Babuloyn, Babiloyne, Babiloin, Babyloyn, 87, 3832, 3840, 4654, 4675, 4978.
Balaac, Balaak, king of Moab, 1619, 1721.
Balaam, 1607, 1629, 1952, &c.; Balaams, *poss.* 1750.
Bede, 5355, 5481, 9002, 9008; Bedus, *poss.* 7077. See note on 2273.
Bernard(e, saynt, 796, 1129, 1197, 2042, 5842, 5894, 5918, 5983, 6310, 9419, 9608, 9637, 10203, 10572. See note on 2273.
Bertilmewe, Bartholomew the apostle, 5374.
Bertilmewe, frere, 358; Frater Bartholomeus in sua compilacione de infancia Christi, 445 Latin.
Betany, Bethany, 8676.
Bethleem, Bedlem(e, 340, 357, 394, 1108, 1541, 1906, 3304, 3395.
Bible, Byble, 1604, 3837.
Bosra, 8964 Latin.

Calcedoyne, Chalcedon, 8650.
Calixt, Pope, Callistus I, 4730.
Caluarie, Caluary, 5419, 5805, 6172.
Cayphas, Caiaphas the high priest, 7880.
Carinus, son of Simeon, 7877, 8106.
Carpus, 7346, 7353, 7357, 7361, 7389.
Cassioder, Cassidre, Cassiodorus, 3325, 5393.
Cassiodre, see Willelmus Altissiodorensis.
Castel Aungel, 8314; Castel Crescence, 8306.
Caym(e, Cain, 2332, 2333; Caymes, Caynes, *poss.* 2337, 2343.
Coloyne, Cologne, 2138.
Constantyne, Constantinople, 8631.
Crist, 51, 58, 66, &c.; Cristes(se, *poss.* 13, 18, 6134, &c. See also Ihesu.

Damas, Damascus, 6188.
Danid, 84, 338, 3362, 5588, 8007, 8030, 8710, 8903, 9074, 9228, 9236, 9383.
Denys, sayn, Dionysius, 7341, 7354, 7366, 8965, 9176, 10480.

Ebron, Hebron, 6196.
Ebrues, Hebrews, 5616.
Ecclesiastice, Book of Ecclesiasticus, 10184 Latin.
Egipt, **Egypt**, 920, 926, 3308, 3616, 4647, 4824, 5506.
Ezechiel, **Esechiel**, the prophet, 745, 10774.
Elizabeth, mother of John, 212, 230, 292.
Emanuel, 731.
Emaus, **Enaus**, **Emmaus**, 4146, 7615.
Empirium, **Eupyrean**, highest of the seven heavens, 9241.
Engade, Engedi, 983.
En(n)ok, **Henok**, **Ennoc**, Enoch, 8054, 8069, 8869, 9250.
Eodom, Edom, 8952 Latin, 8964 Latin.
Ermopel, see **Hermepolym**.
Erod Agrippa, 3185.
Erodes, *pl.* Herods, 3169.
Erodes Antipas, **Heroud(e**, fifth son of Herod Ascalonita, 3181, 3222, 5931, 5951, 6529, 6555, &c.; **Herodes**, *poss.* 5906.
Ero(u)d, see **Heroud(e**.
Esau, 2498.
Est, East, Orient, 1794, 1902, 3633.
Ester, Esther, 4676. See note.
Euangely, **Euangelei**, **Ewangely**, **Ewangyly**, Gospel, 1222, 2813, 3397, 4138.
Eue, 860, 6381, 6423, 7568; **Eues**, *poss.* 5957.
Eusebius, 1022, 1025. See note.
Eutropius, 348 Latin, 685 Latin.
Ewangelistes, **Ewangilistes**, **Ewangelistez**, **Euangelistes**, (four) Evangelists, 2203, 4510, 4526, 7791.
Exodi, Book of Exodus, 4650.

Febru, mother of Mars, 2833.
Fisoun, one of the four rivers of Paradise, 10176.
Fraunce, 6495, 8562.
Fulgence, Fulgentius, 2004.
Fylyp, sixth son of Herod Ascalonita, 3223.

Gabriel(l, the angel, 1301, 1308, 1334, 9777; **Gabriels**, *poss.* 1343.
Galile, 49, 1526, 1580, 5791, 7238.
Genesys, **Genesis**, **Ienesis**, 1835, 2348, 2504, 4830, 8056.
Grees, Greece, 149.
Gregory, **Gregori**, **Gregore**, saint and pope, 1890, 3005, 4327, 4337, 4569, 4616, 5242, 5260, 5281, 6241, 6369, 7169, 8135, 8217, 8298, 8333, 8365, 10005, 10405, 10444, 10757, 10819, &c.; **Gregories**, *poss.* 8320.
Grekes, 6192. See note.

Zacharie, father of John, 211.

Habraham, see **Abra(ha)m**.
Helle, a person, 7946, 7959, 7961, 7973, 7985, 7997, 7998, 8025.
Hely, **Heli**, Elijah, 8059, 8869, 9250.
Henok, see **En(n)ok**.
Hermepolym, **Ermopel**, Hermopolis, 3315, 3326.
Heroud(e, **Heraude**, **Heravde**, **Herawde**, **Eroud**, **Erod(e**, Herod Ascalonita, 36, 1813, 1821, 1830, 3168, 3177, 3181, 3245, &c.; **Heroudes**, **Heraudes**, *poss.* 1916, 1867.
Holy Gost, **Holi Gost**, 229, 710, 852, &c.
Hughe of saint Vittores, Hugh of St. Victor, 2317.

Iacob, 386, 1038, 1837, 2499, 4842; *poss.* 1849, 3206.
Iame, seint, son of Zebedee, 3186.
Iame(s, **the lasse**, 7714, 7719, 7731.
[**Iames**, **saynt**], author of the epistle, 10545.
Iebus, an early name of Jerusalem, 2449, 2456.
Iebuseus, Jebusites, 2447.
Ieremie, **Ieremye**, Jeremiah, 919, 941, 7259, 10681 (see note).
Ierom, Jerome, 1777, 2465, 4187, 4973, 7716, and see note on 6192.
Ierusalem, 214, 1226, 1786, 1930, 1958, 2354, 2432, 2458, 3839, 4285, 5227, 5535, 5631, 6161, 6170, 6821, 10721.
Iewes, **Iues**, 378, 1363, 2534, 3208, &c.
Ihesu, 417, 442, 988, &c.; **Ihesu Crist**, 40, 433, 799, &c.
Inde, India, 3633, 5374.
Innocent, 566; **Innocencius Papa iij^{9}**, 593 Latin.

Iob, 5555, 6342, 6345, 10117.
Iohan Damasce(n, 8629, 9212; **Iohannes Damascenus**, 4997 Latin.
Iohan with the gu(y)lden mouthe, Iohannis Grisostomy, Chrysostom, 1981, 3425, 8521, 1981 Latin; **Io(ha)n**, 3431, 3436.
Ion, sayn, Ioh(a)n, the Evangelist, 1289, 1368, 3589, 4991, 5559, 5694, 5724, 5796, 7210, 7236, 7537, 7602, 7605, 8849, 9336, 9413, 9462, 9521, 9633, 9790, 9841, 10697, 10803; **Ioha(n)nes**, *poss.* 7628, 7668.
Io(ha)n þe Baptist, Iohan, Ioon, 219, 293, 2582, 5229, 5358, 5378, 7910.
Ion Beleth, 3677; **Ion**, 3720; **Iohan Beleth**, 4630; **maister Iohan**, 4677. See note 2, p. xxii.
Iordan(e), **Iordon**, 1549, 3179, 7912.
Ioseph, Ieseph, husband of Mary, 294, 411, 445, 759, 1024, 3309.
Ioseph, son of Jacob, 4831; **Iosephes**, *poss.* 4839.
Ioseph Abaramathy, Ieseph̄, 7738, 7742, 7746, 7749, 7881.
Iosephus, Iesephus, 5138, 7717.
Iosue, Joshua, 4649, 6195.
Iouys, Jove, 171.
Isay(e, Isaie, Ysas, Ysay(e, Issay, Isaiah, 728, 1999, 2745, 2768, 3319, 3618, 7897, 8825, 8848, 9138, 9705; **Isaias**, *poss.* 2743.
Isidre, Isodre, 2465, 2470, 5036.
Israel(e, 86, 281, 1638, 2719, 2733.
Iudas, the apostle, 5225, 6426, 6817, &c.
Iudas, son of Jacob, 387, 1841; *poss.* 382, 1847, 3206.
Iudas Machabeus, 4985.
Iude(e, Judaea, 1123, 1596, 1763, 1858, 3182, 3371, 3595, 3614, 4647, 4823, 5218, 5356, 5791, 6185, 6529, 6576, 6682.

Kynges, boke of, 8060.

Laȝere, Laȝar, Lagher, Lazarus, 5636, 7990, 7982; **Laȝeres**, *poss.* 5632.
Laurence, seynt, 3088; **sain Laurence abbay**, 7277.
Leo the Pope, 8781; **Leo papa**, 9380 Latin, 9572 Latin.
[Leuetecy], Leviticus, 4239 (see above, p. xiii).
Leuiathan, 6346.
Leuicius, Lucius, 7878, 8106.
Losan, Lausanne, 6800.
Loth, Lot, 2378, 2382, 4192; **Lothes**, *poss.* 4200.
Lucifer(e, 4003, 4007, 4014, 7835.
Luk(e, 1339, 5373, 7549, 8276, 9667.
Lumbardy, Lombardy, 2136.

Macrobius, 3451.
Mamert, sayn, Mamertus, 8349.
Mare Maudelayn, Magdaleyne, 7014, 7540, 7546, 7570, 7591.
Maries, two, 7582.
Mark, saint, Marc, 8111, 8122, 9305; **Markes**, *poss.* 8725.
Mars, 2830; *poss.* 2833.
Martyn (see note on 481–564), 5352, 481 Latin, 645 Latin, 5117 Latin.
Mary(e, Mar(i)e, mother of Jesus, 50, 289, 416, 445, 926, 1301, 1541, 3309, 6150, 6405, 6699, 6747, 7316, 7778, 7875, 8289, 9246, 9777.
Matheu, Mathew, Mathy, 4453, 7538, 7563, 7674, 9495.
Melan, Milan, 2135.
Melchisedech, keng, 2355, 2357, 2367.
Melchisedech, Pope Melchiades, 3942.
Michel, archangel, 7931, 8042, 8045.
Moabites, 1618.
Moabs, *poss.* 1606.
Moyses, Moises, Moses, 2159, 4235, 4907, 8573, 9888; **Moyses, Moiseȝ**, *poss.* 738, 1746, 2161, 2218, 2611, 4580, 4649, 5664, 5794, 9897.
Moyses, raby, Rabbi Moses, 1502, 8907.
Mycheas, Micah, 1924.

Nabugodononosor, Nebuchadnezzar, 3838.
Naȝareth, 49, 210, 339, 5746.
Natanaele, Nathanael the apostle, 5346.
Nic(h)odemus, 7740, 7807, 7868.
Noe, Noah, 83; *poss.* 82, 2430.
Numeri, Book of Numbers, 1603.

Octouian, Octauiain, 34, 310, 593, 1117, 3625, 5118; **Octouianes**, *poss.* 5125.
Olde Testament, 918, 1602.
Olimpus, the mountain, 151.
Oliuete, Oliuyte, Olivet, the mountain, 3696, 7700, 8675, 8731.
Oras, Orosius, 566.
Ouide, Ovid, 5194.

Paraclitus, 10753.
Paradise, Paradys, 71, 3724, 5254, 5439, 7925, 8046, 8083, 9253, 10175; **erthely paradyse**, 9958; **heuenly paradyse**, 9961.
Paule, Poul(e, 2104, 4060, 4261, 5615, 6085, 6277, 6329, 7446, 7577, 8142, 9615, 9965, 9979, 10281; **Poule, Paulus, Paules**, *poss.* 5615, 7338, 7443.
Pelagius, the pope, 8206.
Persidis, a tree, 3328.
Petre, Petur, the apostle, 3187, 5345, 7485, 7598, 7605, 7646, 8142, 10169.
Petre, author of *Historia Scholastica*, 2466, 4187. See also **Story**, and note on 5815.
Petre Rauenne, Peter of Ravenna, 7149.
Pharao, Kyng, 4855.
Philip, the apostle, 5346.
Pila, mother of Pilate, 6436, 6450.
Pilate, 5217, 5701, 5910, 5951, 6427, 6917, 6969, 7745, &c.; **Pilate(s**, *poss.* 5966, 6911.
Pounce, yle of, 5206, 6528.
Proserpyn, Proserpine, 2852.
Purgatory, 10059.

Rede Se, Red Sea, 4861.
Remyge, Remige, Remigius, 1773, 1798, 1969.
Romaynes, Romans, 1877, 1885, 2825, 6503, 8149, 8213, 8233.
Rome, 316, 335, 481, 569, 645, 911, 953, 1823, 1855, 2836, 3202, 3626, 5173, 6485, 6540, 6654, 6772, 7276, 7769, 8147, 8183, 8232, 8262, 8351, 8372.
Romulus, 646.
Rone, Rhone, 6784.
Ruben, father of Judas, 6822, 6939, 6946, 6954, 6962; **Rubenes**, *poss.* 6971.

Salem, 2442, 2444, 2456.
Salome, the midwife, 453, 465.
Salome, sister of Herod, 3541.
Salomon(e kyng, 4976, 9753, 10421, 10696; **the wise mon(e**, 9277, 9713.
Sancta Maria in ara celi, 642–3, 8274–5 (see note).
Sathan(as, Satan, 1576, 5289, 5332, 6167, 6368, 7945, 9980, 10298, 10428.
Saturnes, the planet, 8929.
Scarioth, the island, 6862.
Seem, Shem, 2430, 2436.
Sergius the pope, 2861.
Seth, 7921.
Sibille, 577, 604, 1119.
Siluestre, pope, 3942.
Simeon(e, Symeon(e, 2675, 2678, 2713, 2946, 3297, 7901; **Symeones**, *poss.* 7873.
Story, Storys, *Historia Scholastica*, 925, 2427, 2438, 3191, 3400, 7274, 8871. See also **Petre**.
Synay, the mountain, 4925, 9887, 9901.
Syon(e, the mountain, 8709, 9902.

Tabor, the hill, 7676.
Tebel, the midwife, 454 (see note), 457, 463.
Teborea, Tyborea, mother of Judas, 6824 (see note), 6978.
Temple, the Temple at Jerusalem, 2164, 2298, 2642, &c.
T(h)arse, Tarsus, 3354, 3355, 3356, 3364.
Themople, 7343. See note.
Thomas, the apostle, 5374, 7311, 7655, 7657, 7661, 7663.
Tiber, Tibur, Tibre, 573, 6771, 6773, 8186.
Tiberius, emperor, 5117.
Tirus, father of Pilate, 6434.
Trinite, 1554.

Veronica, 6604, 6613, 6653, 6680, 6722.
Victorial, mount, 1743.
Viegne, Vienne, 6785, 6790, 8350, 8381.
Vincent, saynt, 3088.
Volusian, messenger of the emperor, 6582, 6589, 6609, 6645.

Willelmus Altissiodorensis, William, William Cassiodre, William of Auxerre, 5105 Latin, 8457, 8446.

[Zacary, prophet], 10392.

Early English Text Society.

OFFICERS AND COMMITTEE:

Honorary Director:

SIR I. GOLLANCZ, F.B.A., LITT.D., KING'S COLLEGE, LONDON, W.C. 2.

Assistant Director and Secretary:

MISS MABEL DAY, D.LIT., 15, ELGIN COURT, ELGIN AVENUE, LONDON, W. 9.

PROFESSOR R. W. CHAMBERS, D.LIT.
MR. S. J. CRAWFORD, M.A., B.LITT.
MR. HENRY LITTLEHALES.
MISS A. C. PAUES, PH.D.
PROFESSOR A. W. POLLARD, C.B., F.B.A.
MR. ROBERT STEELE.
SIR G. F. WARNER, F.B.A., D.LIT.

American Committee

Chairmen: PROFESSOR G. L. KITTREDGE, Harvard Coll., Cambr., Mass
PROFESSOR J. W. BRIGHT, Johns Hopkins Univ., Baltimore.
Hon. Sec.: PROFESSOR CARLETON BROWN, Bryn Mawr Coll., Penn., U.S.A.

Bankers:

THE NATIONAL PROVINCIAL BANK LIMITED,
2, PRINCES STREET, LONDON, E.C 2.

The Subscription to the Society, which constitutes membership, is £2 2*s.* a year for the annual publications, from 1921 onwards, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money Order, crost 'National Provincial Bank Limited,' to the Secretary, DR. MABEL DAY, 15, Elgin Court, Elgin Avenue, London, W. 9. The Society's Texts can also be purchased separately through a bookseller at the prices put after them in the Lists.

Any Member could save time and trouble by sending the Secretary an order on the Member's Banker to pay the subscription each January, until countermanded. A printed form for this purpose would be sent on application to the Secretary.

The Early English Text Society was started by the late Dr. Furnivall in 1864 for the purpose of bringing the mass of Early English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in texts already printed and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series. From 1921 there will be but one series of publications, merging the *Original* and *Extra Series*.

During the sixty years of the Society's existence, it has produced, with whatever shortcomings, and at a cost of over £35,000, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

The Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspere, who care two guineas a year for the records of that speech. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that all Members will bring before their friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper history of our language or social life is possible.

ORIGINAL SERIES. *(One guinea each year up to 1920.)*

1. **Early English Alliterative Poems**, ab. 1360 A.D., ed. Rev. Dr. R. Morris. 16*s*. 1864
2. **Arthur**, ab. 1440, ed. F. J. Furnivall, M.A. 4*s*. ,,
3. **Lauder on the Dewtie of Kyngis, &c.**, 1556, ed. F. Hall, D.C.L. 4*s*. ,,
4. **Sir Gawayne and the Green Knight**, ab. 1360, ed. Rev. Dr. R. Morris. 3*s*. 6*d*. ,,
5. **Hume's Orthographie and Congruitie of the Britan Tongue**, ab. 1617, ed. H. B. Wheatley. 4*s*. 1865
6. **Lancelot of the Laik**, ab. 1500, ed. Rev. W. W. Skeat. 8*s*. ,,
7. **Genesis & Exodus**, ab. 1250, ed. Rev. Dr. R. Morris. 8*s*. ,,
8. **Morte Arthure**, ab. 1440, ed. E. Brock. 7*s*. ,,
9. **Thynne on Speght's ed. of Chaucer**, A.D. 1599, ed. Dr. G. Kingsley and Dr. F. J. Furnivall. 10*s*. ,,
10. **Merlin**, ab. 1440, Part I., ed. H. B. Wheatley. 2*s*. 6*d*. ,,
11. **Lyndesay's Monarche, &c.**, 1552, Part I., ed. J. Small, M.A. 3*s*. ,,
12. **Wright's Chaste Wife**, ab. 1462, ed. F. J. Furnivall, M.A. 1*s*. ,,
13. **Seinte Marherete**, 1200-1330, ed. Rev. O. Cockayne. 1866
14. **Kyng Horn, Floris and Blancheflour, &c.**, ed. Rev. J. R. Lumby, D.D., re-ed. Dr. G. H. McKnight. 5*s*. ,,
15. **Political, Religious, and Love Poems**, ed. F. J. Furnivall. 7*s*. 6*d*. ,,
16. **The Book of Quinte Essence**, ab. 1460-70, ed. F. J. Furnivall. 1*s*. ,,
17. **Parallel Extracts from 45 MSS. of Piers the Plowman**, ed. Rev. W. W. Skeat. 1*s*. ,,
18. **Hali Meidenhad**, ab. 1200, ed. Rev O. Cockayne, re-edited by Dr. F. J. Furnivall. (*v.* under 1920.) ,,
19. **Lyndesay's Monarche, &c.**, Part II., ed. J. Small, M.A. 3*s*. 6*d*. ,,
20. **Richard Rolle de Hampole, English Prose Treatises of**, ed. Rev. G. G. Perry. (*v.* under 1920.) ,,
21. **Merlin**, Part II., ed. H. B. Wheatley. 4*s*. ,,
22. **Partenay or Lusignen**, ed. Rev. W. W. Skeat. 6*s*. ,,
23. **Dan Michel's Ayenbite of Inwyt**, 1340, ed. Rev. Dr. R. Morris. 10*s*. 6*d*. ,,
24. **Hymns to the Virgin and Christ; the Parliament of Devils, &c.**, ab. 1430, ed. F. J. Furnivall. 3*s*. 1867
25. **The Stacions of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod**, ed. F. J. Furnivall. 1*s*. ,,
26. **Religious Pieces in Prose and Verse**, from R. Thornton's MS., ed. Rev. G. G. Perry. 5*s*. [1913.] ,,
27. **Levins's Manipulus Vocabulorum, a ryming Dictionary**, 1570, ed. H. B. Wheatley. 12*s*. ,,
28. **William's Vision of Piers the Plowman**, 1362 A.D.; Text A, Part I., ed. Rev. W. W. Skeat. 6*s*. ,,
29. **Old English Homilies** (ab. 1220-30 A.D.). Series I, Part I. Edited by Rev. Dr. R. Morris. 7*s*. ,,
30. **Pierce the Ploughmans Crede**, ed. Rev. W. W. Skeat. 2*s*. ,,
31. **Myrc's Duties of a Parish Priest**, in Verse, ab. 1420 A.D., ed. E. Peacock. 4*s*. 1868
32. **Early English Meals and Manners: the Boke of Norture of John Russell, the Bokes of Keruynge, Curtasye, and Demeanor, the Babees Book, Urbanitatis, &c.**, ed. F. J. Furnivall. 12*s*. ,,
33. **The Knight de la Tour Landry**, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. 8*s*. ,,
34. **Old English Homilies** (before 1300 A.D.). Series I, Part II., ed. R. Morris, LL.D. 8*s*. ,,
35. **Lyndesay's Works**, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2*s*. ,,
36. **Merlin**, Part III. Ed. H. B. Wheatley. On Arthurian Localities, by J. S. Stuart Glennie. 12*s*. 1869
37. **Sir David Lyndesay's Works**, Part IV., Ane Satyre of the Three Estaits. Ed. F. Hall, D.C.L. 4*s*. ,,
38. **William's Vision of Piers the Plowman**, Part II. Text B. Ed. Rev. W. W. Skeat, M.A. 10*s*. 6*d*. ,,
39. **Alliterative Romance of the Destruction of Troy**. Ed. D. Donaldson & G. A. Panton. Pt. I. 10*s*. 6*d*. ,,
40. **English Gilds, their Statutes and Customs**, 1389 A.D. Edit. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Dr. L. Brentano (reprinted 1924). 30*s*. 1870
41. **William Lauder's Minor Poems**. Ed. F. J. Furnivall. 3*s*. ,,
42. **Bernardus De Cura Rei Famuliaris, Early Scottish Prophecies, &c.** Ed. J. R. Lumby, M.A. 2*s*. ,,
43. **Ratis Raving**, and other Moral and Religious Pieces. Ed. J. R Lumby, M.A. 3*s*. ,,
44. **The Alliterative Romance of Joseph of Arimathie, or The Holy Grail**: from the Vernon MS.; with W. de Worde's and Pynson's Lives of Joseph: ed. Rev. W. W. Skeat, M.A. 5*s*. 1871
45. **King Alfred's West-Saxon Version of Gregory's Pastoral Care**, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10*s*. ,,
46. **Legends of the Holy Rood, Symbols of the Passion and Cross Poems**, ed. Rev. Dr. R. Morris. 10*s*. ,,
47. **Sir David Lyndesay's Works**, Part V., ed. Dr. J. A. H. Murray. 3*s*. ,,
48. **The Times' Whistle**, and other Poems, by R. C., 1616; ed. by J. M. Cowper, Esq. 6*s*. ,,
49. **An Old English Miscellany**, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. Morris, LL.D. 10*s*. 1872
50. **King Alfred's West-Saxon Version of Gregory's Pastoral Care**, ed. H. Sweet, M.A. Part II. 10*s*. ,,
51. **The Life of St Juliana**, 2 versions, A.D. 1230, with translations; ed. T. O. Cockayne & E. Brock. 2*s*. ,,
52. **Palladius on Husbondrie**, englisht (ab. 1420 A.D.), ed. Rev. Barton Lodge, M.A. Part I. 10*s*. ,,
53. **Old-English Homilies**, Series II., and three Hymns to the Virgin and God, 13th-century, with the music to two of them, in old and modern notation; ed. Rev. R. Morris, LL.D. 8*s*. 1873
54. **The Vision of Piers Plowman**, Text C: **Richard the Redeles** (by William, the author of the *Vision*) and **The Crowned King**; Part III., ed. Rev. W. W. Skeat, M.A. 18*s*. ,,
55. **Generydes**, a Romance, ab. 1440 A.D. ed. W. Aldis Wright, M.A. Part I. 3*s*. ,,

56. **The Gest Hystoriale of the Destruction of Troy**, in alliterative verse ; ed. by D. Donaldson, Esq., and the late Rev. G. A. Panton. Part II. 10*s.* 6*d.* 1874
57. **The Early English Version of the "Cursor Mundi"** ; in four Texts, edited by the Rev. R. Morris, M.A., LL.D. Part I, with 2 photolithographic facsimiles. 10*s.* 6*d.* ,,
58. **The Blickling Homilies**, 971 A.D., ed. Rev. R. Morris, LL.D. Part I. 8*s.* ,,
59. **The "Cursor Mundi"** in four Texts, ed. Rev. Dr. R. Morris Part II. 15*s.* 1875
60. **Meditacyuns on the Soper of our Lorde** (by Robert of Brunne), edited by J. M. Cowper. 2*s.* 6*d.* ,,
61. **The Romance and Prophecies of Thomas of Erceldoune**, from 5 MSS.; ed. Dr. J. A. H. Murray. 10*s.* 6*d.* ,,
62. **The "Cursor Mundi,"** in four Texts, ed. Rev. Dr. R. Morris. Part III. 15*s.* 1876
63. **The Blickling Homilies**, 971 A.D., ed. Rev. Dr. R. Morris. Part II. 7*s.* ,,
64. **Francis Thynne's Emblemes and Epigrams**, A.D. 1600, ed. F. J. Furnivall. 7*s.* ,,
65. **Be Domes Dæge** (Bede's *De Die Judicii*), &c., ed. J. R. Lumby, B.D. 2*s.* ,,
66. **The "Cursor Mundi,"** in four Texts, ed. Rev. Dr. R. Morris. Part IV., with 2 autotypes. 10*s.* 1877
67. **Notes on Piers Plowman**, by the Rev. W. W. Skeat, M.A. Part I. 21*s.* ,,
68. **The "Cursor Mundi,"** in 4 Texts, ed. Rev. Dr. R. Morris. Part V. 25*s.* 1878
69. **Adam Davie's 5 Dreams about Edward II.**, &c., ed. F. J. Furnivall, M.A. 5*s.* ,,
70. **Generydes**, a Romance, ed. W. Aldis Wright, M.A. Part II. 4*s.* ,,
71. **The Lay Folks Mass-Book**, four texts, ed. Rev. Canon Simmons. 25*s.* 1879
72. **Palladius on Husbondrie**, englisht (ab. 1420 A.D.). Part II. Ed. S. J. Herrtage, B.A. 15*s.* ,,
73. **The Blickling Homilies**, 971 A.D., ed. Rev. Dr. R. Morris. Part III. 10*s.* 1880
74. **English Works of Wyclif**, hitherto unprinted, ed. F. D. Matthew, Esq. 20*s.* ,,
75. **Catholicon Anglicum**, an early English Dictionary, from Lord Monson's MS. A.D. 1483, ed., with Introduction & Notes, by S. J. Herrtage, B.A. ; and with a Preface by H. B. Wheatley. 20*s.* 1881
76. **Aelfric's Metrical Lives of Saints**, in MS. Cott. Jul. E 7., ed. Rev. Prof. Skeat, M.A. Part I. 10*s.* ,,
77. **Beowulf**, the unique MS. autotyped and transliterated, edited by Prof. Zupitza, Ph.D. 25*s.* 1882
78. **The Fifty Earliest English Wills**, in the Court of Probate, 1387-1439, ed. by F. J. Furnivall, M.A. 7*s.* ,,
79. **King Alfred's Orosius**, from Lord Tollemache's 9th century MS., Part I. ed. H. Sweet, M.A. 13*s.* 1883
79*b*. *Extra Volume.* **Facsimile of the Epinal Glossary**, ed. H. Sweet, M.A. 15*s.* ,,
80. **The Early-English Life of St. Katherine** and its Latin Original, ed. Dr. Einenkel. 12*s.* 1884
81. **Piers Plowman** : Notes, Glossary, &c. Part IV, completing the work, ed. Rev. Prof. Skeat, M.A. 18*s.* ,,
82. **Aelfric's Metrical Lives of Saints**, MS. Cott. Jul. E 7., ed. Rev. Prof. Skeat, M.A., LL.D. Part II. 12*s.* 1885
83. **The Oldest English Texts, Charters**, &c., ed. H. Sweet, M.A. 20*s.* ,,
84. **Additional Analogs to 'The Wright's Chaste Wife,'** No. 12, by W. A. Clouston. 1*s.* 1886
85. **The Three Kings of Cologne.** 2 English Texts, and 1 Latin, ed. Dr. C. Horstmann. 17*s.* ,,
86. **Prose Lives of Women Saints**, ab. 1610 A.D., ed. from the unique MS. by Dr. C. Horstmann. 12*s.* ,,
87. **The Early South-English Legendary** (earliest version), Laud MS. 108, ed. Dr. C. Horstmann. 20*s.* 1887
88. **Hy. Bradshaw's Life of St. Werburghe** (Pynson, 1521), ed. Dr. C. Horstmann. 10*s.* ,,
89. **Vices and Virtues**, from the unique MS., ab. 1200 A.D., ed. Dr. F. Holthausen. Part I. 8*s.* 1888
90. **Anglo-Saxon and Latin Rule of St. Benet**, interlinear Glosses, ed. Dr. H. Logeman. 12*s.* ,,
91. **Two Fifteenth-Century Cookery-Books**, ab. 1430-1450, edited by Mr. T. Austin. 10*s.* ,,
92. **Eadwine's Canterbury Psalter**, from the Trin. Cambr. MS., ab. 1150 A.D., ed. F. Harsley, B.A. Pt. I. 12*s.* 1889
93. **Defensor's Liber Scintillarum**, edited from the MSS. by Ernest Rhodes, B.A. 12*s.* ,,
94. **Aelfric's Metrical Lives of Saints**, MS. Cott. Jul. E 7, Part III., ed. Prof. Skeat, Litt.D., LL.D. 15*s.* 1890
95. **The Old-English version of Bede's Ecclesiastical History**, re-ed. by Dr. Thomas Miller. Part I, § 1. 18*s.* ,,
96. **The Old-English version of Bede's Ecclesiastical History**, re-ed. by Dr. Thomas Miller. Pt. I, § 2. 15*s.* 1891
97. **The Earliest English Prose Psalter**, edited from its 2 MSS. by Dr. K. D. Buelbring. Part I. 15*s.* ,,
98. **Minor Poems of the Vernon MS.**, Part I., ed. Dr. C. Horstmann. 20*s.* 1892
99. **Cursor Mundi.** Part VI. Preface, Notes, and Glossary, ed. Rev. Dr. R. Morris. 10*s.* ,,
100. **Capgrave's Life of St. Katharine**, ed. Dr. C. Horstmann, with Forewords by Dr. Furnivall. 20*s.* 1893
101. **Cursor Mundi.** Part VII. Essay on the MSS., their Dialects, &c., by Dr. H. Hupe. 10*s.* ,,
102. **Lanfranc's Cirurgie**, ab. 1400 A.D., ed. Dr. R. von Fleischhacker. Part I. 20*s.* 1894
103. **The Legend of the Cross**, from a 12th century MS., &c., ed. Prof. A. S. Napier, M.A., Ph.D. 7*s.* 6*d.* ,,
104. **The Exeter Book** (Anglo-Saxon Poems), re-edited from the unique MS. by I. Gollancz, M.A. Part I. 20*s.* 1895
105. **The Prymer or Lay-Folks' Prayer-Book**, Camb. Univ. MS., ab. 1420, ed. Henry Littlehales. Part I. 10*s.* ,,
106. **R. Misyn's Fire of Love and Mending of Life** (Hampole), 1434, 1435, ed. Rev. R. Harvey, M.A. 15*s.* 1896
107. **The English Conquest of Ireland**, A.D. 1166-1185, 2 Texts, 1425, 1440, Pt. I, ed. Dr. Furnivall. 15*s.* ,,
108. **Child-Marriages and -Divorces, Trothplights**, &c. Chester Depositions, 1561-6, ed. Dr. Furnivall. 15*s.* 1897
109. **The Prymer or Lay-Folks Prayer-Book**, ab. 1420, ed. Henry Littlehales. Part II. 10*s.* ,,
110. **The Old-English Version of Bede's Ecclesiastical History**, ed. Dr. T. Miller. Part II, § 1. 15*s.* 1898
111. **The Old-English Version of Bede's Ecclesiastical History**, ed. Dr. T. Miller. Part II, § 2. 15*s.* ,,
112. **Merlin**, Part IV : **Outlines of the Legend of Merlin**, by Prof. W. E. Mead, Ph.D. 15*s.* 1899
113. **Queen Elizabeth's Englishings of Boethius, Plutarch** &c. &c., ed. Miss C. Pemberton. 15*s.* ,,
114. **Aelfric's Metrical Lives of Saints**, Part IV and last, ed. Prof. Skeat, Litt.D., LL.D. 10*s.* 1900
115. **Jacob's Well**, edited from the unique Salisbury Cathedral MS. by Dr. A. Brandeis. Pa 10*s.* ,,
116. **An Old-English Martyrology**, re-edited by Dr. G. Herzfeld. 10*s.* ,,
117. **Minor Poems of the Vernon MS.**, edited by Dr. F. J. Furnivall. Part II. 15*s.* 1901
118. **The Lay Folks' Catechism**, ed. by Canon Simmons and Rev. H. E. Nolloth, M.A. 5*s.* ,,
119. **Robert of Brunne's Handlyng Synne** (1303), and its French original, re-ed. by Dr. Furnivall. Pt. I. 10*s.* ,,
120. **The Rule of St. Benet** in Northern Prose and Verse, & Caxton's Summary, ed. by E. A. Kock. 15*s.* 1902

121. **The Laud MS. Troy-Book**, ed. from the unique Laud MS. 595, by Dr. J. E. Wülfing. Part I. 15*s.* 1902
122. **The Laud MS. Troy-Book**, ed. from the unique Laud MS. 595, by Dr. J. E. Wülfing. Part II. 20*s.* 1903
123. **Robert of Brunne's Handlyng Synne** (1303), and its French original, re ed. by Dr. Furnivall. Pt. II. 10*s.* ,,
124. **Twenty-six Political and other Poems** from Digby MS. 102 &c., ed. by Dr. J. Kail. Part I. 10*s.* 1904
125. **Medieval Records of a London City Church**, ed. Henry Littlehales. Part I. 10*s.* ,,
126. **An Alphabet of Tales**, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part I. 10*s.* ,,
127. **An Alphabet of Tales**, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part II. 10*s.* 1905
128. **Medieval Records of a London City Church**, ed. Henry Littlehales. Part II. 10*s.* ,,
129. **The English Register of Godstow Nunnery**, ed. from the MSS. by the Rev. Dr. Andrew Clark. Pt. I. 10*s.* ,,
130. **The English Register of Godstow Nunnery**, ed. from the MSS. by the Rev. Dr. A. Clark. Pt. II. 15*s.* 1906
131. **The Brut, or The Chronicle of England**, edited from the best MSS. by Dr. F. Brie. Part I. 10*s.* ,,
132. **John Metham's Works**, edited from the unique MS. by Dr. Hardin Craig. 15*s.* ,,
133. **The English Register of Oseney Abbey, by Oxford**, ed. by the Rev. Dr. A. Clark. Part I. 15*s.* 1907
134. **The Coventry Leet Book**, edited from the unique MS. by Miss M. Dormer Harris. Part I. 15*s.* ,,
135. **The Coventry Leet Book**, edited from the unique MS. by Miss M. Dormer Harris. Part II. 15*s.* 1908
135*b* *Extra Issue.* Prof. Manly's **Piers Plowman & its Sequence**, urging the fivefold authorship of the *Vision*. 5*s.* [*On sale to Members only.*]
136. **The Brut, or The Chronicle of England**, edited from the best MSS. by Dr. F. Brie. Part II. 15*s.* ,,
137. **Twelfth-Century Homilies** in MS. Bodley 343, ed. by A. O. Belfour, M.A. Part I, the Text. 15*s.* 1909
138. **The Coventry Leet Book**, edited from the unique MS. by Miss M. Dormer Harris. Part III. 15*s.* ,,
139. **John Arderne's Treatises on Fistula in Ano, &c.**, ed. by D'Arcy Power, M.D. 15*s.* 1910
139 *b, c, d, e, f, Extra Issue.* **The Piers Plowman Controversy**: *b.* **Dr. Jusserand's 1st Reply to Prof. Manly**; *c.* **Prof. Manly's Answer to Dr. Jusserand**; *d.* **Dr. Jusserand's 2nd Reply to Prof. Manly**; *e.* **Mr. R. W. Chambers's Article**; *f.* **Dr. Henry Bradley's Rejoinder to Mr. R. W. Chambers** (issued separately). 10*s.* [*On sale to Members only.*] ,,
140. **Capgrave's Lives of St. Augustine and St. Gilbert of Sempringham**, A.D. 1451, ed. by John Munro. 10*s.* ,,
141. **Earth upon Earth**, all the known texts, ed., with an Introduction, by Miss Hilda Murray, M.A. 10*s.* 1911
142. **The English Register of Godstow Nunnery**, edited by the Rev. Dr. Andrew Clark. Part III. 10*s.* ,,
143. **The Wars of Alexander the Great, Thornton MS.**, ed. J. S Westlake, M.A. 10*s.* ,,
144. **The English Register of Oseney Abbey, by Oxford**, edited by the Rev. Dr. Andrew Clark. Part II. 10*s.* 1912
145. **The Northern Passion**, ed. by Miss F. A. Foster, Ph.D. Part I, the four parallel texts. 15*s.* ,,
146. **The Coventry Leet Book**, ed. Miss M. Dormer Harris. Introduction, Indexes, etc. Part IV. 16*s.* 1913
147. **The Northern Passion**, ed. Miss F. A. Foster, Ph.D., Introduction, French Text, Variants and Fragments, Glossary. Part II. 15*s.* ,,
[An enlarged re-print of No. 20, **Religious Pieces in Prose and Verse**, from the Thornton MS., edited by Rev. G. G. Perry. 5*s.*]
148. **A Fifteenth-Century Courtesy Book and Two Franciscan Rules**, edited by R. W. Chambers, M.A., Litt.D., and W. W. Seton, M.A. 7*s.* 6*d.* 1914
149. **Sixty-three Lincoln Diocese Documents**, ed. by the Rev. Dr. Andrew Clark. 15*s.* ,,
150. **The Old-English Rule of Bp. Chrodegang**, and the **Capitula of Bp. Theodulf**, ed. Prof. Napier, Ph.D. 7*s.* 6*d.* ,,
151. **The Lanterne of Light**, ed. by Miss Lilian M. Swinburn, M.A. 15*s.* 1915
152. **Early English Homilies**, from Vesp. D. XIV., ed. by Miss Rubie D.-N. Warner. Part I, Text. 15*s.* ,,
153. **Mandeville's Travels**, ed. by Professor Paul Hamelius. Part I, Text. 15*s.* 1916
154. **Mandeville's Travels** (Notes and Introduction). 15*s.* ,,
155. **The Wheatley MS.**, ed. by Miss Mabel Day, M.A. 30*s.* 1917
156. **Reginald Pecock's Donet**, from Bodl. MS. 916; ed. by Miss E. Vaughan Hitchcock. 35*s.* 1918
157. **Harmony of the Life of Christ**, from MS. Pepys 2498, ed. by Miss Margery Goates. 15*s.* 1919
158. **Meditations on the Life and Passion of Christ**, from MS. Addit. 11307, ed. by Miss Charlotte D'Evelyn. 20*s.* ,,
159. **Vices and Virtues**, Part II., ed. Prof. F. Holthausen. 12*s.* 1920
[A re-print of No. 20, **English Prose Treatises of Richard Rolle de Hampole**, ed. Rev. G. G. Perry. 5*s.*] ,,
[A re-edition of No. 18, **Hali Meidenhad**, ed. O. Cockayne, with a variant MS., Bodl. 34, hitherto unprinted, ed. Dr. Furnivall. 12*s.*] ,,
160. **The Old English Heptateuch**, MS. Cott. Claud. B. IV., ed. S. J. Crawford, M.A. 42*s.* 1921
161. **Three O.E. Prose Texts**, MS. Cott. Vit. A. XV., ed. Dr. S. Rypins. 25*s.* ,,
162. **Facsimile of MS. Cotton Nero A. x** (Pearl, Cleanness, Patience and Sir Gawain), Introduction by Sir I. Gollancz. 63*s.* 1922
163. **Book of the Foundation of St. Bartholomew's, Smithfield**, ed. the late Sir Norman Moore. 10*s.* 1923
164. **Pecock's Folewer to the Donet**, ed. by Miss E. Vaughan Hitchcock. 30*s.* ,,
165. **Middleton's Chinon of England**, with Leland's Assertio Arturii and Robinson's translation, ed. Prof. W. E. Mead, Ph.D. 25*s.* ,,
166. **Stanzaic Life of Christ**, ed. Dr. Frances A. Foster. 35*s.* 1924
167. **Trevisa's Dialogus inter Militem et Clericum, Sermon by FitzRalph, and Bygynnyng of the World**, ed. A. J. Perry, M.A. 25*s.* ,,
168. **Caxton's Ordre of Chyualry**, ed. A. T. P. Byles, M.A. 15*s.* 1925

EXTRA SERIES. *(One guinea each year up to 1920).*

The Publications for 1867-1919 *(one guinea each year) are :—*

I. **William of Palerne**; or, **William and the Werwolf.** Re-edited by Rev. W. W. Skeat, M.A. 13*s.* 1867
II. **Early English Pronunciation** with especial Reference to Shakspere and Chaucer, by **A. J. Ellis**, F.R.S. Part I. 10*s.* ,,
III. **Caxton's Book of Curtesye**, in Three Versions. Ed. F. J. Furnivall. 5*s.* 1868
IV. **Havelok the Dane.** Re-edited by the Rev. W. W. Skeat, M.A. 10*s.* ,,
V. **Chaucer's Boethius.** Edited from the two best MSS. by Rev. Dr. R. Morris. 12*s.* ,,
VI. **Chevelere Assigne.** Re-edited from the unique MS. by Lord Aldenham, M.A. 3*s.* ,,
VII. **Early English Pronunciation**, by **A. J. Ellis, F.R.S.** Part II. 10*s.* 1869
VIII. **Queene Elizabethes Achademy, &c.** Ed. F. J. Furnivall. Essays on early Italian and German Books of Courtesy, by W. M. Rossetti and Dr. E. Oswald. 13*s.* ,,
IX. **Awdeley's Fraternitye of Vacabondes, Harman's Caveat, &c.** Ed. E. Viles & F. J. Furnivall. 7*s.* 6*d.* ,,
X. **Andrew Boorde's Introduction of Knowledge, 1547, Dyetary of Helth, 1542, Barnes in Defence of the Berde, 1542-3.** Ed. F. J. Furnivall. 18*s.* 1870
XI. **Barbour's Bruce**, Part I. Ed. from MSS. and editions, by Rev. W. W. Skeat, M.A. 12*s.* ,,
XII. **England in Henry VIII.'s Time**: a Dialogue between Cardinal Pole & Lupset, by Thom. Starkey, Chaplain to Henry VIII. Ed. J. M. Cowper. Part II. 12*s.* (Part I. is No. XXXII, 1878, 8*s.*) 1871
XIII. **A Supplicacyon of the Beggers**, by Simon Fish, 1528-9 A.D., ed. F. J. Furnivall; with **A Supplicacion to our Moste Soueraigne Lorde; A Supplication of the Poore Commons**; and **The Decaye of England by the Great Multitude of Sheep**, ed. by J. M. Cowper, Esq. 6*s.* ,,
XIV. **Early English Pronunciation**, by A. J. Ellis, Esq., F.R.S. Part III. 10*s.* ,,
XV. **Robert Crowley's Thirty-One Epigrams, Voyce of the Last Trumpet, Way to Wealth, &c.**, A.D. 1550-1, edited by J. M. Cowper, Esq. 12*s.* 1872
XVI. **Chaucer's Treatise on the Astrolabe.** Ed. Rev. W. W. Skeat, M.A. 6*s.* ,,
XVII. **The Complaynt of Scotlande**, 1549 A.D., with 4 Tracts (1542-48), ed. Dr. Murray. Part I. 10*s.* ,,
XVIII. **The Complaynt of Scotlande**, 1549 A.D., ed. Dr. Murray. Part II. 8*s.* 1873
XIX. **Oure Ladyes Myroure**, A.D. 1530, ed. Rev. J. H. Blunt, M.A. 24*s.* ,,
XX. **Lovelich's History of the Holy Grail** (ab. 1450 A.D.), ed. F. J. Furnivall, M.A., Ph.D. Part I. 8*s.* 1874
XXI. **Barbour's Bruce**, Part II., ed. Rev. W. W. Skeat, M.A. 4*s.* ,,
XXII. **Henry Brinklow's Complaynt of Roderyck Mors** (ab. 1542); and **The Lamentacion of a Christian against the Citie of London**, made by Roderigo Mors, A.D. 1545. Ed. J. M. Cowper. 9*s.* ,,
XXIII. **Early English Pronunciation**, by A. J. Ellis, F.R.S. Part IV. 10*s.* ,,
XXIV. **Lovelich's History of the Holy Grail**, ed. F. J. Furnivall, M.A., Ph.D. Part II. 10*s.* 1875
XXV. **Guy of Warwick**, 15th-century Version, ed. Prof. Zupitza. Part I. 20*s.* ,,
XXVI. **Guy of Warwick**, 15th-century Version, ed. Prof. Zupitza. Part II. 14*s.* 1876
XXVII. **Bp. Fisher's English Works** (died 1535), ed. by Prof. J. E. B. Mayor. Part I, the Text. 16*s.* ,,
XXVIII. **Lovelich's Holy Grail**, ed. F. J. Furnivall, M.A., Ph.D. Part III. 10*s.* 1877
XXIX. **Barbour's Bruce.** Part III., ed. Rev. W. W. Skeat, M.A. 21*s.* ,,
XXX. **Lovelich's Holy Grail**, ed. F. J. Furnivall, M.A., Ph.D. Part IV. 15*s.* 1878
XXXI. **The Alliterative Romance of Alexander and Dindimus**, ed. Rev. W. W. Skeat. 6*s.* ,,
XXXII. **Starkey's "England in Henry VIII's time."** Pt. I. Starkey's Life and Letters, ed. S. J. Herrtage. 8*s.* ,,
XXXIII. **Gesta Romanorum** (englisht ab. 1440), ed. S. J. Herrtage, B.A. 15*s.* 1879
XXXIV. **The Charlemagne Romances**:—1. Sir Ferumbras, from Ashm. MS. 33, ed. S. J. Herrtage. 15*s.* ,,
XXXV. **Charlemagne Romances**:—2. The Sege off Melayne, Sir Otuell, &c., ed. S. J. Herrtage. 12*s.* 1880
XXXVI. **Charlemagne Romances**:—3. Lyf of Charles the Grete, Pt. I., ed. S. J. Herrtage. 16*s.* ,,
XXXVII. **Charlemagne Romances**:—4. Lyf of Charles the Grete, Pt. II., ed. S. J. Herrtage. 15*s.* 1881
XXXVIII. **Charlemagne Romances**:—5. The Sowdone of Babylone, ed. Dr. Hausknecht. 15*s.* ,,
XXXIX. **Charlemagne Romances**:—6. Rauf Colyear, Roland, Otuel, &c., ed. S. J. Herrtage, B.A. 15*s.* 1882
XL. **Charlemagne Romances**:—7. Huon of Burdeux, by Lord Berners, ed. S. L. Lee, B.A. Part I. 15*s.* ,,
XLI. **Charlemagne Romances**:—8. Huon of Burdeux, by Lord Berners, ed. S. L. Lee, B.A. Pt. II. 15*s.* 1883
XLII. **Guy of Warwick**: 2 texts (Auchinleck MS. and Caius MS.), ed. Prof. Zupitza. Part I. 15*s.* ,,
XLIII. **Charlemagne Romances**:—9. Huon of Burdeux, by Lord Berners, ed. S. L. Lee, B.A. Pt. III. 15*s.* 1884
XLIV. **Charlemagne Romances**:—10. The Four Sons of Aymon, ed. Miss Octavia Richardson. Pt. I. 15*s.* ,,
XLV. **Charlemagne Romances**:—11. The Four Sons of Aymon, ed. Miss O. Richardson. Pt. II. 20*s.* 1885
XLVI. **Sir Bevis of Hamton**, from the Auchinleck and other MSS., ed. Prof. E. Kölbing, Ph.D. Part I. 10*s.* ,,
XLVII. **The Wars of Alexander**, ed. Rev. Prof. Skeat, Litt.D., LL.D. 20*s.* 1886
XLVIII. **Sir Bevis of Hamton**, ed. Prof. E. Kölbing, Ph.D. Part II. 10*s.* ,,
XLIX. **Guy of Warwick**, 2 texts (Auchinleck and Caius MSS.), Pt. II., ed. Prof. J. Zupitza, Ph.D. 15*s.* 1887
L. **Charlemagne Romances**:—12. Huon of Burdeux, by Lord Berners, ed. S. L. Lee, B.A. Part IV. 5*s.* ,,
LI. **Torrent of Portyngale**, from the unique MS. in the Chetham Library, ed. E. Adam, Ph.D. 10*s.* ,,
LII. **Bullein's Dialogue against the Feuer Pestilence, 1578** (ed. 1, 1564). Ed. M. & A. H. Bullen. 10*s.* 1888
LIII. **Vicary's Anatomie of the Body of Man, 1548**, ed. 1577, ed. F. J. & Percy Furnivall. Part I. 15*s.* ,,
LIV. **Caxton's Englishing of Alain Chartier's Curial**, ed. Dr. F. J. Furnivall & Prof. P. Meyer. 5*s.* ,,
LV. **Barbour's Bruce**, ed. Rev. Prof. Skeat, Litt.D., LL.D. Part IV. 5*s.* 1889
LVI. **Early English Pronunciation**, by A. J. Ellis, Esq., F.R.S. Pt. V., the present English Dialects. 25*s.* ,,
LVII. **Caxton's Eneydos**, A.D. 1490, coll. with its French, ed. M. T. Culley, M.A. & Dr. F. J. Furnivall. 13*s.* 1890
LVIII. **Caxton's Blanchardyn & Eglantine**, c. 1489, extracts from ed. 1595, & French, ed. Dr. L. Kellner. 17*s.* 1890

LIX. **Guy of Warwick**, 2 texts (Auchinleck and Caius MSS.), Part III., ed. Prof. J. Zupitza, Ph.D. 15*s*. 1891
LX. **Lydgate's Temple of Glass**, re-edited from the MSS. by Dr. J. Schick. 15*s*. ,,
LXI. **Hoccleve's Minor Poems**, I., from the Phillipps and Durham MSS., ed. F. J. Furnivall, Ph.D. 15*s*. 1892
LXII. **The Chester Plays**, re-edited from the MSS. by the late Dr. Hermann Deimling. Part I. 15*s*. ,,
LXIII. **Thomas a Kempis's De Imitatione Christi**, englisht ab. 1440, & 1502, ed. Prof. J. K. Ingram. 15*s*. 1893
LXIV. **Caxton's Godfrey of Boloyne, or Last Siege of Jerusalem**, 1481, ed. Dr. Mary N. Colvin. 15*s*. ,,
LXV. **Sir Bevis of Hamton**, ed. Prof. E. Kölbing, Ph.D. Part III. 15*s*. 1894
LXVI. **Lydgate's and Burgh's Secrees of Philisoffres** ('Governance of Kings and Princes'), ab. 1445—50, ed. R. Steele, B.A. 15*s*. ,,
LXVII. **The Three Kings' Sons**, a Romance, ab. 1500, Part I., the Text, ed. Dr. Furnivall. 10*s*. 1895
LXVIII. **Melusine**, the prose Romance, ab. 1500, Part I, the Text, ed. A. K. Donald. 20*s*. ,,
LXIX. **Lydgate's Assembly of the Gods**, ed. Prof. Oscar L. Triggs, M.A., Ph.D. 15*s*. 1896
LXX. **The Digby Plays**, edited by Dr. F. J. Furnivall. 15*s*. ,,
LXXI. **The Towneley Plays**, ed. Geo. England and A. W. Pollard, M.A. 15*s*. 1897
LXXII. **Hoccleve's Regement of Princes**, 1411-12, **and 14 Poems**, edited by Dr. F. J. Furnivall. 15*s*. ,,
LXXIII. **Hoccleve's Minor Poems, II.**, from the Ashburnham MS., ed. I. Gollancz, M.A. ,,
LXXIV. **Secreta Secretorum**, 3 prose Englishings, one by Jas Yonge, 1428, ed. R. Steele, B.A. Part I. 20*s*. 1898
LXXV. **Speculum Guidonis de Warwyk**, edited by Miss G. L. Morrill, M.A., Ph.D. 10*s*. ,,
LXXVI. **George Ashby's Poems, &c.**, ed. Miss Mary Bateson. 15*s*. 1899
LXXVII. **Lydgate's DeGuilleville's Pilgrimage of the Life of Man**, 1426, ed. Dr. F. J. Furnivall Part I. 10*s*. ,,
LXXVIII. **The Life and Death of Mary Magdalene**, by T. Robinson, c. 1620, ed. Dr. H. O. Sommer. 5*s*. ,,
LXXIX. **Caxton's Dialogues, English and French**, c. 1483, ed. Henry Bradley, M.A. 10*s*. 1900
LXXX. **Lydgate's Two Nightingale Poems**, ed. Dr. Otto Glauning. 5*s*. ,,
LXXXI. **Gower's Confessio Amantis**, edited by G. C. Macaulay, M.A. Vol. I. 15*s*. ,,
LXXXII. **Gower's Confessio Amantis**, edited by G. C. Macaulay, M.A. Vol. II. 15*s*. 1901
LXXXIII. **Lydgate's DeGuilleville's Pilgrimage of the Life of Man**, 1426, ed. Dr. F. J. Furnivall. Pt. II. 10*s*. ,,
LXXXIV. **Lydgate's Reason and Sensuality**, edited by Dr. E. Sieper. Part I. 5*s*. ,,
LXXXV. **Alexander Scott's Poems**, 1568, from the unique Edinburgh MS., ed. A. K. Donald, B.A. 10*s*. 1902
LXXXVI. **William of Shoreham's Poems**, re-ed. from the unique MS. by Dr. M. Konrath. Part I. 10*s*. ,,
LXXXVII. **Two Coventry Corpus-Christi Plays**, re-edited by Hardin Craig, M.A. 10*s*. ,,
LXXXVIII. **Le Morte Arthur**, re-edited from the Harleian MS. 2252 by Prof. Bruce, Ph.D. 10*s*. 1903
LXXXIX. **Lydgate's Reason and Sensuality**, edited by Dr. E. Sieper. Part II. 15*s*. ,,
XC. **English Fragments from Latin Medieval Service-Books**, ed. by Hy. Littlehales. 5*s*. ,,
XCI. **The Macro Plays**, from Mr. Gurney's unique MS., ed. Dr. Furnivall and A. W. Pollard, M.A. (reprinted 1924). 15*s*. 1904
XCII. **Lydgate's DeGuileville's Pilgrimage of the Life of Man**, Part III., ed. Miss Locock. 10*s*. ,,
XCIII. **Lovelich's Romance of Merlin**, from the unique MS., ed. Dr. E. A. Kock. Part I. 10*s*. ,,
XCIV. **Respublica**, a Play on Social England, A.D. 1553, ed. L. A. Magnus, LL.B. 12*s*. 1905
XCV. **Lovelich's History of the Holy Grail**, Pt. V. : **The Legend of the Holy Grail**, by Dorothy Kempe. 6*s*. ,,
XCVI. **Mirk's Festial**, edited from the MSS. by Dr. Erbe. Part I. 12*s*. ,,
XCVII. **Lydgate's Troy Book**, edited from the best MSS. by Dr. Hy. Bergen. Part I, Books I and II. 15*s*. 1906
XCVIII. **Skelton's Magnyfycence**, edited by Dr. R. L. Ramsay, with an Introduction. 7*s*. 6*d*. ,,
XCIX. **The Romance of Emaré**, re-edited from the MS. by Miss Edith Rickert, Ph.D. 7*s*. 6*d*. ,,
C. **The Harrowing of Hell, and The Gospel of Nicodemus**, re-ed. by Prof. Hulme, M.A., Ph.D. 15*s*. 1907
CI. **Songs, Carols, &c.**, from Richard Hill's Balliol MS., edited by Dr. Roman Dyboski. 15*s*. ,,
CII. **Promptorium Parvulorum**, the 1st English-Latin Dictionary, ed. Rev. A. L. Mayhew, M.A. 21*s*. 1908
CIII. **Lydgate's Troy Book**, edited from the best MSS. by Dr. Hy. Bergen. Part II, Book III. 10*s*. ,,
CIV. **The Non-Cycle Mystery Plays**, re-edited by O. Waterhouse, M.A. 15*s*. 1909
CV. **The Tale of Beryn, with the Pardoner and Tapster**, ed. Dr. F. J. Furnivall and W. G. Stone. 15*s*. ,,
CVI. **Lydgate's Troy Book**, edited from the best MSS. by Dr. Hy. Bergen. Part III. 15*s*. 1910
CVII. **Lydgate's Minor Poems**, edited by Dr. H. N. MacCracken. Part I, **Religious Poems**. 15*s* ,,
CVIII. **Lydgate's Siege of Thebes**, re-edited from the MSS. by Prof. Dr. A. Erdmann. Pt. I, The Text. 15*s*. 1911
CIX. **Partonope**, re-edited from its 3 MSS. by Dr. A. T. Bödtker. The Texts. 15*s*. ,,
CX. **Caxton's Mirrour of the World**, with all the woodcuts, ed. by O. H. Prior, M.A., Litt.D. 15*s*. 1912
CXI. **Caxton's History of Jason**, the Text, Part I, ed. by John Munro. 15*s*. ,,
CXII. **Lovelich's Romance of Merlin**, ed. from the unique MS. by Prof. E. A. Kock, Ph.D. Pt. II. 15*s*. 1913
CXIII. **Poems by Sir John Salusbury, Robert Chester, and others**, from Christ Church MS. 184, &c., ed. by Prof. Carleton Brown, Ph.D. 15*s*. ,,
CXIV. **The Gild of St. Mary, Lichfield**, ed. by the late Dr. F. J. Furnivall. 15*s*. 1914
CXV. **The Chester Plays**. Part II re-edited by Dr. Matthews. 15*s*. ,,
CXVI. **The Pauline Epistles**, ed. Miss M. J. Powell. 15*s*. 1915
CXVII. **Bp. Fisher's English Works**, Pt. II, ed. by the Rev. Ronald Bayne. 15*s*. ,,
CXVIII. **The Craft of Nombrynge**, ed. by R. Steele, B.A. 15*s*. 1916
CXIX. **The Owl and Nightingale**, 2 Texts parallel, ed. by the late G. F. H. Sykes and J. H. G. Grattan. 15*s*. [*At Press*. ,,
CXX. **Ludus Coventriae**, ed. by Miss K. S. Block, M.A. 1917
CXXI. **Lydgate's Fall of Princes**, Pt. I, ed. Dr. H. Bergen. 15*s*. 1918
CXXII. **Lydgate's Fall of Princes**, Pt. II, ed. Dr. H. Bergen. 15*s*. ,,
CXXIII. **Lydgate's Fall of Princes**, Pt. III, ed. Dr. H. Bergen. 15*s*. 1919

Forthcoming issues will be chosen from the following, and will be issued as completed:—

Pecock's Reule of Crysten Religioun, ed. W. C Greet. [*At Press.*
Walton's Boethius, ed. Dr. M. Science. [*At Press.*
The Southern Passion, ed. Mrs. Carleton Brown. [*At Press.*
The Sege or Battell of Troy, ed. Miss Barnicle. [*At Press.*
Sir Firumbras, ed. Miss M. I. O'Sullivan. [*At Press.*
The Alliterative Siege of Jerusalem, ed. the late Prof. E. Kölbing, Ph.D. [*At Press.*
The Earliest English Apocalypse with a Commentary, ed. Dr. Anna C. Paues. [*At Press.*
Piers Plowman, the A Text, ed. Prof. R. W. Chambers and J. H. G. Grattan. [*At Press.*
Lydgate's Minor Poems, ed. Dr. H. N. MacCracken. Part II, **Secular Poems**. [*At Press.*
Lydgate's Troy Book, ed. Dr. Hy. Bergen. Part IV, Introduction, Notes, &c. [*At Press.*
Lydgate's Siege of Thebes, ed. Prof. A. Erdmann. Part II, Notes, &c.
The Court of Sapience, ed. Miss K. S. Block.
Sir Thomas More's Apology, ed. A. M. Taft.
English Poems of Charles of Orleans, ed. R. Steele.
Tudor English Lives of Sir Thomas More, by Roper, Harpsfield and Ro. Ba., ed. Prof. R. W. Chambers and Dr. E. V. Hitchcock.
The Mirror of Life, ed. D. Irwin Price.
Seinte Marherete, re-ed. Miss F. Mack.
The Danoe of Death, ed. the late Miss Florence Warren.

Other texts are under consideration.

October 1926.

PUBLISHER:
LONDON. HUMPHREY MILFORD, OXFORD UNIV. PRESS, Amen House, E.C. 4.

DATE DUE

JUN 26 2007

DEMCO, INC. 38-2931

PR
1119
A2
v.166

GTU Library
PR1119 .A2 v.166
Life of Christ (Mid/A stanzaic life of C
S
3 2400 00066 5467

DATE DUE